HARMO

OF THE

CONFESSIONS

THE FAITH OF THE

STIAN AND REFOR

CHVRCHES,

VVhich purely profesſe the holy do
the Goſpel in all the chief Kingdoms
and Provinces of Europe: the Catalogue
der whereof the Pages following

There are added in the end very ſhort
the obſcure things
ſhew Grome to
ly reconciled, and if any
cerely pointed at.

All which things, in the name of the Churches
and *Belgia*, are ſubmitted to the free
judgement of all other Churches.

Newly tranſlated out of

Alſo to the ſame adiedthe Confeſſion of the

Allowed by publique

A PREFACE IN THE NAME OF THE Churches of *France* and *Belgia*, which profesſe the reformation of the Goſpell.

Ambroſe in a certaine place ſaith notably, *There ought to be no ſtrife, but conference, among the ſeruants of Chriſt.* For, ſeeing the dulneſſe of mans vnderſtanding, eſpecially in heauenly matters, is ſuch, that we cannot oftimes perceiue matters otherwiſe very plain, it can by no meanes be denied, but that by mutuall conference, and friendly, and brotherly debating of the matter, we come to very great light. And that eſpecially ſeemeth profitable and needfull, that ſome ſhould be ſet on edge by others, that the things which the Lord hath particularly beſtowed vpon ſeuerall members of the Church, may redound to the common benefit of the whole body, and that all [illegible] affection ſet a part, Chriſt, who is the Father [illegible] and the onely Maſter and Teacher of the [illegible]

heard: and as he is the Prince of peace may ſo by his ſpirit joyne together our minds, that if it be poſſible, we may all thinke one and the ſame thing in the Lord. But to ſtrive, braule, and fiercely, and frowardly to contend, as ſenſers doe, is ſo farre from becoming men that are taught of God, as that it is not ſeemely for modeſt or civill perſons. And if ſo be that in all, yea even in the very leaſt affairs of mans life, that rule of modeſtie is to be kept, what, I pray you, is to be done, when we are in hand with God and Gods matters? Surely, holy things are holily and devoutly to be handled, in the feare of God, and love of our neighbour. Who, if he goe out of the way, is by the ſpirit of meekneſſe to be called backe again: but if he take the right way, he is more and more to be inſtructed therein, to the end it may appeare, that we are not driven by any motion of man, but that in all things our mindes are ruled and governed by God. Yet alas, ſuch is the ſpot and ſtaine of our times, that the evill cuſtome of writing whatſoever, and even of railing, hath ſeiſed upon the wits, and mindes not of meane men onely, but even of thoſe, whom it moſt of all behooved to doe the cleane contrary. The rable of Ieſuits, and ſuch other like fellows, (whoſe very reward is the earneſt of bondage and curſed ſpeaking) how ſhameleſly and outragiouſly they are carried againſt us and the truth: and with what bitterneſſe they caſt out againſt us ſuch things, as they have been taught in the ſchoole of ſhameleſneſſe, it may be ſufficiently perceived of any man.

For they, when they feele themſelves preſſed with moſt ſtrong reaſons, and overcome with expreſſe places of Scripture, they run to cavils and ſlanders, as to the onely refuge of their errours. They ſay we have revolted from the Catholique Church, that we might follow the divers imaginations of men: they cry aloud that we are heretiques, ſchiſmatiques, and ſectaries, and they oftimes

times in mockage call us Confessionists: and moreover they lay in our dish, that we neither agree with our selves, nor with others, who detest the Bishop of Rome: but there are as many Religions among us, as there are Confessions of Faith. And that they may seeme to procure credit to themselves, and to give a checke to the Germane Churches especially, they bring forth both certaine other writings, and especially that *Forme* of Agreement, of late published in Germanie, in which there are certaine things to be seene farre differing from those ancient Confessions of Faith, which the Churches of the Gospell have even since the beginning given out. But let them so thinke, that the fault of heresie is not to be laid upon those, whose faith altogether relieth on most sure grounds of Scripture: that they are no schismatiques, who intirely cleave to Gods Church, such an one as the Prophets and Apostles doe describe unto us: nor to be accounted sectaries, who embrace the truth of God, wch is one and alwaies like it selfe. What do they meane, I pray you, by the name of Confessionists so often repeated? For if every man be commanded to make confession of his Faith so often as Gods glory, and the edifying of the Church shall require; what a wonderfull or strange thing ought it to seeme, if Cities, if Provinces, if whole kingdomes have made profession of their Faith, when they were falsely charged by the Popish sort, that they had gone from the doctrine of the true beleeving Church? but they wil say, there ought to be one confession of faith and no moe: as though forsooth, a confession of faith were to be valued rather by the words, then by the thing it selfe. What therefore will they say to our Ancestours, who when they had the Apostles Creed, yet so all that set out the Nicene, Chalcedonian, and many moe such like Creeds? Those Creeds, say you, were generall. Yea surely, but so generall, that a great part of the world

in those elder times followed the frantique heresies of the Arrians, whom the godly forefathers by setting forth those Creeds desired to bring home into the Church again. *The truth*, saith Hilarie, *was by the advise and opinions of Bishops many waies sought, and a reason of that which was meant was rendered by severall confessions of faith set down in writing:* And a little after. *It ought to seeme no marvell right well-beloved brethren, that mens faiths began to be declared so thick: the outrage of heretiques layeth this necessitie upon us.* Thus much said *Hilarie.* What, that *Athanasius*, *Augustine*, and many other ancients set forth their Creeds also, that the puritie of Christian faith might more and more shine forth. Therefore if Kingdoms, Cities, and and whole Provinces have privately made confession of their faith, this was the cause thereof, for that hitherto the state of times hath not suffered, that a generall Councell of all those, who professe the reformed Religion, might be holden. But if it once come to passe (and the Lord grant that the Churches may at length injoy so great a benefit) then there may be one onely confession of faith extant, conceived in the same words, if the state of the Churches shall seeme to require it. Let them therefore leave of in mockage to terme us Confessionists, unlesse perhaps they looke for this answer at our hands, that it is a farre more excellent thing to beare a name of confessing the faith, then of denying the truth. For even as moe small streames may flow from one spring, so moe confessions of faith, may issue out from one and the same truth of faith.

Now to speake somewhat also of those, who while they will seeme to embrace the truth of the Gospell, and renounce popish errours, shew themselves more unjust towards us, then was meet they should, we are compelled to finde want of Christian charitie in them. This one thing in deed was remaining, that after so many dangers,

losses,

losses, baniſhments, down-fals, woes without number, griefs and torments; we ſhould alſo be evill intreated by thoſe, of whom ſome comfort was rather to be looked for. But that ancient enemie of the Church is farre deceived (by whoſe ſubtilties this evill is alſo wrought for us) while he hopeth that we may by his crafts be overwhelmed. But bearing our ſelves bold on that love, which the mercifull God through Ieſus Chriſt our Lord beareth unto us, and who hath planted a love and feare of him in our mindes, we leap for joy in theſe very things, and boaſt with the Apoſtle, that it will never be, (the ſame grace of God alwaies preventing us) that tribulation, anguiſh, hunger, nakedneſſe, the ſword, falſe accuſation, or curſed ſpeaking ſhall withdraw us from the truth once knowne and undertaken. For we know that ſaying of *Chryſoſtome* to be true, *It is not evill, to ſuffer, but to doe evill.* Neither are we any whit diſgraced hereby, but they whom I know not what diſtemperature whetteth againſt us having deſerved nothing, and to repay them like for like, quitting rayling with rayling, far be it from us, whom God vouchſafeth this honour, that being faſhioned like to the image his Son we might through good report and evill report walke on, upholden with the ſtay of a good conſcience, yea we have reſolved with our ſelves not only to abide the open wrongs of our enemies, but even the diſdaine of our brethren, although never ſo unjuſt.

And what we furthermore thinke of the doctrine of our Lord Ieſus Chriſt, the confeſſion of our faith, ſet forth many yeers agoe, hath made it known to the whole world: and we have God, and Angels, together with men, witneſſes of that ſincere endeavour, by which we laboured, and doe as yet, to the uttermoſt of our power, labour to ſet up againe and maintaine the pure worſhip of God among us ont of Gods word.

And, even as we ſhewed our ſelves to be ready at all

times to render a reaſon of the hope that is in us: ſo we thought it a matter worth the paine, to make all men privie to that bond which one our part is very ſtraight with the holy and truly Catholike Church of God, with every Saint and ſound member thereof, that ſo farre as we can, we might deliver, partly our ſelves, partly the Churches joyned with us from thoſe moſt grievous crimes, by which ſome mens ſpeeches and books are laid to our charge. And when we bethought our ſelves by what means it might beſt be done, this eſpecially for the preſent time ſeemed a meet way unto us, which would give offence to no man, and might ſatisfie all that would yeeld unto reaſon, namely, to publiſh this *Harmonie* of confeſſions, whereby it might ſufficiently be underſtood, how falſely we are charged, as though we, that have rejected popiſh errors, agreed not at all among our ſelves. For (to begin with thoſe ſtout maintainers of the Romiſh tyrannie, who will yet ſeeme to be defenders of the truth, this conference of confeſſions will plucke every viſard from their faces, when as it ſhall plainly appear, that all the opinions in theſe confeſſions of faith were in other ſundry words ſo laid down, that yet the ſame truth alwaies abideth, and there is none at all, or very little difference in the things themſelves. And how narrow muſt they needs perceive the bounds of that their Catholike Church to be, when it ſhall be openly known, that ſo many kingdomes, provinces, cities, peoples and nations profeſſing the truth of the Goſpel, doe with common conſent renounce the abuſes and orders of the Romiſh Church? As for thoſe whom (without any deſert) it pleaſeth to count us among the Arrians and Turks, they ſhall ſee alſo how farre through the benefit of God we be from ſuch hainous and wicked errours. And they alſo, who accuſe us of ſedition, ſhall perceive how reverently we thinke of the dignitie of Kings, and the Magiſtrates authoritie,

and they to conclude that not being content with thoſe publike confeſſions of the Churches of Germanie, may by laying againſt us that forme of new agreement ſeeme worthily more and more to ſever themſelves from us, and who have alreadie very pithily been refuted by moſt learned writings, they alſo ſhall, if true agreement be earneſtly ſought, be ſatisfied with this *Harmony*. For (that we may freely ſay as it is indeed) that long ranck of names ſealed and written at that booke is ſuch, that it ſeemeth rather to ſtand idly in the field, then to fight manfully.

And if it had pleaſed us to follow this pollicie, wee might have ſet downe the names not of ſeven or eight thouſand meane men (moſt famous Princes and ſome other excepted) of whom it may worthily be doubted, whether there ever were any ſuch, or what they were, but alſo the names of farre moe Churches. And this our diligence had beene farre more commendable, namely, being beſtowed, not in wringing out and begging from village to village ſome hundreds of names, but in laying out the opinions of moſt gracious Kings, moſt renowned Princes, of noble nations, and peoples, of moſt mighty common-wealths and Cities: of which a great part hath not been uſed to diſpute in corners, or to trifle, but hath knowne theſe many yeeres how even unto blood to ſuffer many and grievous things for Gods truth ſake. But we know that the truth hath not it warrant from men, nor by men: it is ſimple, it will be ſimply publiſhed and taught. Therefore we are purpoſed for this time not to deale by any long diſputation with any man, but barely to open the meaning of the reformed Churches, to knit all the Churches of Chriſt together with one bond of brotherly love, to keepe peace with all men, and ſo farre as it ought to be done, to judge well of all men: yea and to intreat thoſe, who think ſomewhat too hardly of us, that if we diſagree from the Confeſſion of no Church

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that doth truely beleeve, they would themſelves alſo beginne to be of the ſame minde with us, and quietly, and ſoberly conferre with their brethren, of what things they ſhall think good, rather then themſelves to ſlander and give the adverſaries occaſion to rayle upon the Goſpel. But if they will not do it, let this publique and everlaſting monument witnes to all that come after, that we & all of our ſide are and ſhall be free not only from the grievous reproches, with which we are undeſervedly laden, but alſo without blame of all the hurly burlies and diſſentions that have been hitherto, and that (which God forbid) are peradventure like to be more grievous, unleſſe it be ſpeedily prevented on both ſides.

And ſeeing in this *Harmonie* we ſpeake not onely with our owne, but even with the mouth of all thoſe Nations, whoſe Confeſſions we have brought into one forme of one and the ſame doctrine; we hope it will come to paſſe that not ſo much the ſeveral names of the French, Belgia, and other Confeſſions ſhall hereafter be heard, as that one onely univerſall, ſimple, plaine, and abſolute Confeſſion of all the Churches (ſpeaking as it were with one and the ſame tongue of *Chanaan*) ſhall be ſeene: and that they who were thought to be farre wide (as hath hitherto not altogether without deſert by reaſon of over many mens private writings beene thought of us and the brethren of the Confeſſion of *Auſpurge*) if ſo be that men keep within the bounds of the Confeſſions, and all cavilling and ſophiſtrie be laid aſide, and as well faithfull as favourable expoſition be admitted, ſhall be thought very neerely to agree in all things. And this was the cauſe why we deſired to put the Confeſſion of *Auſpurge*, together alſo with that of *Saxony*, and *Wirtemberge*, in this *Harmonie*, that it might be the more eaſily kuowne, that both we agree with them in all particular points of faith, and that there are very few matters hanging in controverſie between

between us. For concerning that doubt about the Lords Supper, in the thing, and of the thing it ſelfe, there is no ſtrife, we differ in certaine adjuncts and circumſtances of the thing. In the thing it ſelfe, I ſay, we agree: although as the gifts of God are divers, ſo ſome doe more plainely, ſome doe not ſo plainly, and perhaps not ſo fitly, utter that which they thinke. For we all acknowledge that the holy ſigns, have not a bare ſignification, but that by the ordinance of God they aſſure our conſciences that the things themſelves are as truly and certainly given of God to all that come, as the ſignes themſelves are given by Gods Miniſter. But this queſtion remaineth, whether as the ſigne, ſo alſo the preſent thing it ſelfe be given to the body, or rather the preſent ſigne be given to the body, but the preſent thing given onely to the minde and faith: Againe, whether as both be given to all, ſo both be received of all, of ſome unto life, and of other ſome unto death. In like ſort, we all beleeve the true Communication of the true body and the true blood of our Lord Ieſus Chriſt. The controverſie ſtandeth in the manner of communicating, but who may therefore of right think, that the holy unitie of the Churches is to be plucked aſunder? That they of our ſide were alwaies deſirous of peace and agreement, the hiſtory of the conference at *Marpurge*, and ſuch things as were afterward done in the yeere 1536. do ſufficiently witneſſe.

Moreover, ſo often as there appeared any hope of agreement, it is cleare, that there was no other cauſe, but the importunitie of ſome certain men, why new and ſudden braules being raiſed, the matter could not come, or long continue in that agreement which was hoped for. For that we may let paſſe very many other things, although in the beginning it were openly known among al, that there was no cõtroverſie between us (no not ſo much as the very Papiſts excepted) in the opinion about

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worſhipping the myſterie of the holy Trinitie; loe, about the latter end, that unhappy monſter of Vbiquitie came forth, which if it be admitted, will quite overthrow the true doctrine of Chriſts perſon, and his Natures. Hence then come the diſtractions of Churches, hence come ſo deadly quarrellings. But ſeeing this whole matter hath been often handled by many learned men, it is no time for us to deale any farther therein. For it is ſufficient for us to ſhew in few words, that our men ſo farre as was poſſible, alwaies provided for the peace of the Church.

Neither truely hath any man cauſe after the example of certain Moderators (ſuch as not long ſince have been) why he ſhould perſwade himſelfe that we would heare of this hotch-potch of opinions make a certaine medlie as it were of contrarie qualities. But we leave all things whole, that every one may ſo know his owne words being compared with the ſayings of others, that he ſhall finde nothing forged, nothing taken away, nothing put to, or wreſted. And to conclude, the forme and drift of this whole work, if it be more narrowly viewed, ſhall not unworthily be judged a ſound body of Chriſtian doctrine, framed and allowed by the writings, and as it were by a common councel of the godly Churches well nigh of all *Europe*. For here all the chiefe points of our Religion, being diſcuſſed and approved, are by the publique authoritie of all the chiefe Nations in Chriſtendome with one conſent publiſhed and knit together: yet we muſt confeſſe, as we afore touched, that through the manifold and buſie braulings of private perſons, and gloſſes (as men commonly ſpeak) the matter was brought farre from the grounds thereof to things cleane beſides the purpoſe and impertinent. For firſt there beganne to be dealing onely about the Supper: then it came to Chriſts Aſcenſion and ſitting in heaven: and within a while after to the perſonall union of both his natures,

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and what ſtay will there be in the end? for many, (by all meus leave be it ſpoken) ſeeme to be delighted with this contin ıall ſtriving, that howſoever, and whatſoever it might coſt them, they might not be unknowne. But it becometh the Diſciples of Chriſt to ſeeke peace, and to deſpiſe glory. For as *Bernard* ſaith, *They that deſpiſe peace, and ſeeke after glorie, they loſe both peace and glory.* Away therefore with thoſe ſpeeches, *I am of Paul, I am of Cephas*, and let that one ſaying be heard, I am Chriſts, I am the Churches.

There is ſomething that may be miſliked, yet there are very many things that may well be liked: the ſame ground worke of faith abideth, let therefore the ſame love continue: and let us not thinke much to take them for brethren, whom God vouchſafeth to take for ſonnes: neither let us deſpiſe thoſe, for whom Chriſt deſpiſed himſelfe. That thing is aſſuredly true, and very much liked of us, that nothing in holy doctrine is to be thought of ſmall importance: but rather that even in the leaſt points thereof a certaine faith and full aſſurance is required, flat contrary to the wavering of the Academikes: yet we cannot like of too too much peeviſhneſſe, through which ſome do ſtraight way upon very ſmall occaſion call their brethren heretikes, ſchiſmatikes, ungodly, Mahometans: let theſe ſpeeches be thrown out againſt Atheiſts, Epicures Libertines, Arians, Anabaptiſts, & ſuch like miſchevous perſons, which deſire to have the Lords field utterly deſtroyed: but let us every day grow in faith & love: and let us teach the flocks committed to our charge, to fear God, to hate vices, and follow after vertues, to denie the world and themſelves: obeying the commandement of our Lord and teacher Ieſus Chriſt, who biddeth us not to braule but to love each other. Whoſe example in governing the Church if we will follow, we ſhall raiſe up thoſe that are afflicted, take up thoſe that are faine, cõfort

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the feeble, waken the drowſie, and not negligently denounce Gods wrath againſt ſinnes, and ſhall draw out the ſword of the ſame word which is no blunt one againſt hypocrites, wolves, dogs, ſwine, goates, and to conclude againſt all wicked ones which in our Churches mingle themſelves with the true ſheepe, and which cauſe the word of God to be evill ſpoken of. It were a farre better thing ſurely then that which ſome do, buſying the ſharpneſſe of their wit in making of certaine trifles, that forſooth the knowledge of ſuch ſubtilties, may ſhake out of our mindes all conſcience. It was juſtly ſaid that the ſtrength of the Goſpel was weakened through the thorny ſubtilties of ſchoole-queſtions: and we through our wayward diſputations what elſe doe we, then cauſe that the authoritie thereof be not ſtrengthned, but rather weakned, and doe even ſtagger among the wicked. We reade it excellently written in *Livie*, a very grave writer, that *not onely grudges, but alſo warres have an end, and that oftentimes deadly foes become faithfull confederates, yea and ſometimes Citizens: and that by the ſame ſpeeches of the people of Rome, very bitter or cruell enmities have beene taken up betweene men of great account.* And that which theſe few words wrought with the heathen, ſhall not godlineſſe toward God obtaine at the hands of Chriſtians, of Divines, and of Paſtours of Churches? yea of the travell of reading and diligently examining and conferring of this booke ſhall not be irkeſome, if upright and ſincere judgement, if not prejudicate opinions, but the love of one truth ſhall beare ſway in all mens hearts, it will ſhortly obtaine it. That old contention about the celebrating of Eaſter very hotly toſſed to and fro, for two hundred yeeres, or there about, betweene the Greeks and the Latines, was long ſince by us thought worthy of laughter: but we muſt take good heed, leſt in a matter not altogether unlike, we ſeeme to be wiſer then both, if ſo be that

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we deſire to have the Church whole, and not to leave it rent unto the poſteritie, and would have our ſelves be counted not fooliſh among men, and not ſtubborne in the ſight of God. There hath ſcarce been any age, which hath in ſuch ſort ſeene all Churches following altogether one thing in all points, ſo as there hath not alwaies been ſome difference, either in doctrine, or in ceremonies, or in manners: and yet were not Chriſtian Churches through the world therefore cut aſunder, unleſſe peradventure then, when the Biſhop of Rome brake off all agreement, and tyrannically injoyned to other Churches, not what ought to be done, but what himſelfe would have obſerved: but the Apoſtle did not ſo. *Barnabas* indeed departed from *Paul*, and *Paul* withſtood *Peter*, and ſurely for no trifle: and yet the one became not more enemie or ſtrange to the other, but the ſelfe ſame ſpirit, which had coupled them from the beginning, never ſuffered them to be dis-joyned from them-ſelves. It is the faſhion of Romiſts to command, to enforce, to preſſe, to throw out curſings, and thunder excommunications upon the heads of thoſe that whiſper never ſo little againſt them: but let us, according to the doctrine of the holy Ghoſt, ſuffer, and gently admoniſh each other: that is, keeping the ground-work of faith, let us build love upon it and let us joyntly repaire the wals of Sion lying in their ruines.

It remaineth, that through the ſame Lord Chriſt we beſeech our reverent brethren in the Lord, whoſe Confeſſions publiſhed we ſet forth, that they take this our paines in good part: and ſuffer us to leane, as it were, to a certaine ſtay, to the common conſent of the reformed Churches, againſt the accuſations and reproches of the common adverſaries of the truth. But it had been to be wiſhed, that we might at once have ſet out all the Confeſſions

feſſions of all the reformed Churches: but becauſe we had them not all, therefore we ſet out them onely, that were come to our hands, to which the reſt alſo, ſo farre as we ſuppoſe, may eaſily be drawne. And we alſo could have wiſhed, that the thing might have beene made common to all the reformed Churches. But when as the ſtate of our Churches ſeemed to force the matter, and that they could not abide any longer delay: the right well beloved brethren will pardon us, with whom by reaſon of the time we could not impart both the *Harmonie* it ſelfe, and the Obſervations, as alſo the intent of this whole Edition. Whereas moreover we have put to moe confeſſions of one and the ſame Nation, as of *Auſpurge*, and *Saxonie*, as alſo the former and latter of *Helvetia*, that was not done without cauſe: for beſides that one expoundeth another, we thought it good alſo hereby to ridde them from all ſuſpicion of inconſtancie and wavering in opinion, which the adverſaries are wont to catch at, by ſuch repetitions of Confeſſions.

Yet why we would not adde ſome Confeſſions of the brethren of *Bohemia* often repeated, we will ſtraight way ſhew a cauſe: and we hope that our reaſon will eaſily be liked of them. And we have ſet downe every where two, yea & in ſome places three Editions of Auſpurge, for this reſpect, leſt in this diverſitie we might ſeeme to have picked out that, which rather favoured our ſide, and to have utterly miſliked the other. Wherein notwithſtanding we have not every where followed the order of times, in which every of them came to light, but the coppie which we had in our hands printed at *Wirtemberge* 1572. with a double Edition. And we have therefore thought it meet to paſſe over the Apologies adjoyned to the Confeſſions (as of *Auſpurge*, *Bohemia*, *Sueveland*, and *England*,) as well that the worke might

not

not grow to be exceeding bigge, as also that we might not seeme rather to increase disputations and controversies, then to make an Harmonie of doctrine. And as for our Observations, our minde was to meet with the cavils of sophisters, who we know well enough will take hold on the least matters, that they may thereby set us on worke. Wherefore lest they should charge us to set out a discord rather then a concord of Confessions, we have added in the end very short Observations, in which we lay open those things which might seeme somewhat obscurely spoken, and doe favourably and freely, giving them an interpretation, expound those things, which either have, or seeme to have any shew of repugnancie. And we beseech the brethren to beare with us therein, as the most distressed, and desirous of the peace and agreement of the Churches among those, who in these last times have imbraced the truth of the Gospel. For God forbid, that we should desire to be counted Censurers of others, who are ready rather to be taught of our brethren, and to be strengthned in this race of truth, which is begun. We would therefore have them so to thinke, that these Observations are laid before them, that they may judge of them, and may, if they shall thinke it any where needfull, better and more fitly declare their owne opinion, and in the meane while accept of our paines.

YE therefore most gracious Kings, Dukes, Earles, Marquesses, most famous Barons, and noble Lords, ye Cities, and Common-wealths, ye most wise Pastours, Doctors, and, to be short, all Christian people, professing the truth of the Gospel, be present in soules

and bodies, ſuffer not the poiſon of diſcord to ſpread any farther: but kill this hurtfull Serpent, and receive with a Chriſtian minde as is meet, and as is offered unto you this moſt ſure token and earneſt of the everlaſting friendſhip of the French and Belgian Churches with you, offered to you in the face of the whole world: that we being by a friendly league coupled together in Chriſt, may vanquiſh all Antichriſts, and may ſing that Hymne to the Lord our God, *Behold, how good and joyfull a thing it is, brethren to dwell together in unitie.*

A CATALOGVE OF THE CONFESSIONS WHEREOF this HARMONIE is framed, according to the order of the times, wherein every of *them were written and published.*

I.

THE Confession of AUSPURGE was first presented in the Germane tongue at the Citie *Auspurge*, in the yeere 1530. to *Charles* the fifth being Emperor, by certaine most renowned Princes of *Germanie*, and other States of the sacred Empire, whom they call Protestants. Secondly the selfe same yeere it was set out and published at *Wirtemberge* in Latine, somewhat corrected in certain Articles, with a Preface, and the subscription of the Authours names.

II.

THat Confession of the foure Cities was presented both in the Germane, and also in the Latine tongue, to the same most sacred Emperour *Charles* the fifth, in the same assembly held at *Auspurge*, in the same yeere, by the Embassadors of the Cities of *Strausbrough*, *Constance*, *Meminga*, *Lindaw*: both which we have in certaine Articles compared together, that the Readers might have the one made more ample by the other: and we have therefore in the titles called it the *Confession of Sueveland*, for that those foure Cities, by whom it was presented, are commonly counted neighbours to *Sueveland*.

III.

THat of Basil about the yeere 1532. was first written in the Germane tongue by the Ministers of the Church of *Basil*, and also by a common subscription allowed of the Pastours of *Strausbrough*, then againe in the yeere 1561. both recognised and reco-

by the selfe same Ministers of *Basil*. Afterward also it was published by the Magistrate of *Millaine* in his owne name in the Germane tongue with a Preface, as though it had been that Churches owne Confession. And at the last it was turned into Latine. Which we, as more ancient then the rest of *Helvetia*, have thought good to be set downe here also, and doe elsewhere in like sort call it the Confession of *Millaine*.

IIII.

THe former *Confession of Helvetia* was written at *Basil* about the yeere 1536. in the behalfe of all the Churches of *Helvetia*, and and sent and presented to the Assembly of Divines at *Wirtemberge* by Master *Bucer*, and Master *Capito*: and in the yeere following 1537: it was againe propounded together with the declaration thereof to the assembly at *Smalcaldia* by *Bucer* himselfe, and allowed of that whole assemblie, namely, of all the Divines and degrees of Protestants, as *Luther* his own letters to the *Helvetians* doe testifie. And the declaration in Latine was conferred in very many places with the more ample copie written in the Germane tongue.

V.

THat of *Saxonie* was written in Latine in the yeere 1551. in the behalfe of the *Saxon* Churches, by Master *Philip Melancthon*, that it might be presented to the Councel of *Trent*: to which not only the *Saxon* and *Meissen* Churches, but also very many other did subscribe, as if it had been to the Confession of *Ausperge* repeated.

VI.

THat of *Wertemberge* was of the most renowned Prince and Lord, Lord *Christopher* Duke of *Wertemberg* and *Tecca*, Earle of *Mountbelgard*, by his Embassadours presented to the assemblie of the *Tridentine* Councel the 24. day of the Moneth of *Januarie* in the yeere 1552.

VII.

THe *French Confession* was in the yeere 1559. presented to *Francis* the second King of France, first at *Amboise*, in the behalfe of all the godly of that kingdome: secondly, in the yeere 1561. at *Poisse*. It was presented againe in French, to *Charles* the ninth: and at length also

alſo publiſhed by the Paſtours of the French Churches, with a Preface to all other Evangelicall Paſtours, in the yeere 1566.

VIII.

THe *Engliſh Confeſſion* was inſerted in the generall apologie written in the yeere 1562. in the behalfe of the Engliſh Church.

IX.

THe *latter Confeſſion of Helvetia* was written by the Paſtours of *Zurich*, in the yeere 1566. and approved and ſubſcribed unto, not onely of the *Tigurines* themſelves and their confederates of *Bern*, *Scaphuſia*, *Sangallia*, *Rhetia*, *Myllaine*, and *Bienna*: but of all them of *Geneva*, and of *Savoi*, of *Polonie*, and likewiſe by the Churches of *Hungarie*, and *Scotland*.

X.

THe *Confeſſion of Belgia* was publiſhed in French in the name of all the Churches of *Belgia*, in the yeere 1566. and in the yeere 1579. in a publique Synode held at *Belgium*, it was repeated, confirmed, and turned into the Belgian tongue.

XI.

THat *of Bohemia* being the laſt of the foure former, which were farre more ancient, (which for the largeneſſe we thought good not to be inſerted into this *Harmonie*) being recited in the ſame order of Chapters and Arguments, and ſomewhat more plainly expreſſed, and in the yeere 1573. publiſhed in divers places, was alſo approved by common teſtimonie of the Vniverſitie of *Wirtemburge*, even as Maſter *Luther*, and *Melanction* had approved the former, publiſhed in the yeere 1532. being altogether the ſame in doctrine with this, as *Luther* his Preface witneſſeth: and we have called it elſewhere the Confeſſion of the *Waldenſes*, following the common title aſſigned thereunto by thoſe Churches: which we would have to be ſpoken without any prejudice to thoſe brethren.

AN ADMONITION TO THE GODLY AND GENTLE READER, TOUCHING THE Order and courſe of this whole HARMONIE.

THis whole Harmonie of Confeſſions (*gentle Reader*) is parted into 19. *Sections, which we have taken ſometimes out of moe, ſometimes out of fewer Confeſſions in number, as each ſeemed every one in his owne place to handle one and the ſame matter or chiefe point of doctrine. But in rehearſing the context of every Confeſſion, becauſe we were to have regard of the order of things and doctrine, rather then either of the time, or worthineſſe of the Churches and Authours that wrote them, or other ſuch like circumſtance: therefore it ſeemed good without any envie or preiudice of other Confeſſions, either more ancient or more famous, to give the firſt place to the latter Confeſſion of* Helvetia; *both becauſe the order thereof ſeemed more fit, and the whole handling of doctrine more full and convenient: and alſo becauſe that Confeſſion was publiquely approved and ſubſcribed unto by very many Churches of divers Nations. Farther upon this doe the reſt fitly follow, to wit, the former Confeſſon of* Helvetia, *and then all other, without any choiſe, indifferently, ſave that we had rather ioyne together the Confeſſions of Germany, then ſever them each from other, according to the argument of every Section. Yet we were inforced to put that Confeſſion of the foure Cities, as received ſomewhat late, in the laſt place. Which order notwithſtanding if it ſhall not ſeeme fit and convenient to any, it may eaſily be altered in the ſecond Edition, as other Confeſſions alſo, if any ſuch beſides theſe ſhall be wanting, may in their due place be adioyned.*

To conclude, that the godly Reader may want nothing, and that no man may ſuſpect any thing to be taken away or added to any of thoſe Confeſſions, we have here ſet downe the Articles or chiefe points in the order wherein they were firſt written. Which we deſire every man favourably to interpret, and to enioy this our labour, rather ſeeking peace and agreement, then maliciouſly hunting after occaſions of diſſentions.

PROPER

PROPER CATALOGVES FOR EVERIE CONFESSION, CONTAINED IN THIS HARMONIE, AFTER THAT ORDER wherein they were first written.

The Articles of the former Confession of *Helvetia*.

Scripture. 1
Interpretation. 2
Fathers. 3
Humane Traditions. 4
The drift of the Scripture. 5
God. 6
Man, and his strength. 7
Originall sinne. 8
Free Will. 9
The eternall Counsell, touching the restoring of man. 10
Iesus Christ, and those benefits which we reape by him. 11
The drift of the doctrine of the Gospel. 12
Faith, and the force thereof. 13
The Church. 14
Of the Ministers of the Word. 15
Ecclesiasticall power. 16
The chooſing of Ministers. 17
The head & shepheard of the Church. 18
The duties of Ministers. 19
Of the force and efficacie of the Sacraments. 20
Baptisme. 21
The Eucharist. 22
Holy assemblies. 23
Of Heretikes and Schismatikes. 24
Of things indifferent. 25
Of the Magistrate. 26
Of holy Wedlocke. 27

The Chiefe points of the latter Confession of HELVETIA.

OF the holy Scripture, being the true Word of God. 1
Of Interpreting the holy Scripture, and of Fathers, Councels, and Traditions. 2
Of God, his unitie and the Trinitie. 3
Of Idols, or Images of God, Christ, and Saints. 4
Of the Adoration, worship and Invocation of God, through the onely Mediatour Iesus Christ. 5
Of the providence of God. 6
Of the creation of all things, of Angels, the Devil, and Man. 7
Of the fall of man, sinne, and the cause of sinne. 8
Of free Will, and so of mans power and abilitie. 9
Of the Predestination of God, and Election of the Saints. 10

Of Ieſus Chriſt being true God, and man, and the onely Saviour of the world. 11
Of the law of God. 12
Of the Goſpel of Ieſus Chriſt, of the promiſes, alſo, of the ſpirit, and the letter. 13
Of Repentance, and the Converſion of man. 14
Of the true iuſtification of the faithfull. 15
Of Faith, and good works, and of their reward, and the merit of man. 16
Of the Catholique and holy Church of God, and of the onely head of the Church. 17
Of the Miniſters of the Church their inſtitution, and duties. 18
Of the Sacraments of the Church of Chriſt. 19
Of holy Baptiſme. 20
Of the holy Supper of the Lord. 21
Of holy and Eccleſiaſticall aſſemblies. 22
Of the Prayers of the Church, of ſinging and Canonicall houres. 23
Of holy dayes, faſts, and choiſe of meates. 24
Of Comforting, or viſiting the ſick. 25
Of the buriall of the faithfull, and the care that is to be had for the dead, and of purgatorie, and the appearing of Spirits. 26
Of Rites, Ceremonies, and things indifferent. 27
Of the goods of the Church. 28
Of ſingle life, Wedlocke, and the ordering of a Family. 29
Of the Magiſtrate. 30

The Articles of the Confeſſion of *Baſil.*

OF God. 1
Of man. 2
Of the care of God toward us. 3
Of Chriſt, being true God, and true man. 4
Of the Church. 5
Of the Supper of our Lord. 6
Of the Magiſtrate. 7
Of Faith, and workes. 8
Of the laſt day. 9
Of things commanded, and not commanded. 10
Againſt the errour of the Anabaptiſtes. 11

The chiefe points of the Confeſſion of *Bohemia.*

OF the holy Scripture, and of Eccleſiaſticall writers. 1
Of Chriſtian Catechiſing. 2
Of the unitie of the divine eſſence, and of the three Perſons. 3
Of the knowledge of himſelfe. Alſo, of ſinne, the cauſes and fruits hereof, and of the promiſes of God. 4
Of repentance. 5
Of Chriſt the Lord, and of Iuſtificatiō through faith in him. 6
Of good workes, which be holy actions. 7
Of the holy Catholique Church, the order and diſcipline hereof, and moreover of Antichriſt. 8
Of the Miniſters of the Church. 9

Of

Of the word of God. 10
Of the Sacraments in generall. 11
Of holy Baptisme. 12
Of the Supper of the Lord. 13
Of the Keyes of Christ. 14
Of things accessory, that is, of rites, or Ecclesiasticall ceremonies. 15
Of the politique or civill Magistrate. 16
Of Saints, and their worship. 17
Of fasting. 18
Of single life, and wedlocke, or the order of married folke. 19
Of the time of Grace. 20

The Articles of the *French* Confession.

OF God, and his one onely essence. 1
Of the knowledge of God. 2
Of the Canonicall bookes of the holy Scripture. 3
Of distinguishing the Canonicall booke from the Apocryphall. 4
Of the authoritie of the word of God. 5
Of the Trinitie of the Persons in one onely essence of God. 6
Of the creation of the World. 7
Of the eternall providence of God. 8
Of the fall of man, and his free-will. 9
Of originall sinne. 10
Of the propagation of originall sinne, and of the effects thereof. 11
Of the free election of God. 12
Of the repairing of man from his fall through Christ. 13
Of two natures in Christ. 14
Of the hypostaticall union of the two natures. 15
Of the death & resurrection of Christ and of the fruit thereof. 16
Of the merit, and fruit of the sacrifice of Christ. 17
Of the remission of sinnes, and true Iustification. 18
Of the Intercession, or Mediation of Christ. 19
Of iustifying Faith, and the gift, and effects thereof. 20,21,22
Of the abolishing of ceremonies, and true use of the morall law. 23
Of the intercession of Saints, Purgatory, and other superstitious traditions of the Popish sort. 24
Of the ministery of the Gospell. 25
Of the unitie of the Church, and the true notes thereof. 26,27,28
Of Ecclesiasticall functions. 29
Of the power, and authoritie of the ministers. 30
Of their lawfull calling, & election. 31
Of Ecclesiasticall discipline. 32
Of Excommunication, and other Censures. 33
Of the Sacraments in generall. 34
Of Baptisme. 35
Of the holy Supper of the Lord. 36
Of the efficacie, and true communication of the thing signified by the signes. 37,38
Of the Magistrate, and politicke lawes. 39,40

The Articles of the *English* Confession.

OF one God in three Persons. 1
Of Iesus Christ being the true Sonne of God, and of the Incarnation, and other works of Redemption, and

and of his two natures being unseperably united and unconfounded. 2
Of his last coming.
Of the holy Ghost, and his works in us. 3
Of the Catholique Church, and the one onely King, head, and husband thereof. 4
Of the divers degrees of the Church. 5
Of the primacie of the Antichrist of Rome. 5
Of the lawfull calling and Election of Ministers. 6
Of their power, and the use of the Keyes. 7
Of marriage and a single life. 8
Of the Canonicall Scriptures. 9
Of the Sacraments, and the number thereof. 10
Of Baptisme. 11
Of the holy Eucharist. 12
Of the sale of Masses. 13
Of Purgatorie. 14
Of Ceremonies, and Ecclesiasticall rites 15
Of Prayer in a vulgar tongue. 16
Of the onely Intercessour, and Mediatour Christ. 17
Of the corruption of man through sinne, of his justification through Christ. 18
Of the one onely sacrifice of Christ, whereby we are perfectly reconciled to God. 19
Of good works. 20
Of the last resurrection of this flesh. 21

The Articles of the Confession of *Belgia.*

OF *the Essence or nature of God.* 1
Of the double knowledge of God. 2
Of the beginning, and author of the Word of God. 3
Of the Canonicall books of the old and new Testament. 4
Of their authoritie. 5
Of the Apocryphall books. 6
Of the perfection of the Canonicall Scripture above all the doctrines of all men. 7
Of three persons in one onely essence of God. 8
Of the testimonies of both the Testaments, whereby both the Trinitie of the persons, and also their properties may be proved. 9
Of the divine nature, and generation of Iesus Christ the Son of God. 10
Of the divine nature of the holy Ghost. 11
Of the creation of the World, and Angels, and the distinguishing of them. 12
Of the Providence of God, and of his iust government, both generall, and speciall. 13
Of the creation of man, his fall, corruption, and servile free-will. 14
Of originall sinne. 15
Of free election, & iust reprobation, 16
Of the repairing of man through Christ. 17
Of the first coming of Christ, and his true incarnation of the seed of David. 18

Of

Of his two natures hypostatically united in one onely person. 19
Of the cause, or end of his death, and resurrection. 20
Of his onely Priesthood, and expiatorie sacrifice. 21
Of faith, the onely instrument of our justification. 22
Of true justificatiō through Christ. 23
Of regeneration and good works. 24
Of the abrogating of the law and shadows. 25
Of the onely Mediatour or Intercessour Christ, against the Intercession of Saints. 26
Of the Catholique Church. 27
Of the unitie and communion thereof. 28
Of true notes of the true Church. 29
Of the government, and Ecclesiasticall functions. 30
Of the Election of Ministers, Elders and Deacons, and of their authoritie. 31
Of Ecclesiasticall traditions. 32
Of the Sacraments, and their number. 33
Of Baptisme. 34
Of the Supper of the Lord. 35
Of Magistrates, and their office and power. 36
Of the last Judgement. 37

The Articles of the Confession of *Ausburge.*

OF *God, and the persons of the divinitie.* 1
Of originall sinne. 2
Of the incarnation of the Sonne of God. 3
Of Justification. 4
Of the Preaching of Repentance, and generall Remission. 5
Of the righteousnesse of good works. 6
Of the Church. 7
Of the Sacraments which are administred by evill men. 8
Of Baptisme. 9
Of the Lords Supper. 10
Of Repentance. 11
Of Confession. 12
Of the use of Sacraments. 13
Of Ecclesiasticall order, or degrees. 14
Of Ecclesiasticall rites. 15
Of civill ordinances. 16
Of the last judgement. 17
Of free-will. 18
Of the cause of sinne. 19
Of good works. 20
Of Invocation. 21

Articles concerning the abuses which are changed in externall rites.

OF *the Masse.* 1
Of either kinde of the Sacrament. 2
Of Confession. 3
Of the difference of meats, and such like Popish traditions. 4
Of the marriage of the Priests. 5
Of the vows of Monks. 6
Of Ecclesiasticall power. 7

THE

The chiefe points of the Confession of *Saxonie*.

OF Doctrine. 1
Of originall sinne. 2
Of the remission of sinnes, and of Iustification. 3
Of free-will. 4
Of new obedience. 5
What works are to be done. 6
How good works may be done. 7
How new obedience doth please God. 8
Of rewards. 9
Of the difference of sins. 10
Of the Church. 11
Of the Sacraments. 12
Of Baptisme. 13
Of the Lords Supper. 14
Of the use of the whole Sacrament. 15
Of Repentance. 16
Of Satisfaction. 17
Of Wedlocke. 18
Of Confirmation and anointing. 19
Of traditions or Ecclesiasticall rites. 20
Of a Monasticall life. 21
Of the invocating of godly men departed out of this life. 22
Of the civill Magistrate. 23

The chiefe points of the Confession of *Wirtemberge*.

OF God, and three persons in one Godhead. 1
Of the Sonne of God. 2
Of the holy Ghost. 3
Of sinne. 4
Of Iustification. 5
Of the law. 6
Of good works. 7
Of the Gospell of Iesus Christ. 8
Of the Sacraments. 9
Of Baptisme. 10
Of Confirmation. 11
Of Repentance. 12
Of Contrition. 13
Of Confession. 14
Of Satisfaction. 15
Of Prayer. 16
Of Fasting. 17
* Of Almes. 18
Of the Eucharist, that is, of the Sacrament of thanksgiving. 19
* Of the Masse. 20
Of holy orders. 21
Of Marriage. 22
* Of extreame Vnction. 23
Of the invocating of Saints. 24
Of the remembrance of the dead. 25
Of Purgatorie. 26
* Of Monasticall vows. 27
Of Canonicall houres. 28
Of Fasting. 29
Of the consecrating of water, salt, wine and other such like things. 30
Of the holy Scripture. 31
* Of the Pope. 32
Of the Church. 33
Of Councels. 34
Of the Teachers of the Church. 35
Of Ecclesiasticall Ceremonies. 36

THE

THE CONTENTS OF THE BOOKE FOLLOWING, ACCORDING TO THE SECTIONS,

which are in number nineteene and of how many confessions each Section doth consist.

THE FIRST SECTION. pag. 1.

OF the holy Scripture being the true word of God, and the interpretation thereof. This Section consisteth of ten confessions: to wit, *Of the former and latter confessions of* Helvetia, *of that of* Basil *or* Myllane, *of* Bohemia *or the* Waldenses, *the* French, *the* English, *that of* Belgia, Saxonie, Wirtemberge, *and* Sueveland.

THE SECOND SECTION. pag. 19.

OF God in essence one, in persons three, and of his true worship. This Section consisteth of 11. confessions, to wit, *Of the former and latter confession of* Helvetia, *that of* Basil, *of* Bohemia, *or the* Waldenses, *the* French, *the* English, *that of* Belgia, Auspurge, Saxonie, Wirtemberge, Sueveland.

THE THIRD SECTION. pag. 52.

OF the eternall providence of God, and the creation of the world. This Section doth consist properly of foure Confessions onely, to wit, *Of the latter confession of* Helvetia, Basil, *the* French, *and that of* Belgia, which alone have expresse titles of these, these points of doctrine.

ctrine. But these foure, to wit, *the former confession of* Helvetia, *the* English, *that of* Auspurge, *and* Wirtemberge, doe by the way make mention, both of the providence of God, and also of the creation of the world, in the Article of God, as is to be seene in the 2. Section. And the others, to wit, *those of* Bohemia, Saxonie, *and* Sueveland, have altogether omitted this part of doctrine.

THE FOVRTH SECTION. pag. 58.

OF the fall of man, of sinne, and of free-will. This Section consisteth of 10. Confessions: to wit, *Of the former and latter confessions of* Helvetia, *of that of* Basil, Bohemia *or the* Waldenses, *the* French, English, *that of* Belgia, Auspurge, Saxonie, *and* Wirtemberge.

THE FIFTH SECTION. pag. 8:.

OF eternall Predestination. This Section consisteth of foure Confessions onely, to wit, *Of the latter Confession of* Helvetia, *that of* Basil, *the* French, *and that of* Belgia.

THE SIXTH SECTION. pag. 85.

OF the reparing or deliverance of man from his fall by Iesus Christ alone: Also, of his Person, names, office, and the works of Redemption. This Section consisteth of 12. Confessions, to wit, *Of the former and latter Confessions of* Helvetia, *that of* Basil, Bohemia, *the* French, *the* English, *that of* Belgia, Auspurge, Saxonie, Wirtemberge, Sueveland.

THE SEVENTH SECTION. pag. 105.

OF the law and the Gospell. This Section consisteth of 7. Confessions onely, to wit, *Of the former and latter confessions of* Helvetia, *that of* Bohemia, *the* French, *that of* Belgia, Saxony, *and* Wirtemb.

THE EIGHTH SECTION. pag. 116.

OF Repentance, and the Conversion of man. This Section consisteth of 6. Confessions onely, to wit, *Of the latter confession of* Helvetia, *that of* Bohemia, Auspurge, Saxony, Wirtemb. *and* Sueveland

THE NINTH SECTION. pag. 144.

OF Iustification by faith, and of good works, and their rewards. This Section consisteth of 11. Confessions, to wit, *Of the former and latter confessions of* Helvetia, *that of* Basil, Bohemia, *the* French, *the* English, *that of* Belgia, Auspurge, Saxony, Wirtemb. *and* Sueveland.

THE

THE TENTH SECTION. pag. 204.

OF the holy Catholique Church. This Section consisteth of 11. confessions, to wit, *Of the former and latter confessions of* Helvetia, *that of* Basil, Bohemia, *the* French, *the* English, *that of* Belgia, Auspurge, Saxonie, Wirtemberge, *and* Sueveland.

THE ELEVENTH SECTION. pag. 233.

OF the Ministers of the Church, and of their calling, and office. This Section consisteth of 9. Confessions: to wit, *Of the former and latter confessions of* Helvetia, *that of* Bohemia, *the* French, *the* English, *that of* Belgia, Auspurge, Wirtemberge, *and* Sueveland.

THE TWELFTH SECTION. pag. 270.

OF true and false Sacraments, in generall. This Section consisteth of 11. Confessions. *Of the former confession of* Helvetia, *and the declaration thereof, the latter confession of* Helvetia, *of that* Basil, Bohemia, *the* French, *the* English, *that of* Belgia, Auspurge, Saxonie, Wirtemberge, *and* Sueveland.

THE THIRTEENTH SECTION. pag. 286.

OF the Sacrament of holy Baptisme. This Section consisteth of 10. Confessions, to wit, *Of the former confession of* Helvetia, *and the declaration thereof, of the latter confession of* Helvetia, *that of* Bohemia, *the* French, *the* English, *that of* Belgia, Auspurge, Saxonie, Wirtemberge, *and* Sueveland.

THE FOVRTEENTH SECTION. pag. 302.

OF the holy Supper of the Lord. This Section consisteth of 11. Confessions: to wit, *Of the former confession of* Helvetia, *and the declaration thereof, of the latter confession of* Helvetia, *that of* Basil, Bohemia, *the* French, *the* English, *that of* Belgia, Auspurge, Saxonie, Wirtemberge, *and* Sueveland.

THE FIFTEENTH SECTION. pag. 351.

OF Ecclesiasticall meetings. This Section consisteth of 8. Confessions: to wit, *The former and latter confessions of* Helvetia, *that of* Bohemia, *the* French, *the* English, *that of* Saxonie, Wirtemberge, *and* Sueveland.

THE

THE SIXTEENTH SECTION. pag. 366.

OF Holy daies, faſts, and the choiſe of meats, and of the viſiting of the ſicke, and the care that is to be had for the dead. This Section conſiſteth of 9. Confeſſions, to wit, *of the latter confeſsion of* Helvetia, *that of* Baſil, Bohemia, *the* French, *the* Engliſh, *that of* Auſpurge, Saxonie, Wirtemberge, *and* Sueveland.

THE SEVENTEENTH SECTION. pag. 400.

OF Ceremonies, and rites, which are indifferent in generall. This Section conſiſteth of 11. confeſſions: to wit, *of the former and latter confeſsions of* Helvetia, *that of* Baſil, Bohemia, *the* French, *the* Engliſh, *that of* Belgia, Auſpurge, Saxonie, Wirtemberge, *and* Sueveland.

THE EIGHTEENTH SECTION. pag. 422.

OF Wedlocke, ſingle life, and Monaſticall Vowes. This Section conſiſteth of 8. confeſſions: to wit, *of the former and latter confeſsions of* Helvetia, *that of* Bohemia, *the* French, *the* Engliſh, *that of* Auſpurge, *and* Sueveland.

THE NINETEENTH SECTION. pag. 458.

OF the civill Magiſtrate. This Section conſiſteth of 10. confeſſions: to wit, *of the former and latter confeſsions of* Helvetia, *that of* Baſil, Bohemia, *the* French, *that of* Belgia, Auſpurge, Saxonie, Wirtemberge, *and* Sueveland.

THE

THE CHIEFE POINTS OF CONFESSIONS BELONGING TO THIS First Section of the holy SCRIPTURE.

The latter Confession of HELVETIA touching the holy SCRIPTURE, being the true Word of GOD.

CHAP. I.

WE beleeve and confesse the Canonicall Scriptures of the holy Prophets and Apostles of both Testaments, to be the very true word of God, and to have sufficient authoritie of themselves, not of men. For God himself spake to the Fathers, Prophets, Apostles, and speaketh yet unto us by the holy Scriptures. And in this holy Scripture the universall Church of Christ hath all things fully expounded, whatsoever belong both to a saving faith, and also to the framing of a life acceptable to God: in which respect it is expessely commanded of God, that nothing be either put to, or taken from the same. We judge therefore that

from these Scriptures is to be taken true wisdome and godlinesse, the reformation and government of Churches, also the instruction in all duties of pietie: and to be short, the confirmation of opinions and the confutation of errors, with all exhortations, according to that of the Apostle, *All Scripture inspired of God is profitable for doctrine, for reproofe, &c.* Againe, *These things I write unto thee* (saith the Apostle to *Timothy*. 1. Chap. 3.) *that thou maist know how it behooveth thee to be conversant in the house of God, &c.* Againe, the selfsame Apostle to the *Thessalonians*, *When*, saith he, *ye received the Word of us, ye received not the word of men, but, as it was indeed, the Word of God, &c.* For the Lord himself hath said in the Gospell, *It is not ye that speake, but the spirit of my Father speaketh in you*: therefore *he that heareth you, heareth me, and he that despiseth you, despiseth me.* Wherefore when this word of God is now preached in the Church by Preachers lawfully called, we beleeve that the very word of God is preached, and received of the faithfull, and that neither any other word of God is to be fayned, or to be expected from heaven: and that now the word it self which is preached, is to be regarded, not the Minister that preacheth: who although he be evill and a sinner, nevertheless the word of God abideth true and good. Neither do we think that therefore the outward preaching is to be thought as fruitlesse, because the instruction in true religion dependeth on the inward illumination of the spirit, because it is written, *No man shall teach his neighbour. For all men shall know me.* And, *he that watreth, or he that planteth, is nothing, but God who giveth the increase.* For albeit *no man can come to Christ, unlesse he be drawn by the heavenly Father*, and be inwardly lightned by the holy Ghost, yet we know undoubtedly, that it is the will of God, that his word should be preached even outwardly. God could indeed by his holy spirit, or by the Ministery of an Angel, without the Ministery of Saint *Peter* have taught *Cornelius* in the *Acts*, but nevertheless he referreth him to *Peter*: of whom the Angel speaking saith, *he shall tell thee what thou must doe.* For he that illuminateth inwardly, by giving men the holy Ghost, the selfsame by way of commandement said unto his Disciples, *Goe ye into*

2. Tim. 3.

1. Thess. 2.

Matth. 10.
Luke 10.
John 13.

Jer. 12.
1. Cor. 3.
John 6.

the whole world, and preach the Gospell to every creature. And so Mark. 16.
Paul preached the word outwardly to *Lydia* a purple seller a- Acts 16.
mong the *Philippians*, but the Lord inwardly opened the womans heart. And the same *Paul* upon an elegant gradation fitly placed in the 10. to the *Romanes*, at last inferreth: *therefore faith is by hearing, and hearing by the word of God.* We know in the meane time that God can illuminate whom, and when he will, even without the externall Ministery, which is a thing appertaining to his power: but we speake of the usuall way of instructing men, delivered unto us of God both by commandement and examples.

We therefore detest all the heresies of *Artemon*, the *Manichees*, *Valentinians*, of *Cerdon*, and the *Marcionites*, who denied that the Scriptures proceeded from the holy Ghost, or else received not, or polished and corrupted some of them. And yet we do not deny that certain books of the old Testament were of the ancient authors called *Apocriphall*, and of others *Ecclesiasticall*, to wit, such as they would have to be read in the Churches, but not alleadged to avouch or confirme the authoritie of faith by them. As also *Austin* in his 18 *Book De civit. Dei. C.* 38. maketh mention, that *in the books of the Kings, the names and books of certaine Prophets are reckoned*: but he addeth, that *they are not in the Canon*; and that *those books which we have, suffice unto godlinesse.*

Chap. II.

Of interpreting the holy *Scriptures*, and of *Fathers*, *Councels*, and *Traditions*.

THE Apostle *Peter* hath said, *That the holy Scriptures are* 2 Pet. 1.
not of any private interpretation, therefore we do not allow all expositions: whereupon we do not acknowledge that which they call the meaning of the Church of Rome, for the true and naturall interpretation of the Scriptures, which forsooth the Defenders of the Romane Church do suave to force all men simply to receive: but we acknowledge that interpretation of Scriptures for authenticall and proper, which being taken from the Scriptures themselves (that is, from the

phraſe of that tongue in which they were written, they being alſo wayed according to the circumſtances, and expounded according to the proportion of places either like or unlike, or of moe and plainer) accordeth with the rule of faith and charitie, and maketh notably for Gods glory and mans ſalvation. Wherefore we do not contemne the holy Treatiſes of the *Fathers*, agreeing with the Scriptures, from whom notwithſtanding we do modeſtly diſſent, as they are deprehended to ſet down things meerely ſtrange, or altogether contrary to the ſame. Neither doe we thinke that we doe them any wrong in this matter, ſeeing that they all with one conſent will not have their writings matched with the Canonicall Scriptures, but bid us allow of them ſo farre forth, as they either agree with them, or diſagree, and bid us take thoſe things that agree, and leave thoſe that diſagree: and according to this order we doe account of the *Decrees or Canons of Councels*. Wherefore we ſuffer not our ſelves in controverſies about Religion or matters of faith to be preſſed with the bare teſtimonies of Fathers, or Decrees of Councels, much leſſe with *received cuſtomes*, or *elſe with multitude of men being of one iudgement, or with preſcription of long time*. Therefore in controverſies of religion or matters of faith, we cannot admit any other Iudge then God himſelf, pronouncing by the holy Scriptures, what is true, what is falſe, what is to be followed, or what to be avoided. So we do not reſt but in the iudgements of ſpirituall men, drawn from the word of God. Certainly *Ieremie* and other Prophets did vehemently condemne the aſſemblies of Prieſts, gathered againſt the Law of God: and diligently forewarned us, that we ſhould not heare the Fathers or tread in their path, who walking in their own inventions, ſwarved from the Law of God. We do likewiſe reject *humane Traditions*, which although they be ſet out with goodly titles, as though they were Divine and Apoſtolicall, by the lively voice of the Apoſtles, and delivered to the Church, as it were by the hands of Apoſtolicall men, by meane of Biſhops ſucceeding in their roomes: yet being compared with the Scriptures, diſagree from them, and by that their diſagreement bewray themſelves in no wiſe to be Apoſtolicall. For as the Apoſtles did not diſagree among them-

Ezek. 20. 18.

themselves in doctrine, so the Apostles Schollers did not set forth things contrary to the Apostles. Nay it were blasphemous to avouch, that the Apostles by lively voice delivered things contrary to their writings. *Paul* affirmeth expressely, that he *taught the same things in all Churches*. And againe. *We*, saith he, *write no other things unto you, then which ye read, or also acknowledge*. Also in another place he witnesseth, that he and his Disciples, to wit Apostolicall men, *walked in the same way, and ioyntly by the same spirit did all things*. The Iews also in time past had their traditions of Elders, but these traditions were severely confuted by the Lord, shewing that the keeping of them hindereth Gods Law, and that *God is in vain worshipped with such*.

1 Cor. 4.
2 Cor. 1.
2 Cor. 12.
Mat. 15.
Mar. 7.

Out of the former Confession of HELVETIA.

THe Canonicall Scripture, being the Word of God, and delivered by the holy Ghost, and published to the world by the Prophets and Apostles, being of all other the most perfect and ancient Philosophie, doth alone perfectly contein all piety and good ordering of life. The interpretation hereof is to be taken onely from her selfe, that her selfe may be the interpreter of her selfe, the rule of charitie and faith being her guide. Which kinde of interpretation so far forth as the holy Fathers have followed, we doe not onely receive them as interpreters of the Scripture, but reverence them as the beloved instruments of God. But as for the traditions of men, although never so glorious and received, how many soever of them doe withdraw or hinder us, as of things unprofitable and hurtfull, so we answer with that saying of the Lord, *They worship me in vaine, teaching the doctrine of men*. The drift of the Canonicall Scripture is this: that God wisheth well to mankind: and by Christ the Lord his Sonne hath declared this good will, which is received by faith alone, and faith must be effectuall through love, that it may be shewed forth by an innocent life.

Artic. 1. *Scriptura.*
Artic 2. *Interpretatio.*
Artic. 3. *Patres.*
Artic. 4. *Tradit. humanæ.*

Out of the Confeſſion of BASILL.

Of things commanded and not commanded.
Artic. 10.

WE confeſſe that as no man can command thoſe things which Chriſt hath not commanded, ſo likewiſe no man can forbid thoſe things which he hath not forbidden. And in the margent. For it is written, *heare him.* Alſo ſection the third, in the ſame place. And much leſſe can any man licenſe thoſe things, which God hath forbidden, &c And in the marg. *God ſaid, I am Iehova your God,* Levit. 18. *and by Moſes,* Deut. 10. *for Iehovah your God is God of gods, a great God and terrible.* Who therefore among his creatures can grant thoſe things which he hath forbidden? In like ſort ſection 4. And againe, no man can forbid thoſe things, which God hath granted, &c. The other things which are contained in this article, becauſe they belong to other ſections, they are inſerted, every one in their places.

Out of the Confeſſion of BOHEMIA *or the* WALDENSES.

Of the holy Scriptures.

CHAP. I.

FIrſt of all the Miniſters of our Churches teach with one conſent, concerning the holy Scripture of the new and old Teſtament (which is commonly called the Bible, and is lawfully received and allowed of the Fathers, which are of beſt and ſoundeſt judgement) that it is true certaine, and worthy to be beleeved, whereunto no other humane writings whatſoever, or of what ſort ſoever they be, may be compared, but that, as mans writings, they muſt give place to the holy Scripture: Firſt, becauſe it is inſpired and taught of the holy Ghoſt, and uttered by the mouth of holy men, written by them, and confirmed by heavenly and divine teſtimonies: which ſpirit alſo himſelfe openeth and diſcloſeth the meaning how it ought

ought to be understood, and the truth of this Scripture in the Church, in what manner seemeth him best: especially by raising up and giving faithfull Ministers, who are his chosen instruments. Of which spirit *David* speaketh, when he saith, *The spirit of the Lord spake by me, & his word was in my tongue:* 2 Sam. 23. and Peter, *For prophecie came not in old time by will of man, but holy men of God spake as they were moved by the holy Ghost:* and *Paul, The whole Scripture given by inspiration of God, is profitable, &c.* besides, the Lord himselfe saith, *Search the Scriptures.* And againe, *Ye are deceived, not knowing the Scriptures, neither doe ye understand the power of God.* And, *he opened the minds of his Disciples, that they might understand the Scriptures.* 2 Pet. 1. 2 Tim. 3. Rom. 15. Ioh. 5. Mat 22. Luk. 24.

Secondly, because it is a true and sure testimony and a clear proofe of Gods favorable good will, which he hath revealed concerning himselfe, without which revelation of Scripture, there is no wholesome knowledge, nor faith, nor accesse to God. For in this, such things as are necessarie to doctrine, to discipline and government of the holy Church, for all and singular persons in the ordinary ministerie of salvation (whence also springeth true faith) in this I say, are all such things fully, absolutely, and so far forth, as is requisite, as in a most excellent and most exquisite worke of the Holy Ghost, comprehended and included, then which no Angel from heaven can bring any thing more certaine, and if he should bring any other thing, he ought not to be beleeved. Heb. 11.

And this perswasion and beliefe concerning holy Scripture, namely that it is taught and inspired of God, is the beginning and ground of our Christian profession, which taketh beginning from the Word outwardly preached, as from an ordinary meane, ordained of God for this purpose. Wherefore every one ought very highly to esteeme of the divine writings of the holy Prophets and Apostles, resolutely to beleeve them, and religiously to yeeld unto them in all things, diligently to reade them, to gather wholesome doctrine out of them, and according to them ought every man to frame and order himselfe, but especially they, who after an holy manner are set over the Church of God. For which causes in our Churches and meetings this holy Scripture is rehearsed to the hearers in

the common and mother tongue which all understand, and especially (according to the ancient custome of the Church) those portions of the Gospels in Scripture, which are wont to be read on solemne holy dayes out of the Evangelists and Apostles writings, and are usually called Gospels and Epistles: out of which profitable and wholesome doctrines, and exhortations, and sermons are made to the people, as at all times occasion and need requireth. We likewise teach that the writings of holy Doctors, especially of those that are ancient, are also to be esteemed for true and profitable: whereof there may be some use to instruct the people, yet onely in those things wherein they agree with the holy Scripture, or are not contrarie thereunto, and so farre forth as they give testimonie to the excellencie thereof, to the information and example of the Apostolike Church, and swerve not from the consent, judgement, and decrees, of the ancient Church (wherein she hath continued unspotted in the truth) after what sort they themselves also have charged men to judge and thinke of their writings, and have given warning that heed should be taken, lest that they being but men, too much should be ascribed to them. Of which thing S. *Augustine* speaketh in this manner. *Be not thou a servant to my writings, as it were to the Canonical Scriptures, but in the Canonical Scriptures such things as thou didst not beleeve, when thou hast there found them, immediately beleeve. But in my writings that which thou knowest not for a certaine truth, unlesse thou perceive it to be certaine, hold it not resolutely.* And elsewhere he saith, *Give not as great credit to mine or Ambrose his words, as to the Canonical Scriptures.* This is the right rule to discerne writings by, which so greatly liked the Papists that they have cited it in their decretal. distinct. 9. Chap. *Noli meis verbis, &c.*

In proœm. in 3. de sanct. Trinit.

Out of the FRENCH *Confession.*

THis one God hath revealed himselfe to be such a one unto men, first in the creation, preservation and governing of his workes; secondly farre more plainly in his word, which word in the beginning he revealed to the fathers by certaine visions

Artic. 2.

visions and oracles, and then caused it to be written in these bookes which we call holy Scripture.

All this holy Scripture is contained in the Canonicall books of the old and New Testament. The Catalogue whereof is this. The five bookes of *Moses* (namely *Genesis, Exodus, Leviticus, Numbers, Deuteronomie: Iosua, Judges, Ruth,* two bookes of *Samuell,* two bookes of the *Kings,* two bookes of *Chronicles,* or *Paralipomenon,* one book of *Esdras, Nehemiah, Esther, Iob,* the *Psalmes, Solomons Proverbs, Ecclesiastes,* the *Song of Songs, Esay, Ieremie,* with the *Lamentations, Ezechiel, Daniel,* the 12. small Prophets, (namely *Ose, Ioel, Amos, Abdiah, Ionah, Michee, Nahum, Abacuc, Sophon, Haggaie, Zacharie, Malachie*) the holy Gospel of Iesus Christ according to *Matthew, Marke, Luke,* and *John,* the *Acts* of the Apostles, *Pauls* Epistles (namely one to the *Romanes,* two to the *Corinthians,* one to the *Galathians,* one to the *Ephesians,* one to the *Philippians,* one to the *Colossians,* two to the *Thessalonians,* two to *Timothie,* one to *Titus,* one to *Philemon,* the Epistle to the *Hebrewes,* the Epistle of *Iames,* two Epistles of *Peter,* three Epistles of *John,* one Epistle of *Jude, John's Revelation.* *Artic. 3.*

We acknowledge these bookes to be Canonicall, that is, we account them as the rule & square of our faith, and that not only for the common consent of the Church, but also much more for the testimonie and inward perswasion of the Holy Ghost, by whose inspiration we are taught to discerne them from other Ecclesiasticall bookes: which howsoever they may bee profitable, yet are they not such, that any one article of faith may be builded upon them. *Artic. 4.*

We beleeve that the word contained in these books came from one God, of whom alone, and not of men, the authority thereof dependeth. And seeing this is the summe of all truth, conteining whatsoever is required for the worship of God and our salvation, we hold it not lawfull for men, no nor for the Angels themselves, to adde or detract any thing from that word, or to alter any whit at all in the same. And hereupon it followeth, that it is not lawfull to oppose either antiquitie, custome, multitude, mans wisedome and judgement, edicts, or any decrees, or Councels, or visions, or miracles, unto this holy Scripture, *Artic. 5.*

Scripture, but rather that all things ought to be examined, and tried by the rule and square thereof. Wherefore we doe for this cause also allow those three Creeds, namely the Apostles, the Nicen, and Athanasius his Creed, because they be agreeable to the written Word of God.

Out of the ENGLISH *Confession.*

Artic. 10. WE receive and embrace all the Canonicall Scriptures, both of the Old and New Testament, giving thankes to our God, who hath raised up unto us that light, which we might ever have before our eyes: lest either by the subtiltie of man, or by the snares of the devill, we should be carried away to errors, and lies. Also we professe that these be the heavenly voyces, whereby God hath opened unto us his will: and that onely in them mans heart can have setled rest: that in them be abundantly, and fully comprehended all things, whatsoever be needfull for our helpe, as *Origen*, *Augustine*, *Chrysostome*, and *Cyrillus*, have taught: *That they be the very might and strength to attain to salvation: that they be the foundations of the Prophets and Apostles*, Whereupon is built the Church of God: that they be the very sure and infallible rule, whereby may be tried, whether the Church doe swerve, or erre, and whereunto all Ecclesiasticall doctrine ought to be called to account: and, that against these Scriptures neither law, nor ordinance, nor any custome, ought to be heard: no though *Paul* himselfe, or an Angel from heaven should come and teach the contrary.

Out of the Confession of BELGIA.

Artic. 2. *Sub finem.* HE hath revealed himselfe much more plainly in his holy Word, so farre forth as it is expedient for his owne glory, and the salvation of his in this life.

Artic. 3. We confesse that this Word of God was not brought or delivered by any will of man: but that holy men of God inspired by Gods holy Spirit spake it, as S. *Peter* witnesseth: but afterward God himself for that exceeding teder carefulnes which he

he hath of his, and of their ſalvation, gave in Commiſſion to his ſervants the Apoſtles and Prophets, that they ſhould put thoſe oracles in writing: and he himſelfe alſo wrote the two Tables of the Law with his own finger: which is the cauſe why we call ſuch writings ſacred and divine Scripture.

And we comprehend the holy Scripture in thoſe two bookes of the Old and New Teſtament, which are called the canonicall bookes: about which there was never any adoe. And of them this is the number and alſo the order, received of the Church of God. The five bookes of Moſes, the book of Ioſua, of the Iudges, of Ruth, two books of Samuel, two of the Kings, two of the Chronicles, which are called Paralipomena, the firſt of Eſdras: Nehemiah, Eſter, Iob alſo Davids Pſalmes, three books of Solomon, namely the Proverbs, Eccleſiaſtes, and the Song of Songs: the foure great Prophets, *Eſay*, *Ieremie*, *Ezekiell*, and *Daniel*: and further more alſo the 12. ſmall Prophets: moreover the Canonicall bookes of the New Teſtament are, the foure Evangeliſts, namely Saint Matthew, Marke, Luke, and Iohn, the Acts of the Apoſtles, the 14. Epiſtles of Saint Paul, and ſeven of the other Apoſtles, the Revelation of Saint Iohn the Apoſtle. Theſe bookes alone doe we receive as ſacred and canonical, whereupon our faith may reſt, be confirmed and eſtabliſhed: therfore without any doubt we beleeve alſo thoſe things, which are contained in them, and that not ſo much becauſe the Church receiveth and alloweth them for Canonicall, as for that the holy Ghoſt beareth witnes to our conſciences that they came from God, and moſt of all for that they alſo teſtifie and juſtifie by themſelves this their owne ſacred authoritie, and ſanctitie, ſeeing that even the blinde may clearely behold, and as it were ſee the fulfilling and accompliſhment of all things which were foretold in theſe writings. *Artic. 4.* *Artic. 5.*

We furthermore make a difference betweene the holy bookes, and thoſe which they call Apocriphall: for ſo much as the Apocriphall may be read in the Church, and it is lawfull alſo ſo farre to gather inſtructions out of them, as they agree with the Canonicall bookes, but their authoritie, and certaintie is not ſuch, as that any doctrine touching faith or Chriſtian *Artic. 6.*

Religion,

Religion, may safely be built upon their testimonie: so farre off is it, that they can disanull or impaire the authoritie of the other.

Artic. 7. We beleeve also that this holy Scripture doth most perfectly containe all the will of God, and that in it all things are abundantly taught whatsoever is necessary to be beleeved of man to attaine salvation. Therefore seeing the whole manner of worshipping God, which God requireth at the hands of the faithfull, is there most exquisitely and at large set downe, it is lawfull for no man, although he have the authoritie of an Apostle, no not for any Angel sent from heaven, as Saint *Paul* speaketh, to teach otherwise then we have long since beene taught in the holy Scriptures. For seeing it is forbidden that any one should adde or detract any thing from the Word of God, thereby it is evident enough that this holy doctrine is perfect and absolute in all points and parcels thereof: and therefore no other writings of men, although never so holy, no custome, no multitude, no antiquitie, nor prescription of times, nor personall succession, nor any councels; and to conclude, no decrees or ordinances of men are to be matched or compared with these divine Scriptures and bare truth of God, for so much as Gods truth excelleth all things. For all men of their owne nature are lyars, and lighter then vanitie it selfe: therefore we doe utterly refuse whatsoever things agree not with this most certaine rule, as we have beene taught by the Apostles, when they say: Trie *the spirits whether they be of God.* And, *If any come unto you, and bring not this doctrine, receive him not to house, &c.*

Out of the SAXONS *Confession.*

Of Doctrine.

SEeing it is most undoubtedly true, that God out of mankinde doth gather together unto himselfe a Church unto eternall life for and by his Sonne, through preaching of that doctrine which is written in the bookes of the Prophets and Apostles, we plainly avouch before God and the whole Church

Church in heaven and in earth, that we doe with a true faith embrace all the writings of the Prophets and Apostles, and that in that very naturall meanning, which is set downe in the Creeds of the Apostles, of Nice, and of *Athanasius*. And these selfe same Creedes, and the naturall meanning of them we have alwaies constantly embraced without corruption, and will by Gods helpe alwaies embrace: and in this faith doe we call upon the true God, who sending his Sonne, and giving cleare testimonies, hath revealed himself in his Church: joyning our prayer with all Saints in heaven and in earth: and our declarations upon the Creeds are abroad, containing the whole body and ground of doctrine, which shew that this our protestation is most true, We doe also very resolutely condemne all braineſicke fantasies, which are against the Creeds: as are the monstrous opinions of heathen men, of the Iewes, of the Mahometists, of Marcion, the Manichees, of Samosatenus, Servetus, Arrius, and those that deny the person of the holy Ghost, and other opinions condemned by the true judgement of the Church.

Vide obseru. 1. adhanc confess. tum in hac sect. tum in sect. secunda.

Out of the Confession of WIRTEMBERGE.

Of the holy Scripture.

CHAP. 30.

THe holy Scriptures we call those Canonicall books of the old and new Testament, of whose authoritie there was never doubt made in the Church. This Scripture we beleeve and confesse to be the Oracle of the holy Ghost, so confirmed by heavenly testimonies, that *If an Angel from heaven preach any other thing, let him be accursed.* Wherefore we detest all doctrine, worship, and Religion contrary to this Scripture. But whereas some men thinke, that all doctrine necessary to be known of us to true & everlasting salvation is not contained in this Scripture, and that the right of expounding this Scripture lyeth so in the power of chiefe Bishops, that what they according to their owne will give out, is to be embraced for the meaning

Vide obseru. 1. in hanc confess.

meaning of the holy Ghost, it is more easily said then proved.

2 Tim. 3. *The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousnesse, that the man of God may be perfect, being throughly prepared to every good worke.* And *Iohn* 15. *I have called you friends, for all things that I have heard of my father, have I made knowne to you.* And those things which the Apostles received of Christ, those have they by their preaching published in the whole world, and by their writings delivered them to posteritie. It is a plain case therefore that all things which are needfull to be knowne to salvation, are contained in the Prophets and Apostles writings.

Chrysost. ad Titum, homo. 1. *He hath revealed his owne word in due season by preaching, which is all committed to me: this is the preaching. For the Gospel containeth things, both things present, and things to come, as honour, piety, and faith, yea and all things he hath ioyntly comprised in this one word preaching.*

Ierome ad Tit. Cap. 1. *August. super Ioan. Cap. 11. Tract. 40.* Againe, *Without authority of the Scriptures, babbling hath no credit. For seeing the Lord Iesus did many things, al are not written, as the same holy Evangelist himselfe witnesseth, that the Lord Christ both said and did many things which are not written. But those things were selected to be written, which seemed to suffice for the salvation of those that beleeve.* For wheras they say that the right of expounding the Scripture lyeth in the power of cheif Bishops, it is evident, that the gift of expounding the scripture is not of mans wisedome, but of the holy Ghost. *To every man,* saith Paul, *is given the manifestation of the spirit to profit withall: for to one is given by the spirit the word of wisedome, &c.* But the holy Ghost is altogether at libertie, and is not tied to a certain sort of men, but giveth gifts to men according to his own

Num. 11. good pleasure. *Oh that all the people had power to prophecie, and*

Iud. 4. *that the Lord would put his spirit upon them. Debora a woman the wife of Lapidoth is raised up to be a Propheteſſe.* Againe, *I am*

Amos. 7. *no Prophet, nor Prophets sonne, but I am a heard man, and a gathener of wilde figs.* And yet *Amos* received the holy Ghost,

1 Cor. 12. and was made a Prophet. *All these things worketh one and the same spirit distributing to every man as he will.* Many examples also do witnesse that chiefe Bishops have been often and very foulely deceived: wherfore the gift of expounding the Scripture

ture is not so tied to the Popes, that whosoever shall be Pope, must needs rightly expound the Scripture: but the true meaning of the Scripture is to be sought in the Scripture it selfe, and among those, that being raised by the spirit of God, expound Scripture by Scripture.

Chap. XXXIIII.

Of Councels.

WE confesse that Councels ought to have their judgements in the Church concerning the holy doctrine of Religion, and that the authoritie of lawfull Councels is great: but the authoritie of Gods Word must needs be the greatest. For although the Church have a sure promise of Christs continuall presence, and be governed by the holy Ghost, yet not every assembly of men may be taken for the true Church: and albeit never so many seeme often times to come together in the name of Christ, yet few are chosen, and all have not faith. And as it is wont to fall out in civill meetings, so doth it also in meetings of the Church, that for the most part the greater side overcommeth the better. Hitherto may be added, that the holy Ghost doth not make men in this life not subject to sinne, but leaveth in them many and sundrie infirmities. Examples also witnesse, that not onely the Popes, but also Councels have beene deceived. Wherefore seeing that the doctrine of the Apostles and Prophets is confirmed of God, the sentence of no one man, nor of any assembly of men, is to be received simply without triall, for the Oracle of the holy Ghost: but it is to be laid to the rule of the Prophets and Apostles doctrine, that that which agreeth therewith may be acknowledged, and that which is contrary thereunto may be confuted. *If we or an Angel from heaven preach unto you a Gospel beside that, which wee have preached unto you, let him bee accursed.* Gal. 1. And, *beleeve yee not every spirit, but trie the spirits whether they bee of God.* 1 Iob. 4. Againe, *Trie all things, and keepe that which is good.* 1 Thess. 5. Augustine against Maximius a Bishop of the Arrians in his 3. booke, Chap. 14. saith,

saith, *But now am I neither to cite the Councel of Nice, nor you the Councel of Arimine, as it were to preiudice the matter, neither am I bound by the authoritie of the one, nor you by the authoritie of the other: with authorities of Scripture, which are witnesses not proper to any one, but common to us both, let matter with matter, cause with cause, reason with reason, &c.* And Panormitane in the Chapter *significasti. Extr. de electio. In things concerning faith, even the verdict of one private man were to be perferred before the Popes, if he were lead with better warrants of the old and new Testament then the Pope,* And *Gerson* in the first part about triall of doctrines: *The first truth should stand, that if there a plaine private man sufficiently instructed in holy Scripture more credit were to be given in a case of doctrine to his assertion, then to the Popes definitive sentence. For it is plaine, that the Gospel is more to be beleeved then the Pope. If then a man so leaned teach any truth to be contained in the Gospel, where the Pope were either ignorant, or willingly deceived, it is cleare whose iudgement were to be preferred. And a little after. Such a learned man ought in that case, while a generall Councel were holden, at which he himselfe were present, to set himselfe against it, if he should perceive the greater part of malice or ignorance to incline to that which is contrarie to the Gospel.*

Of Ecclesiasticall Writers.

Chap. 34.

Rise up before an hoare head, saith the Scripture, *and reverence the person of an old man.* We do therefore reverence the gray haires of our ancestours, who even since the Gospell began to be revealed and published have in the world taken upon them the travell of furthering the Church, not only by preaching, but also by publike writings that the posteritie might from the Apostles, even unto this time, have manifest and certaine testimonies of the holy doctrine. And we so embrace their writings, as both the holy Scripture alloweth us to use mans authoritie, and as themselves would have their writings acknowledged. (*You my friends say*) *that in the ancient is wisdome, and in the length of daies is understanding* (*but I*

Iob 12.

say

say unto you) that with him, to wit, with the Lord our God is Wisdome and strength he hath councell and understanding. And 1 Corinth. 4. *Let the Prophets speake two or three, and let the rest iudge.* And, *Try all things, and keepe that which is good.* 1 Thess. 5. *It is not lawfull for us to bring in any thing of our own head, no not so much as to take that which any man hath brought in of his own head. We have the Apostles of the Lord for Authors, who chose nothing of their own heads which they might bring in: but the discipline which they received of Christ, they faithfully'd livered to all nations.* And *Augustine* saith, *Neither ought we to esteeme of the writings of any men, although they be Catholike and commendable persons, as of the Canonicall Scriptures, as though it were not lawfull (yeelding them this reverence which is due unto such men) to disallow and refuse somewhat in their writings, if perchance we finde that they have thought otherwise then the truth is understood either of others, or of our selves, through the gift of God. Such am I in other mens writings, as I would have them construens of mine.* Againe, *Be thou not tyed to my writings as it were to the Canonicall Scriptures: but in the Canonicall Scriptures, that which thou didst not beleeve, when thou hast found it, beleeve it incontinently: but in mine that which thou thoughtest to be undoubtedly true, unlesse thou perceive it to be true indeed, hold it not resolutely.* And againe, *I neither can nor ought to deny, that as in those who have gone before, so also in so many slender works of mine there are many things, which may with upright iudgement and no rashnesse be blamed.* And againe, *I have learned to give this reverence to these Writers alone, which are now called Canonicall.* Againe, *But I so read others, that be they never so holy, or never so learned, I do not therefore thinke it true, because they have so thought, but because they could perswade me by other Author, or by Canonicall, or at least by probable reasons, which disagree not from the truth.* And in another place, *Who knoweth not that holy Scripture, &c.* And, *Doe not brother against so many divine, &c.* For these places are known even out of the Popes own Decree.

Tertul. Lib. de scrip. haret.

Epist. ad Fortunat. Dist. 3.

In Prol. in Lib. 3. de Trinit.

Ad Vincent. Li.

In Epist. ad Ierom.

De unico baptismo in Epist. ad Vincent.

Out of the Confession of SURVELAND.

Art. 1. ff. 1.

Wherein Sermons are to be taken.

FIrst, a controversie being raised amongst the learned, about certaine Articles of Christian doctrine, when as the people with us were dangerously divided by reason of contrary preachings, we charged our Preachers, that they should henceforth broach nothing to the people in any Sermon, which either is not taught in the Scriptures of God, or hath not sure ground thereout: as it was openly Decreed in the Assembly holden at *Norimberge* in the 22 yeere after the smaller account: which moreover is also the opinion of all the holy Fathers. For seeing Saint *Paul* writeth, *That the Scripture given by inspiration of God is profitable to teach, to improve, to correct, and to instruct, that the man of God may be absolute, being made perfect to every good worke*, we could not determine any otherwise, but that it was meet, that we also being in danger of schisme should flie to that holy Scripture, to which in times past not onely the holy Fathers, Bishops, and Princes, but also the children of God every where in such extreamitie have alwaies resorted. For Saint *Luke* witnesseth, not without singular commendation of the *Thessalonians*, that they compared the Gospel they had heard of the Apostle with the Scripture, and tried it. *Paul* also warneth his scholler *Timothie*, that he exercise himself very diligently in the Scriptures, and this holy Scripture was had in so high reputation of all holy Bishops and Doctors, that neither any Bishop desired to have his ordinances obeyed, nor any Doctor his writings beleeved, except he had thereout approved them. And surely seeing Saint *Paul* doth plainly testifie, that *by the holy Scripture the man of God is made absolute and perfect to every good worke*, no part of Christian truth and sound doctrin can be wanting to him who with all his might labours th to follow and embrace the Scripture of God.

THE

THE SECOND SECTION.

Of GOD, in Essence one, in persons three, and of his true Worship.

The Latter Confession of HELVETIA.

Of God, his Vnitie, and the Trinitie.

CHAP. 3.

WE beleeve and teach, that God is one in Essence or nature, subsisting by himself, all sufficient in himself, invisible, without a body, infinite, eternall, the Creator of all things both visible and invisible, the chiefest good, living, quickning and preserving all things, Almightie, and exceeding wise, gentle or mercifull, just and true. And we detest the multitude of Gods, because it is expressely written, *The Lord thy God is one God. I am the Lord thy God, thou shalt have no strange Gods before my face. I am the Lord, and there is none other, beside me there is no God. Am not I the Lord, and there is none other beside me alone? a just God, and a Saviour, there is none beside me. I the Lord, Jehovah, the mercifull God, gracious, and long suffering, and aboundant in goodnesse and truth, &c. Exod. 34.* Deut. 6. Exod. 20. Isa. 54.

We nevertheless beleeve and teach, that the same infinite, one, and indivisible God is in persons inseparably and without confusion distinguished into the Father, the Son, and the holy Ghost, so as the Father hath begotten the Son from everlasting, the Son is begotten by an unspeakable manner, and the holy Ghost proceedeth from them both, and that from everlasting, and is to be worshipped with them both. So that there be not three Gods, but three persons, consubstantiall, coeternall, and coequall, distinct, as touching their persons, and in order one going before another, yet without any inequalitie. For as touching their nature or essence they are so * joyned together, that they are but one God, and the divine essence is common to the Father, the Son, and the holy Ghost. For the Scripture hath delivered unto us a manifest distinction of

* *Vide observ. 1 In hanc cap. sess.*

persons, the Angel among other things saying thus to the blessed Virgin: *The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, and that holy thing which shall be borne, shall be called the Son of God.* Also in the Baptisme of Christ a voice was heard from heaven, saying, *This is my beloved Son. The holy Ghost* also *appeared in the likenesse of a Dove.* And when the Lord himselfe commanded to baptize, he commanded *To baptize in the name of the Father, and of the Son, and of the holy Ghost.* In like sort else where in the Gospell he said, *The Father will send the holy Ghost in my name.* Againe he saith, *When the Comforter shall come, whom I will send unto you from the Father, the spirit of truth, who proceedeth from the Father, he shall beare witnesse of me, &c.* To be short, we receive the Apostles Creed, because it delivereth unto us the true faith.

We therefore condemne the Iews and the Mahometists, and all those that blaspheme this Trinitie, that is sacred, and onely to be adored. We also condemne all heresies and heretikes, which teach that the Son and the holy Ghost are God onely in name, also that there is in the Trinitie some thing created, and that serveth and ministreth unto an other: finally, that there is in it some thing unequall, greater or lesse, corporall, or corporally fashioned, in manners or in will divers, either confounded, or sole by it self: as if the Son and holy Ghost were the affections and proprieties of one God the Father, as the *Monarchists*, the *Novatians*, *Praxeas*, the *Patripassians*, *Sabellius*, *Samosatenus*, *Aetius*, *Macedonius*, *Arrius*, and such like have thought.

Of Idols or Images of God, of Christ, and of Saints.

Chap. 5.

AND because God is an invisible spirit, and an incomprehensible essence, he can not therefore by any Art or Image be expressed. For which cause we feare not with the Scripture to tearme the Images of God *meere lies*. We doe therefore reject not onely the Idols of the Gentiles, but also the images of Christians. For although Christ tooke upon him mans nature, yet he did not therefore take it, that he might set forth a patterne for Carvers and Painters. He denyed that he came, *To destroy the Law and the Prophets*: But images are forbidden in the Law and the Prophets. He denied that his *Bodily presence should any whit profit*

the

the Church. He promiſeth that *He would by his ſpirit be preſent with us for ever:* who would then beleeve that the ſhadow or picture of his body doth any whit benefit the godly? and ſeeing that he abideth in us by his ſpirit, *We are* therefore *the Temples of God.* Deut. 4. Iſa. 40. John 16. 2 Cor. 5.

But *What agreement hath the Temple of God with images?* And ſeeing that the bleſſed ſpirits, and Saints in heaven, while they lived here, abhorred all worſhip done unto themſelves, and ſpake againſt images, who can thinke it likely, that the Saints in heaven, and the Angels are delighted with their own Images, whereunto men do bow their knees, uncover their heads, and give ſuch other like honour? 1 Cor. 3. 2 Cor. 6. Act. 3. and 14.

But that men might be inſtructed in Religion, and put in minde of heavenly things, and of their own ſalvation, the Lord commanded *To preach the Goſpell*, not to paint, and inſtruct the Laytie by pictures: he alſo inſtituted Sacraments, but he no where appointed Images. Furthermore, in every place, which way ſoever we turne our eyes, we may ſee the lively and true creatures of God, which if they be marked, as is meet, they doe much more effectually moove the beholder, then all the Images, or vaine, unmooveable, rotten, and dead pictures of all men whatſoever, of which the Prophet ſpake truly, *They have eyes, and ſee not, &c.* Mark. 16. Pſal. 115.

Therefore we approove the judgement of *Lactantius* an ancient writer, who ſaith, *Undoubtedly there is no religion, whereſoever there is a picture.* And we affirme that the bleſſed Biſhop *Epiphanius* did well, who *finding on the Church doores a vaile, that had painted in it the picture as it might be of Chriſt, or of ſome other Saint, he cut and tooke it away: For that contrary to the authoritie of the Scriptures he had ſeene the picture of a man to hang in the Church of Chriſt: and therefore he charged that from thence forth noſuch vailes, which were contrary to our religion, ſhould be hanged up in the Church of Chriſt, but that rather ſuch ſcruple ſhould be taken away, which was unworthy the Church of Chriſt, and all faithfull people.* Moreover we approove this ſentence of S. *Auguſtine, Cap. 55. de vera relig. Let not the worſhip of mens works be a religion unto us. For the workmen themſelves that make ſuch things are better, whom yet We ought not to Worſhip.*

Of the adoring, worshipping, and invocating of God, through the onely Mediatour Jesus Christ.

Chap. V.

WE teach men to adore and worship the true God alone: this honour we impart to none, according to the commandement of the Lord, *thou shalt adore the Lord thy God, and him alone shalt thou worship*, or, *him onely shalt thou serve*. Surely all the Prophets inveighed earnestly against the people of Israel, whensoever they did adore and worship strange gods, and not the one onely true God. But we teach that *God is to be adored and worshipped*, as himselfe hath taught us to worship him, to weete, *in spirit and truth*, not with any superstition, but with sinceritie, according to his word, lest at any time he also say unto us, *Who hath required these things at your hands?* For *Paul* also saith, *God is not worshiped with mens hands, as though he needed any thing, &c.* We in all dangers, and casualties of our life, call on him alone, and that by the mediation of the onely Mediatour, and our intercessour Iesus Christ. For it is expresly commanded us, *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me.* Moreover, the Lord hath made a most large promise, saying, *Whatsoever ye shall aske of my Father, he shall give it you.* And againe, *Come unto me all ye that labour and are heavie laden, and I will refresh you.* And seeing it is written, *How shall they call upon him, in whom they have not beleeved?* and we doe beleeve in God alone, therefore we call upon him onely, and that through Christ. For *there is one God* (saith the Apostle) *and one Mediatour betweene God and men, Christ Iesus.* Againe, *If any man sinne, we have an advocate with the Father, Iesus Christ the righteous, &c.* Therefore we doe neither adore, worship, nor pray unto the Saints in heaven, or to other Gods: neither doe we acknowledge them for our intercessours or Mediatours, before the Father in heaven. For God and the Mediatour Christ doe suffice us, neither doe we impart unto others the honour due to God alone and to his Sonne, because he hath plainly said, *I will not give my glory to another:* and because *Peter* hath said, *There is no other name given unto men, whereby they must be saved, but the name of Christ.* In which doubtlesse they that rest by faith, doe not seeke any thing without Christ.

Matth. 4.

Iohn 5.
Isa. 66.
Ier. 7.
Acts 17.

Psal. 50.

Iohn 16.
Matth. 11.

Rom. 10.

1 Tim. 2.
1 Iohn 2.

Isa. 42.
Acts 4.

Yet

Yet for all that we doe neither deſpiſe the Saints, nor thinke baſely of them. For we acknowledge them to be the lively members of Chriſt, the friends of God, who have gloriouſly overcome the fleſh and the world. We therefore love them as brethren, and honour them alſo, yet not with any worſhip, but with an honourable opinion of them, and to conclude, with their juſt praiſes. We alſo doe imitate them. For we deſire with moſt earneſt affections and prayers to be followers of their faith and vertues, to be partakers alſo with them of everlaſting ſalvation, to dwell together with them everlaſtingly with God, and to rejoyce with them in *Chriſt*. And in this point we approve that ſaying of Saint Auguſtine, in his booke *De vera relig. Let not the worſhip of men departed be any religion unto us. For if they have lived holily, they are not ſo to be eſteemed, as that they ſeeke ſuch honours, but they will have us to worſhip him, by whoſe illumination, they rejoyce that we are fellow ſervants, as touching the reward. They are therefore to be honoured for imitation, not to be worſhipped for religions ſake, &c.* And, we much leſſe beleeve that the reliques of Saints are to be adored or worſhipped. Thoſe ancient holy men ſeemed ſufficiently to have honoured their dead, if they had honeſtly committed their bodies to the earth, after that the ſoule was gone up into heaven: and they thought that the moſt noble reliques of their anceſtours were, their vertues, doctrine, and faith: which as they commended with the praiſe of the dead, ſo they did endevour to expreſſe the ſame ſo long as they lived upon earth. Thoſe ancient men did not ſweare by the name of the onely Iehova, as it is commanded by the Law of God. Therefore as we are forbidden *To ſweare by the name of ſtrange Gods*, ſo we doe not ſweare by Saints, although we be requeſted thereunto. We therefore in all theſe things doe reject that doctrine which giveth too much unto the Saints in heaven. Deut. 10. Exod. 23.

Out of the former Confeſſion of HELVETIA.

WE thus thinke of God, that he is one in ſubſtance, three in perſons, and almightie. Who as he hath by the word, that is, his Sonne, made all things of nothing, ſo by his ſpirit and providence, he doth juſtly, truely, and moſt wiſely governe, preſerve, and cherish all things. *Artic. 6.*

Who as he is the onely Mediatour, intercessour, and ſacrifice, *Artic. 11.*

also our high Priest, Lord, and King, so we acknowledge, and with the whole heart beleeve, that he alone is our attonemen-, redemption, satisfaction, expiation, wisedome, protection, and deliverance, simply rejecting herein all meanes of life and salvation, besides this Christ alone.

Out of the Confession of BASILL.

Artic. 1. WE beleeve in God the Father, in God the Sonne, in God the holy Ghost, the holy divine Trinitie: three Persons, and one eternall, Almightie God, in essence and substance, and not
Artic. 10. three Gods. *And in the marginall note is added.* This is proved by many places of the whole Scripture of the old and new Testament. Therefore we mislike the worship and invocation of dead men: the worshipping of Saints, and setting up of Images, with such like things. *And in the same place in the marginall note upon the Word Saints.* Nevertheless we confesse that they serve in Gods presence, and that they reigne with Christ everlastingly, because they acknowledged Christ, and both in deed and word confessed him to be their Saviour, redemption, and righteousnesse, without any addition of mans merit. For this cause doe we praise and commend them, as those who have obteined grace at Gods hand, and are now made heires of the everlasting kingdome: Yet doe we ascribe all this to the glory of God and of Christ.

Artic. 11. We plainly protest that we condemne and renounce, all strange and erroneous doctrines, which the spirits of errours bring forth, &c. And *§.* 2. *Of the selfe same article:* We condemne that doctrine which saith, that we may in no case sweare, although Gods glory and the love of our neighbour require it. *And in the marginall note upon the Word Sweare.* It is lawfull to use an oath in due time. For God hath commanded this in the old Testament, and Christ hath not forbidden it in the new: yea Christ and the Apostles did sweare.

Out of the Confession of BOHEMIA *or the* WALDENSES.
Of the unitie of the divine Essence, and of the three Persons.

CHAP. 3.

OVt of this fountaine of holy Scripture, and Christian instruction, according to the true and sound understanding and meaning

meaning of the holy Ghoſt, our men teach by faith to acknowledge, and with the mouth to confeſſe, that the holy Trinitie, to wit God the Father, the Sonne, and the holy Ghoſt, are three diſtinct Perſons: but in eſſence one onely true, alone, eternall, almightie, and incomprehenſible God: of one equall indiviſible divine eſſence. *Of whom, through whom, and in whom are all things*; who loveth and rewardeth righteouſneſſe and vertue, but hateth and puniſheth all iniquitie and ſinne. According to this faith men are taught, to acknowledge the wonderfull workes of God, and thoſe properties which are peculiar to each perſon of the holy Trinitie, and of the Divine Vnitie, and to acknowledge the ſoveraigne and infinite power, wiſedome, and goodneſſe of the one onely God: out of which alſo ariſeth and proceedeth the ſaving knowledge as well of the Eſſence, as of the will of God. One kind of workes or properties of the three perſons of the Godhead (by which they are diſcerned one from the other) are the inward, eternall, and hypoſtaticall proprieties, which alwaies remaine immutable, and are onely apprehended by the eyes of faith, and are theſe. Rom. 11. Exod. 20.

That the father, as the fountaine and wel-ſpring of the Godhead, from all eternitie begetteth the Sonne, equall to himſelfe, and that himſelfe remaineth not begotten, neither yet is he the perſon of the Sonne, ſeeing he is a perſon begetting not begotten. The Sonne is begotten of the eternall Father from all eternitie true God of God: and as he is a perſon, he is not the Father, but the Sonne begotten of the eſſence or nature of the Father, and conſubſtantiall with him: which Sonne in the fulneſſe of time, which he had before appointed for this purpoſe, himſelfe alone (as he is the Sonne) tooke unto him our nature of the bleſſed Virgin Mary, and united it into one perſon with the godhead, whereof we ſhall ſpeake afterward. But the holy Ghoſt proceedeth from the Father and the Sonne, and ſo he is neither the Father, nor the Sonne, but a perſon diſtinct from them, eternall; and the ſubſtantiall love of the Father and of the Sonne, ſurpaſſing all admiration: theſe three perſons are one true God, as is aforeſaid.

The other kind of workes in theſe perſons, and in the unitie of the godhead iſſueth as it were into open ſight out of the divine eſſence and the perſons thereof, in which being diſtinct they have manifeſted themſelves: and theſe are three. The firſt is the wonderfull worke of Creation, which the Creeds doe attribute to the Father.

Father. The second is the worke of Redemption, which is proper to Christ. The third is the worke of Sanctification, which is ascribed to the holy Ghost, for which cause he in the Apostles Creed is peculiarly called *holy*. And yet all these are the proper workes of one true God, and that of him alone, and none others to wit, the Father, the Sonne, and the holy Ghost. This true and absolute faith, and difficult knowledge of God, as well concerning his nature, as his will, is comprehended, and contained in the aforenamed Catholike and Apostolicall Creede, and in the decree of the Nicene Councell, agreeing therewith, and in many other found decrees, and also in *Athanasius* his confession. All which we judge and professe to be true. But it hath everlasting and sure grounds on which it relyeth, and most weightie reasons, by which it is out of the holy Scripture convinced to be true: as by that manifestation wherein the whole Trinitie shewed it selfe, when *Christ* the Lord was baptized in Iordane: by the commandment of *Christ*, because in the name of the persons of the same holy Trinitie all people must be baptized and instructed in the faith. Also by *Christs* words, when he saith, *the holy Ghost the Comforter whom the Father will send in my name, shall teach you all these things*: and before these words he saith: *I will pray the Father, and he will give you another Comforter, who shall be with you for ever, even the spirit of truth.* Besides we teach, that this onely true God, one in essence and in divine nature, and three in persons, is above all to be honoured with high worship, as chiefe Lord and King, who ruleth and reigneth alwaies and for ever, and especially after this sort, that we looke unto him above all, and put all our confidence in him alone, and offering unto him all subjection, obedience, feare, all faith, love, and generally the service of the whole inward and outward divine worship, doe indeed sacrifice and performe it, under paine of loosing everlasting salvation: as it is written: *Thou shalt worship the Lord thy God, and him onely shalt thou serve*: and againe, *Thou shalt love the Lord thy God with all thy heart, with all thy soule, with all thy minde*; and to be short, *with all thy might*; as well of the inward as outward powers, to whom bee glory from this time forth for evermore, Amen.

Matt. 3. Matt. 28.

Iohn 14.

Deut. 6. Matt. 22. Mar. 12. Luk. 10.

Of

Of holy men and their worship.

CHAP. 17.

AS touching holy men, it is taught, first, that no man from the beginning of the world unto this time, either was, is, or can be hence forth unto the end sanctified by his workes or holy actions: according to the saying of *Moses*, the faithfull servant of the Lord, when he cried out unto the Lord, *O Lord in thy sight no man is innocent*, that is, perfectly holy. And in the book of *Iob* it is written, *What is man, that he should be undefiled, and he that is borne of a woman, that he should appeare iust?* (to wit, before God.) *Behold among his Saints, none is immutable, and the heavens are not cleane in his sight: how much more abominable and unprofitable man, who drinketh in iniquitie as water?* And the holy Scripture plainly witnesseth throughout all the bookes thereof, that all men even from their birth are by nature sinners, and that there neither is, nor hath beene any one, who of himselfe and by himselfe was righteous and holy, but *all have gone aside from God, and are become unprofitable*, and of no account at all. And whereas some are made holy and acceptable unto God, that is purchased unto them without any worthinesse or merit of theirs, by him, who alone is holy. God himselfe, of the meere grace, and unspeakable riches of his goodnesse hath ordained, and brought them to that estate, that they be blessed, and called redeemed by Christ, cleansed and consecrated by his blood, anointed of the holy Ghost, made righteous and holy by faith in Christ, and adorned with commendable vertues and good deeds or workes, which beseemeth a Christian profession: Of whom many having finished their life and course in such workes, have now received and doe enjoy by grace eternall felicitie in heaven, where God crowneth those that be his. Some of them also God hath indued with a certain peculiar grace of his, and with divine gifts, unto the ministerie, and to the publike and common good of the Church, such as were the Patriarches, Prophets, and other holy fathers, also Apostles, Evangelists, Bishops, and many Doctors and Pastors: and also other famous men, and of rare excellencie, and very well furnished with the spirit, whose memory, monuments of their labours, and the good things which they did, are extant and continue even untill this day in the holy Scriptures and in the Church.

Exod. 34.
Iob. 15.
Ephes. 2. Psal. 14.
Rom 3.

But

But especially it is both beleeved, and by open confession made knowne, as touching the holy Virgin *Mary*, that she was a daughter of the blood royall, of the house and family of *David* that deare servant and friend of God: and that she was chosen and blessed of God the Father, consecrated by the holy Ghost, visited, and sanctified above other of her sexe: and also repleniſhed with wonderfull grace and power of God to this end, that she might become the true mother of our Lord Iesus Christ the Son of God: of whom he vouchsafed to take our nature: and that she was at all times, before her birth, in the same, and after it, a true, chaste, and pure Virgine: and that by her best beloved Sonne, the Sonne also of the living God, through the price of his death, and the effusion of his most holy blood, she was dearely redeemed and sanctified, as also made one of the deare partakers of Christ by the holy Ghost through faith, being adorned with excellent gifts, noble vertues, and fruits of good workes, renowned as happie before all others, and made most assuredly a joynt heire of everlasting life. *And a little after.* Furthermore, it is taught in the Church, that no man ought so to reverence holy men as we are to worship God, much lesse their Images, or to reverence them with that worship and affection of minde which onely are due to God alone. And, to be short, by no meanes to honour them with divine worship, or to give it unto them. For God saith by the Prophet *Esay, I am the Lord thy God, this is my name, I will not give mine honour to another, nor my glory to Images.* *Againe a little after.* But even as that thing is gain-said, that the honour due to God should be given to Saints, so it is by no meanes to be suffered, that the honour of the Lambe Christ our Lord, and things belonging to him, and due to him alone, and appertaining to the proper and true Priesthood of his nature, should be transferred to them: that is, left of them, and those torments which they suffered, we should make redeemers or merits in this life, or else advocates, intercessours, and Mediatours in heaven, or that we should invocate them, and not them onely, but not so much as the holy Angels, seeing they are not God. For there is one onely Redeemer, who being once delivered to death, sacrificed himselfe both in his body and in his blood: there is also one onely Advocate, the most mercifull Lord of us all.

Esa 42.48.

1 Tim. 2.
Hebr. 9.
1 Tim. 2.
1 Joh. 2.

And they are not onely to be reputed and taken for Saints, who are gone before us, and are fallen a sleepe in the Lord, and dwell now

now in joyes, but also they, who (as there have alwaies beene some upon earth) so doe likewise live now on the earth: such are all true and godly Christians, in what place or countrey soever, here or there, and among what people soever they lead their life: who by being baptized in the name of the Lord may be sanctified, and being indued with true faith in the Sonne of God, and set on fire, are mutually enflamed with affection of divine charitie and love: who also acknowledging the justification of Christ, doe use both it and absolution from their sinnes, and the communion of the Sacrament of the body and bloud of Christ, and diligently apply themselves to all holy exercises of pietie beseeming a Christian profession: as also the Apostles call such beleevers in Christ, (which as yet like strangers are conversant here on earth according to the state of mortall men) *Saints*. As for example, *Ye are a chosen generation, a royall Priesthood, an holy nation, a peculiar people*. Againe *all the Saints greete you*. In like manner, *Salute all those that have the oversight of you, and all the Saints*, that is, all faithfull Christians. 1 Pet 2. 9. 2 Cor 13. Heb. 13.

For this cause it is taught that we ought, with intire love and favour of the heart to embrace all Christians, before all other people, and when need is, from the same affection of love to afford unto them our sevice and to helpe them: further, that we ought to maintaine the societie of holy friendship with those that love and follow the truth of Christ, with all good affection to conceive well of them, to have them in honour for Christs sake, to give unto them due reverence from the affection of Christian love, and to studie in procuring all good by our dutie and service to plea ure them, and finally to desire their prayers for us. And that Christians going astray, and intangled with sinnes, are lovingly and gently to be brought to amendment: that compassion is to be had on them, that they are with a quiet minde in love, so as becometh, to be borne withall, that prayer is to be made unto God for them, that he would bring them againe into the way of salvation, to the end that the holy Gospel may be spread farther abroad, and Christs glory may be made knowne and enlarged among all men. Rom 12. Gal. 6. 1 Cor 12.

Out of the FRENCH *Confession.*

WE beleeve and acknowledge one onely God, who is one onely and simple essence, spirituall, eternall, invisible, immutable,

mutable, infinite, incomprehensible, unspeakable, almightie, most wise, good, just, and mercifull.

The holy Scripture teacheth us that in that one and simple divine essence, there be three persons subsisting, the Father, the Sonne, and the holy Ghost. The Father, to wit, the first cause in order, and the beginning of all things: the Sonne, his wisdome and everlasting word: the holy Ghost, his vertue, power, and efficacie: the Sonne begotten of the Father from everlasting, the holy Ghost from everlasting proceeding from the Father and the Sonne: which three persons are not confounded but distinct, and yet not divided, but coessentiall, coeternall, and coequall. And to conclude, in this mysterie we allow of that which those foure ancient Councels have decreed: and we detest all sects condemned by those holy ancient Doctors, *Athanasius*, *Hylarie*, *Cyrill*, *Ambrose*, and such as are condemned by others agreeably to Gods word. Hitherto also belongeth the 2. Art.

This one God hath revealed himselfe unto men to be such a one, first by thecreation, preservation, and government of his works, then much more clearely in his word, &c. Seeke the rest in the 3. division.

Artic. 19. We beleeve, that we by this one meanes obtain libertie of praying to God with a sure confidence, and that it will come to passe that he will shew himselfe a Father unto us. For we have no entrance to the Father, but by this Mediatour.

Artic. 24. We beleeve because *Iesus Christ* is the onely Advocate given unto us, who also commandeth us to come boldly unto the Father in his name, that it is not lawfull for us to make our prayers in any other form, but in that which God hath set us down in his word: and that whatsoever men have forged of the intercession of Saints departed, is nothing but the deceits and sleights of Satan, that he might withdraw men from the right manner of praying. We also reject all other meanes whatsoever men have devised to exempt themselves from the wrath of God. So much as is given unto them, so much is derogated from the sacrifice and death of Christ.

Out of the ENGLISH *Confession.*

Artic. 1. WE beleeve, that there is one certaine nature and divine power, which we call God: and that the same is divided into three equall persons, into the Father, into the Sonne, and into

into the holy Ghoſt: and that they all be of one power, of one majeſtie, of one eternitie, of one Godhead, and one ſubſtance. And although theſe three perſons be ſo divided, that neither the Father is the Sonne, nor the Sonne is the holy Ghoſt, or the Father, yet nevertheleſſe we beleeve, that there is but one very God: And that the ſame one God hath created heaven, and earth, and all things contained under heaven.

We beleeve, that Ieſus Chriſt the onely Sonne of the eternall Father, &c. *The reſt of this article you ſhall finde in the 6. ſection, whereunto thoſe things doe properly pertaine, which are contained in this ſecond article, of the Perſon and Office of Chriſt.* *Artic* 2.

We beleeve that the holy Ghoſt, who is the third perſon in the Trinitie, is very God, not made, not created, not begotten, but proceeding both from the Father and the Sonne, by a certain mean unknowne unto man, and unſpeakable: and that it is his very propertie to mollifie and ſoften the hardnes of mans heart, when he is once received into the hearts of men, either by the wholeſome preaching of the Goſpel, or by any other way: that he doth give other men light, and guide them unto the knowledge of God, to all way of truth, to newneſſe of life, and to everlaſting hope of ſalvation. *Artic* 3.

Neither have we any other *Mediatour*, and *Interceſſour*, by whom we may have acceſſe to God the Father, then Ieſus Chriſt, in whoſe onely name all things are obtained at his Fathers hand. But it is a ſhamefull part, and full of infidelitie, that we ſee every where uſed in the Churches of our adverſaries, not onely in that they will have innumerable ſorts of *Mediatours*, and that utterly without the authoritie of Gods word, (ſo that as, *Ieremie* ſaith, the the *Saints be now as many in number, or rather above the number of the Cities*: And poore men cannot tell, to which Saint it were beſt to turne them firſt: and though there be ſo many, as they cannot be told, yet every of them hath his peculiar dutie and office aſſigned unto him by theſe folkes, what to give, and what to bring to paſſe) But beſides this alſo, in that they doe not onely wickedly, but alſo ſhamefully call upon the *Bleſſed Virgin* Chriſts Mother, to have her *remember, that ſhe is the Mother*. And to *Command her Sonne*, and to uſe a *Mothers authoritie over him*. *Artic* 3.

Out

Out of the Confession of BELGIA.

Artic. 1. WE beleeve in heart, and confesse with the mouth, that there is one onely and simple spirituall essence which we call God, eternall, incomprehensible, invisible, immutable, infinite, who is wholly wise, and a most plentifull well-spring of all good things.

Artic. 2. We know God by two meanes: first by the creation, and preservation and government of the whole world. For it is unto our eyes as a most excellent booke, wherein all creatures from the least to the greatest as it were certaine characters and letters are written, *By which the invisible things of God may bee seene and known unto us, Namely his everlasting power and Godhead*, as *Paul* the Apostle speaketh, *Rom.* 1. 20. which knowledge sufficeth to convince all men and make them without excuse. But much more clearely and plainly he afterward revealed himselfe unto us in his holy and heavenly word, so far forth as it is expedient for his owne glory, and the salvation of his in this life.

According to this truth and word of God we beleeve in one onely God (who is one essence, truely distinguished into three persons from everlasting by meane of the incommunicable properties) to wit, in the Father, in the Sonne, and in the holy Ghost. For the Father is the cause, fountaine, and beginning of all things visible, and invisible: the Sonne is the Word, wisedome, and image of the Father, the holy Ghost is the might and power which proceedeth from the Father and the Sonne. Yet so, that this distinction doth not make God as it were divided into three parts: seeing the Scripture teacheth, that the Father, and the Sonne, and the holy Ghost, have a distinct person or subsisting in their properties, yet so, that these three persons be one onely God. Therefore it is certaine, that neither the Father is the Sonne, nor the Sonne the Father, nor the holy Ghost either the Father, or the Sonne. Nevertheless these persons thus distinguished, are neither divided, nor confounded, nor mingled. For neither the Father nor the holy Ghost have taken unto them mans nature, but the Sonne alone. The Father was never without his Sonne, nor without his holy Ghost, because every one in one and the same essence is of the same eternitie. For none of these is either first or last, because all three are one, both in truth and power, and also in goodnesse and mercie.

And

And all theſe things we know as well by the Teſtimonies of holy Scripture, as by the effects: and chiefly thoſe which we feele in our owne ſelves, and the teſtimonies of holy Scripture, which teach us to beleeve this holy Trinitie, are very common in the old Teſtament: which are not ſo much to be reckoned up, as with ſound judgement to be ſelected, ſuch as are in theſe: in the firſt of *Geneſis* God ſaith, *Let us make man according to our Image and likeneſſe, &c.* and ſtraight after: *Therefore God made man according to his owne Image and likeneſſe, male, I ſay, and female created he them.* Againe, *Behold the man is become as one of us.* For by that which is ſaid, *Let us make man after our owne likeneſſe,* it appeareth that there are more perſons in the godhead. But when it is ſaid, *God created, &c.* the unitie of the godhead is ſignified. For although it be not here expreſly ſet downe how many perſons there are, yet that which was obſcurely delivered in the old Teſtament, in the new is made clearer unto us then the noone day. For when our Lord Ieſus Chriſt was baptized in *Iordan*, the voyce of the Father was heard, ſaying, *This is my beloved Sonne:* and the Sonne himſelfe was ſeen in the waters, and the holy Ghoſt appeared in the likeneſſe of a Dove. Therefore we are alſo commanded in the common baptiſme of all the faithfull to uſe this forme, *Baptize ye all nations in the name of the Father, and the Sonne, and the holy Ghoſt.* Lo alſo in *Luke*, the Angel *Gabriel* ſpeaketh to *Mary* the Mother of our Lord. *The holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee, therefore that holy thing which ſhall be borne of thee, ſhall be called the Sonne of God.* In like manner, *The grace of our Lord Ieſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with you.* Againe, *There are three that beare witneſſe in heaven, the Father, the Word, and the holy Ghoſt, which three are one.* By all which places we are fully taught, that in one onely God there are three perſons. And although this doctrine paſſe all the reach of mans wit, yet we now ſtedfaſtly beleeve it out of the Word of God, looking when we ſhall enjoy the full knowledge thereof in heaven. The offices alſo and effects of theſe three perſons, which every of them ſheweth towards us, are to be marked. For the Father by reaſon of his power is called our Creator: the Sonne our Saviour and Redeemer, becauſe he hath redeemed us by his bloud: the holy Ghoſt is called our Sanctifier, becauſe he dwelleth in our hearts. And the true Church hath alwaies even from the Apoſtles age untill theſe

times kept this holy doctrine of the blessed Trinitie, and maintaineth it against Iewes, Mahometanes, and other false Christians, and hereticks, such as were *Marcion*, *Manes*, *Praxeus*, *Sabellius*, *Samosatenus*, and the like: all which were worthily condemned by the fathers of most sound judgement. Therefore we doe here willingly admit those three Creeds: namely that of the Apostles, of Nice, and *Athanasius*, and whatsoever things they, according to the meaning of those Creeds, have set downe, concerning this point of doctrine.

Artic. 10. We beleeve that Iesus Christ in respect of his divine nature is the onely Sonne of God, begotten from everlasting, not made or created (for then he should be a creature) but of the same essence with the Father, and coetemall with him: who also is the true Image of the Fathers substance, and the brightnesse of his glory, in all things equall unto him. But he is the Sonne of God, not onely since the time he tooke upon him our nature, but from everlasting, as these testimonies being laid together teach us. *Moses* saith, that *God created the World*: but Saint *Iohn* saith, *That all things were made by the word*, which he calleth God: so the Apostle to the *Hebrewes* avoucheth, that *God made all things by his Son Iesus Christ*. It followeth therefore, that he who is called both God, and the Word, and the Sonne, and Iesus Christ had his being even then, when all things were made by him. Therefore *Michaeh* the Prophet saith, *His going out hath beene from the beginning, from the dayes of eternitie*: againe, *He is without beginning of dayes, and without end of life*. He is therefore that true God, eternall, Almightie, whom we pray unto, worship, and serve.

Artic. 11. We beleeve also and confesse, that the holy Ghost proceedeth from the Father and the Sonne from everlasting, and that therefore he was neither made, nor created, nor begotten, but onely proceeding from them both, who is in order the third person of the Trinitie, of the same essence, glory and majestie with the Father and the Sonne, and therefore he also is true and everlasting God, as the holy Scriptures teach us.

Artic. 26. We also beleeve that we have no accesse to God, but by that one onely Mediatour and Advocate Iesus Christ the righteous, who was therefore made man (uniting the humanitie to the Divine nature) that there might be an entrance made for us miserable men to the Majestie of God: which had otherwise been shut up against us for ever. Yet the Majestie and power of this Mediatour

tour (whom the Father had set between himself and us) ought in no ease so much to fray us, that we should therefore thinke another is to be sought at our own pleasure. For there is none either among the heauenly or earthly creatures, who doth more entirely love us then Christ himself, who when he was in the shape of God, humbled himself by taking upon him the shape of a servant, and for our sakes became like unto his brethren in all points, and if we were to seeke an other Mediatour, who would vouchsafe us some good will, whom I pray you, could we finde, that would love us more earnestly then he, who willingly laid his life downe for us, when as yet we were his enemies? If moreover we were to seeke another that excelleth both in soveraign authoritie and also power, who ever obtained so great power, as he himself, who sitteth at the right hand of God the Father, and to whom all power is given in heaven and in earth? To conclude, who was more likely to be heard of God, then that onely begotten and dearely beloved Son of God? therefore nothing but distrust brought in this custome, whereby we rather dishonor the Saints (whom we think to honour) in doing these things, which they in their life time were ever so farre from doing, that they rather constantly and according to their dutie abhorred them, as their own writings beare witnesse. Neither is our own unworthinesse here to be alleadged for excuse of so great ungodlinesse. For we at no hand offer up our prayers trusting to our own worthinesse, but resting upon the only worthinesse and excellencie of the Lord Iesus Christ, whose righteousnesse is ours by faith, whereupon the Apostle for good cause to exempt us from this vaine feare (or rather distrust) saith, that Christ was in all things made like unto his brethren, that he might be a mercifull and faithfull high Priest in those things that were to be done with God for the cleansing of the peoples sins. *For in as much as he being tempted hath suffered, he is also able to help those that are tempted.* And that he might encourage us to come the more boldly to this high Priest, the same Apostle addeth, *Having therefore a great high Priest, who hath entred the heavens, even Iesus the Son of God, let us hold fast this profession. For we have not an high Priest that cannot be touched with the feeling of our infirmities, but he was in all things tempted in like sort, yet without sin. Let us therefore with boldnesse approach unto the throne of grace, that we may obtain mercie and finde grace to help in time of need.* The same Apostle saith, that *we have libertie to enter into*

the holy place through the blood of Iesus. Let us therefore draw neer with a constant perswasion of faith, &c, And againe, *Christ hath an everlasting Priesthood. Wherefore he is able also to save them, that come unto God by him, seeing he ever liveth, to make intercession for them.* What need many words? when as Christ himself saith, *I am the way, the trueth, and the life. No man commeth to the father but by me.* Why should we seek unto our selves any other Advocate? especially seeing it hath pleased God himself to give us his own son for our advocate, there is no cause why forsaking him we should seek another, lest by continuall seeking we never finde any other. For God undoubtedlie knew, when he gave him unto us, that we were miserable sinners. Whereupon it is, that according to Christs own commandement, we onely call upon the heavenly Father, by the self same Iesus Christ our onely Mediatour, even as he himself also hath taught us in the Lords Prayer. For we are sure that we shall obtaine all those things, which we aske of the Father in his name.

Out of the Confession of AUSPURGE.

CHAP. 3.

Artic. 1. THE Churches with common consent among us doe teach, that the Decree of the Nicene Councell, concerning the unitie of the Divine Essence, and of the three persons, is true, and without all doubt to be beleeved: To wit, that there is one Divine Essence, which is called, and is God, eternall, without body, indivisible, of infinite power, wisdome, goodnesse, the Creator and preserver of all things visible and invisible: and that there be three persons, of the same essence, and power, which also are coeternall, the Father, the Son, and the holy Ghost. And they use the name of person in that signification, in which the Ecclesiasticall Writers have used it in this cause to signifie not a part or qualitie in another, but that which properly subsisteth.

They condemne all heresies sprung up against this Article, as the Manichees, who set down two beginnings, Good and Evill: they doe in like sort condemn the Valentinians, Arrians, Eunomians, Mahometists, and all such like. They condemn also the Samosatenes, old and new, who when they earnestly defend that there is but one person, do craftily and wickedly dally after the manner of Rhetoricians, about the *Word* and the *holy Ghost*, that they are

not

not distinct persons, but that the *Word* signifieth a vocall word, and the *Spirit* a motion created in things.

Artic. 21.

We have found this 21. *Article set forth three divers wayes. The first Edition* 1559. *goeth thus.*

INvocation is an honour, which is to be given onely to God Almightie, that is, to the eternall Father, and to his Son our Saviour Iesus Christ, and to the holy Ghost. And God hath proposed his Son Iesus Christ for a Mediatour, and high Priest that maketh intercession for us. He testifieth, that for him alone our prayers are heard and accepted, according to that saying, *Whatsoever you aske the Father in my name, he shall give it to you.* Againe, *There is one Mediatour betweene God and men.* Therefore let them that call upon God offer up their prayers by the Son of God, as in the end of prayers it is accustomed to be said in the Church, *through Iesus Christ, &c.* These things are needfull to be taught concerning Invocation, as our men have else-where more at large written of Invocation. But contrariwise the custome of invocating Saints that are departed out of this life is to be reprooved and quite throwne out of the Church, because this custome transferreth the glory due to God alone unto men, it ascribeth unto the dead an Omnipotencie, in that Saints should see the motions of mens hearts, yea it ascribeth unto the dead the office of Christ the Mediatour, and without all doubt obscureth the glory of Christ. Therefore we condemne the whole custome of invocating Saints departed, and thinke it is to be avoided. Notwithstanding it profiteth to recite the true Histories of holy men, because their examples doe profitably instruct, if they be rightly propounded. When we heare that *Davids* fall was forgiven him, faith is confirmed in us also. The constancie of the ancient Martyrs doth now likewise strengthen the mindes of the godly. For this use it is profitable to recite the Histories. But yet there had need be discretion in applying examples.

The ſecond Edition is thus.

Artic. 21.

CConcerning the worſhip of Saints they teach, that it is profitable to propoſe the memory of Saints, that by their examples we may ſtrengthen our faith, and that we may follow their faith and good works, ſo farre as every mans calling requireth, as the Emperour may follow *Davids* example in making warre to beate backe the Turks, for either of them is a King: we ought alſo to give God thanks, that he hath propounded ſo many and glorious examples of his mercie in the Saints of his Church, and that he hath adorned his Church with moſt excellent gifts and vertues of holy men. The Saints themſelves alſo are to be commended, who have holily uſed thoſe gifts which they employed to the beautifying of the Church: But the Scripture teacheth not to invocate Saints, or to aske help of Saints, but layeth onely Chriſt before us for a Mediatour, Propitiatour, high Prieſt and Interceſſour. Concerning him we have commandements and promiſes, that we invocate him, and ſhould be reſolved that our prayers are heard, when we flie to this high Prieſt and Interceſſour, as *Iohn* ſaith, Chap. 16. *Whatſoever ye ſhall aske the Father in my name, he will give it you, &c.* and *Iohn* 14. *Whatſoever ye ſhall aske in my name, that I will doe.* Theſe teſtimonies bid us flie unto Chriſt, they command us to beleeve that Chriſt is the Intereceſſour and Peace maker, they bid us truſt aſſuredly that we are heard of the Father for Chriſts ſake. But as touching the Saints, there are neither commandements, nor promiſes, nor examples for this purpoſe in the Scriptures. And Chriſts office and honour is obſcured, when men flie to Saints, and take them for Mediatours, and invocate them, and frame unto themſelves an opinion, that the Saints are more gracious and ſo transferre the confidence due to Chriſt unto Saints. But *Paul* ſaith, *There is one Mediatour betweene God and men.* Therefore Chriſt eſpecially requireth this worſhip, that we ſhould beleeve that he is to be ſought unto, that he is the Interceſſour, for whoſe ſake we are ſure to be heard, &c.

In the third Edition theſe things are thus found.

Artic. 21.

TOuching the worſhip of Saints they teach, that the memory of Saints may be ſet before us, that we may follow their faith and good works according to our calling, as the Emperour may follow *Davids* example in making warre to drive away the Turks from his countrey: for either of them is a King. But the Scripture teacheth not to invocate Saints, or to aske help of Saints, becauſe it propoundeth unto us one Chriſt the Mediatour, Propitiatour, high Prieſt, and Interceſſour. This Chriſt is to be invocated, and he hath promiſed that he will heare our prayers, and liketh this worſhip eſpecially, to wit, that he be invocated in all afflictions, 1 Ioh. 2. *If any man ſin, we have an Advocate with God, &c.*

Out of the Confeſſion of SAXONY.

Of invocating godly men that are departed out of this life.

Artic. 22.

IN the 42. Chapter of *Eſay* it is written, *I am the Lord, this is my name, I will not give my glory to another:* Invocation is a glory moſt properly belonging to God, as the Lord ſaith, Matth. 4. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* And it is an immooveable and eternall Decree of the firſt Commandement, *Thou ſhalt have no ſtrange Gods.* It is neceſſary therefore that the doctrin touching Invocation ſhould be moſt purely upholden in the Church, for the corrupting of w^ch^ the devill, even ſince the beginning of mankind, hath and will divers wayes ſcatter ſeeds. Wherefore we ought to be the more watchfull, and with greater care to reteine the manner of invocation or adoration ſet down in Gods word, according to that ſaying, *Whatſoever ye ſhall aske the Father in my name, he will do it.* In theſe words there is an order eſtabliſhed, which we ought moſt conſtantly to maintaine, not to mingle therewith other means contrary to Gods word, or which are warranted by no example approoved in the Scriptures. There is no greater vertue, no comfort more effectuall, then true invocation. They therefore muſt needs be reprooved, who either neglect true invocation or corrupt it, as there be divers corruptions. Many doe not diſcerne their own invocation from that which is

heathenish, neither indeed consider what it is which they speake unto. Of these the Lord saith, *Iohn* Chapter 4. *Ye worship ye know not what.* He will have the Church to consider whereto it speaketh, saying, *We worship that We know.* Many consider not whether or wherefore they shall be heard. They recite prayers, and yet they doubt, although it be written, *Let him aske in faith without wavering.* Of these matters we will speake else-where. In this place we reproove this heathenish corruption, whereby the custome of those that call upon men departed out of this life, is defended, and help or intercession is sought for at their hands. Such invocation swarveth from God, and giveth unto creatures vertue, help, or intercession. For they that speake somewhat modestly, speake of intercession alone. But humane superstition goeth on farther, and giveth vertue to them, as many publike songs declare. *O Mary Mother of grace, defend thou us from the enemie, and receive us in the houre of death.* These short verses have we heard a Monk of their divinitie say before one that lay a dying and often repeating them, wheras he made no mention of Christ: and many such examples might be rehearsed.

There are yet also other brain-sick opinions. Some are thought to be more gracious with such or such images: these frantike imaginations seeing they are at the first sight like heathenish conceits, doe undoubtedly both greatly provoke the wrath of God, and are to be reprooved by the Teachers, and sharply to be punished by Godly Magistrates, which reproofe containeth these three manifest reasons: To ascribe unto creatures omnipotencie, is impietie. Invocation of a creature, which is departed from the societie of this life, ascribeth unto it Omnipotencie, because it is a confession, that it beholdeth all mens hearts, and discerneth the true sighes thereof from feined and hypocriticall. These are onely to be given to the eternall Father, to his Sonne our Lord Iesus Christ, and to the holy Ghost. Invocation therefore is not to be made to men that are departed out of this life. It is to be lamented that these evils are not perceived: but looke to thy selfe, and weigh what thou doest: in this invocation thou forsakest God, and doest not consider what thou doest invocate, and thou knowest that those patrones which thou seekest, as *Anne* and *George*, see not the motion of thy heart, who if they knew themselves to be invocated, they would even tremble, and would not have this honour due to God, given to any creatures.

But

But what kinde of invocation is there of the deafe? Albeit we know what answer the Adversaries make (for they have coyned cavils to delude the truth) yet Gods testimonies are wanting to their answer, and prayer which is without faith (that is, when thou canst not be resolved whether God allow and admit such kinde of praying) is in vaine.

We remember that *Luther* often said, that *in the old Testament it is a cleare testimonie of the Messiah his Godhead, which affirmeth that he is to be invocated, and by this propertie is the Messias there distinguished from other Prophets:* he complained that that most weightie testimonie was obscured and weakened by transferring prayer to other men. And for this onely cause he said, that the custome of praying to other was to be misliked.

The second reason is, Invocation is vaine without faith, and no worship is to be brought into the Church without Gods commandement: but there is no one sentence to be seene, which sheweth that this prayer made to men, which they maintaine, pleaseth God, and is effectuall: the prayer therefore is vaine. For what kinde of praying is it, in this sort to come unto *Anne* or *George?* I pray unto thee, but I doubt whether thy intercession do me good, I doubt whether thou hearest me, or helpest me. If men understood these hid sinnes, they would curse such kinde of prayers, as they are indeed to be cursed, and are heathenish. Afterward of such faults what outrages ensue? flocking and praying to particular images, craving certaine benefits of every one; of *Anne*, riches are begged, as of *Iuno*, of *George*, conquests, as of *Mars*, of *Sebastian* and *Paul*, freedome from the Plague, of *Anthony*, savegard for swine, although the adversaries say they like not these things, yet they keepe them still for gaine sake, as plainly appeareth.

Now let us adde the third reason: it is expressely written, *there is one Mediatour betweene God and men, the man Christ Iesus*, on him ought we in all prayer to cast our eyes, and to know the doctrine of the Gospel concerning him, that no man can come unto God but by confidence in the Mediatour, who together maketh request for us, as himselfe saith. *No man cometh to the Father, but by the Sonne.* And he biddeth us flie unto himselfe, saying. *Come unto me all ye that labour and are heavy loaden, and I will refresh you:* and he himselfe teacheth the manner of Invocation, when he saith, *Whatsoever ye shall aske the Father in my name, he will give it*

you

you. He nameth the Father, that thou mayeſt diſtinguiſh thy invocation from heatheniſh, and conſider what thou ſpeakeſt unto: that thou maiſt conſider him to be the true God, who by ſending his Sonne, hath revealed himſelfe, that thy minde may not wander, as the heatheniſh woman in the tragedy ſpeaketh, *I pray unto thee, O God, whatſoever thou art, &c.* But that thou maiſt know him to be the true God, who by the ſending, crucifying, and and raiſing up again of his Son hath revealed himſelfe, and maieſt know him to be ſuch a one as he hath revealed himſelfe. Secondly, that thou mayeſt know, that he doth ſo for a certaintie receive and heare us, making our prayers when we flie to his Sonne the Mediatour, crucified and raiſed up againe for us, and deſire that for his ſake we may be received, heard, helped, and ſaved, neither is any man received or heard of God by any other meanes. Neither is the praying uncertaine, but he biddeth thoſe that pray on this ſort to be reſolved through a ſtrong faith, that this worſhip pleaſeth God, and that they who pray on this manner are aſſuredly received and heard: therefore he ſaith, *Whatſoever ye ſhall aske in my name,* that is, acknowledging, and naming or calling upon me as the Redeemer, high Prieſt, and Interceſſour: this high Prieſt alone goeth into the holieſt place, that is, into the ſecret counſell of the Deitie, and ſeeth the minde of the eternall Father, and maketh requeſt for us, and ſearching our hearts preſenteth our ſorrowes, ſighes, and prayers unto him.

It is plaine that this doctrine of the Mediatour was obſcured and corrupted, when men went to the Mother Virgin, as more mercifull, and others ſought other Mediatours, And it is plaine that there is no example to be ſeen in the Prophets or Apoſtles, where prayer is made unto men, heare me *Abraham,* or heare me O God for *Abrahams* ſake: but prayer is made unto God, who hath revealed himſelfe, to wit, to the eternall Father, to the Sonne our Lord Ieſus Chriſt, and to the holy Ghoſt, that he would receive, heare and ſave us for the Sonnes ſake. It is alſo expreſſely made to the Son, as 2*Theſſ.*2 *Our Lord Ieſus Chriſt himſelfe, and God and our Father, who hath loved us, ſtrengthen you, &c.* And *Gen.*48. *Iacob* nameth God, and the Sonne the Mediatour, when he ſaith, *God before whom my fathers walked, and the Angel that delivered me out of all troubles* (that is the promiſed Saviour) *bleſſe theſe children.* Therefore we uſe theſe formes of Invocation. I call upon thee O Almighty God, eternall Father of our Lord Ieſus Chriſt,

Christ, maker of heaven an earth, together with thy Sonne our Lord Iesus Christ, and thy holy Spirit, O wise, true, good, righteous, most free, chaste, and mercifull God, have mercy upon me, and for Iesus Christs sake, thy Sonne, crucified for us, and raised up againe, heare and sanctifie me with thy holy Spirit. I call upon thee O Iesus Christ, the sonne of God, crucified for us, and raised up againe: have mercy on me, pray for me unto the everlasting Father, and sanctifie me with thy holy Spirit. In these formes we know what we pray unto. And seeing there are testimonies of Gods word to be seene, which shew that this praying pleaseth God, and is heard, such praying may be made in faith. These things are not to be found in that invocation which is made unto men. Some gather testimonies out of *Augustine* and others, to shew that the Saints in heaven have care of humane affaires. This may more plainly be shewed by *Moses* and *Elias* talking with Christ. And there is no doubt but that such as are in happinesse pray for the Church, but yet it followeth not thereupon that they are to be prayed unto.

And albeit we teach that men are not to be prayed unto, yet we propound the histories of those that are in blessed state unto the people. Because it is necessary that the history of the Church be by some meanes known unto all, by what testimonies the Church is called together and founded, and how it is preserved, and what kinde of doctrine hath beene published by the fathers, Prophets, Apostles, and Martyrs. In these histories we command all to give thankes unto God, for that he hath revealed himselfe, that he hath gathered together his Church by his Son, that he hath delivered this doctrine unto us, and hath sent teachers, and hath shewed in them the witnesses of himselfe: we command all to consider of this doctrine, and to strengthen their faith by those testimonies, which God hath shewed in them. That they likewise consider the examples of judgement and punishments, that the feare of God may be stirred up in them: we command them to follow their faith, patience, and other vertues, that they learne that in God is no respect of persons, and desire to have themselves also received, heard, governed, saved, and helped, as God received *David*, *Manasses*, *Magdalene*, the *thiefe* on the Crosse. We also teach how these examples are to be followed of every man in his vocation: because error in imitation, and preposterous zeale is oft times the cause of great evils. We also commend the diligence

of

* De effusione Sp. sancti, vide observat. 1 ad hanc Confess. Sect. 4.

of the Saints themselves, who took heed of * wasting Gods gifts in vaine. And to conclude, they that are most fooles may gather great store of doctrine out of these histories, which doctrine is profitable to be published to the people, so that superstition be set aside.

Out of the Confession of WITTEMBERGE

CHAP. 1.

WE beleeve and confesse that there is one onely God, true, eternall, and infinite, almightie, maker of all things visible and invisible, and that in this one and eternall Godhead there are three properties or persons of themselves subsisting, the Father, the Sonne, and the holy Ghost. As the Propheticall and Apostolicall Scriptures teach, and the Creedes of the Apostles of Nice and of *Athanasius* declare.

Of the Sonne of God.

CHAP. 2.

WE beleeve and confesse that the Sonne of God our Lord Iesus Christ, was begotten of his Father from everlasting, true and everlasting God, consubstantiall with his Father, &c. *Looke the rest in the 6. division.*

Of the holy Ghost.

CHAP. 3.

WE beleeve and confesse that the holy Ghost proceedeth from God the Father, from everlasting, that he is true and eternall God, of the same essence, and majestie, and glory with the Father, and the Sonne, as the holy Fathers, by authoritie of the holy Scripture, well declared in the Councel of Constantinople against Macedonius.

Of Invocation of Saints.

CHAP. 23.

THere is no doubt but the memorie of those Saints, who when they were in this bodily life furthered the Church either by doctrine,

doctrine or writings, or by miracles, or by examples, and have either witnessed the truth of the Gospel by Martyrdome, or by a quiet kinde of death fallen on sleepe in Christ, ought to be sacred with all the godly: and they are to be commended to the Church, that by their doctrine and examples, we may be strengthned in true faith, and inflamed to follow true godlinesse.

We confesse also, that the Saints in heaven doe after their certaine manner pray for us before God, as the Angels also are carefull for us, and all the creatures doe after a certaine heavenly manner groane for our salvation, and travell together with us, as *Paul* speaketh. But as the worship of invocation of creatures is not to be instituted upon their groanings, so upon the prayer of Saints in heaven, we may not allow the invocation of Saints. For touching the invocating of them, there is no commandement, nor example in the holy Scriptures. For seeing all hope of our salvation is to be put, not in the Saints, but in our Lord God alone, through his Sonne our Lord Iesus Christ, it is cleare, that not the Saints, but God alone is to be prayed unto. *How shall they call on him,* saith *Paul, in whom they beleeve not?* but we must not beleeve in the Saints: how then shall we pray unto them? And seeing it must needs be, that he who is prayed unto be a searcher of the heart, the Saints ought not to be prayed unto, because they are no searchers of the heart.

* *Vide observ. 1. ad confess. Saxon. sect. 1.*

Epiphanius saith, *Maries body was holy indeed, but yet not God, she was indeed a Virgin, and honourable, but she was not propounded for adoration, but her selfe worshipped him, who as concerning his flesh was borne of her.* Austine saith. *Let not the worship of dead men be any religion unto us, because if they have lived holily, they are not so to be accounted of, as that they should seeke such honour, but rather they will have him to be worshipped of us, by whom themselves being illuminated reioyce, that we should be fellow servants of their reward. They are therefore to be honoured for imitation not to be worshipped for Religion sake.* And againe in the same place. *We honour them with love, not with service. Neither doe we erect temples unto them, for they will not have themselves so to be honoured of us, because they know that we our selves being good, are the Temples of the high God.* And againe, *Neither doe we consecrate temples, Priesthoods, holy rites, ceremonies, and sacrifices unto the same Martyrs, seeing not they, but their God, is our God, &c. We neither ordaine Priests for our Martyrs, nor offer sacrifices.* Ambrose upon the *Romans*, Chap. 1. *They*

Contra Collyidianos.

De vera relig. cap. ult.

Ibidem.

De civit Dei l. 8. cap 27.

1. *They are wont to use a miserable excuse, saying, that by these men may have accesse unto God, as to a King by Earles. Go to, is any man so mad, I pray you, that being forgetfull of his owne salvation, he will challenge, as fit for an Earle, the royaltie of a King?* And streight after. *These men thinke them not guilty, that give the honour of Gods name to a creature, and leaving the Lord, worship their fellow servants.*

But we, say they, worship not the Saints, but onely desire to be holpen afore God by their prayers. But so to desire, as the service of Letanies sheweth, and is commonly used, is nothing else but to call upon and worship Saints: for such desiring requireth, that he who is desired, be every where present and heare the petition. But this Majestie agreeth to God alone, and if it be given to the creature, the creature is worshipped.

Some men faine that the Saints see in Gods Word, what things God promiseth, and what things seeme profitable for us: which thing although it be not impossible to the Majestie of God, yet *Esay* plainly avoucheth, *That Abraham knoweth us not, and Israel is ignorant of us*: where the ordinary glosse citeth *Augustine*, saying, *that the dead, even Saints, know not what the living doe, &c.*

For that the ancient writers often times in their prayers turne themselves to Saints, they either simply without exact judgement followed the errour of the common people, or used such manner of speaking, not as divine honour, but as a figure of Grammar, which they call *Prosopopeia*: Whereby godly and learned men doe not meane that they worship and pray to Saints, but doe set out the unspeakable groaning of the Saints, and of all creatures, for our salvation: and signifie that the godly prayers, which Saints through the holy Ghost powred out in this world before God, doe as yet ring in Gods eares, as also the bloud of *Abel* after his death still cried before God: and in the *Revelation*, the soules of the Saints that were killed cry, that their bloud may be revenged: not that they now resting in the Lord, are desirous of revenge, after the manner of men, but because the Lord even after their death, is mindefull of the prayers, which while they yet lived on earth, they powred out of their own and the whole Churches deliverance.

Epiphanius himselfe against *Aerius*, doth also some what stick in the common error, yet he teacheth plainly, that the Saints are

mentioned

mentionod in the Church, not that they ſhould be prayed unto, but rather that they ſhould not be prayed unto, nor matched in honour with Chriſt. We ſaith he, *make mention of the righteous Fathers, Patriarches, Prophets, Apoſtles, Evangeliſts, Martyrs, Confeſſors, Biſhops, Anachoretes, and the whole company, that we may ſingle out the Lord Ieſus Chriſt, from that company of men, by the honour which we give unto him, and that we may give him ſuch worſhip, as by which we may ſignifie that we thinke, that the Lord is not to be made equall with any among men, although every of them were a thouſand times, and above, more righteous then they are.*

Out of the Confeſſion of SUEVELAND.

Artic. 1. ſſ. 2.

SInce Sermons began with us to be taken out of the holy Scriptures of God, and thoſe deadly contentions ceaſed, ſo many as were led with any deſire of true Godlineſſe, have obtained a farre more certaine knowledge of Chriſts doctrine, and farre more fervently expreſſed it in the converſation of their life. And even as they declined from thoſe things, which had perverſly crept into the doctrine of Chriſt: ſo they were more and more confirmed in thoſe things, which are altogether agreeable thereunto: Of which ſort are the Articles, which the Chriſtian Church hath hitherto ſteadfaſtly beleeved touching the holy Trinitie: to wit, that God the Father, the Sonne, and the holy Ghoſt are one eſſence and three perſons, and admit no other diviſion or difference, then the diſtinction of perſons

Of Invocating and worſhipping of Saints.

Artic. 11.

MOreover, that abuſe alſo was reproved and confuted, by which ſome thinke they can ſo, by faſtings and prayers, winne and binde unto themſelves both the bleſſed Virgin *Mary* that bare God, and other Saints, that they hope by their interceſſion and merits they may be delivered from all adverſities, as well of ſoule as of body, and be enriched with all kinde of good things. For our Preachers have taught by the commandement of Chriſt the Saviour, that that heavenly Father alone is by the ſame Chriſt in the holy ſpirit to be prayed unto, as he who hath promiſed.

sed that he will never deny us any of those things, which we by a true faith aske of him through his Sonne. And seeing the Scripture it selfe setteth before us *one onely Mediatour between God and men, to wit, the man Iesus Christ*, 1 Tim. 2. who both loveth us more entirely, and can by authoritie doe more with the Father then any other, they rightly thinke, that this onely intercessour and advocate ought to suffice us. Yet they doe therewithall teach, that the most holy mother of God and Virgin *Mary*, and other beloved Saints, are with great diligence to be honoured. But that that thing cannot otherwise be done, then if we studie to be conversant in those things, to which they especially gave themselves (namely, to innocencie and sanctification,) and of which they set before us so worthy examples. For sith they with all their heart and soule, and with all their strength doe love God, we can in nothing please them better, then if we also with them love God from the heart, and by all meanes possible to make our selves conformable to him, so farre off are they from ascribing their owne salvation to their merits: how therefore should they presume to help any other with their merits? Nay rather every one of them while they lived here, said with *Paul, the life which I now live in the flesh I live by the faith of the Sonne of God, who loved me, and gave himselfe for me. For I despise not the grace of God.* Seeing therefore they themselves attribute whatsoever they either be or have to the goodnesse of God and to the redemption of the Lord Iesus Christ, we can please them no way better, then if we also wholly rest in the same things alone: which very thing Saint *Augustine* also teacheth toward the end of his Booke, *De vera religione.*

Of Images.

Chap. 22.

As touching Images, our Preachers reproved this especially out of the holy Scriptures, that adoring and invocating of of them is so openly granted to the simple people against the expresse commandement of God. Secondly, that so great cost is bestowed for their worship and ornament: by which rather the hungry, thirsty, naked, fatherlesse, sick, and those that are in bonds for Christ, ought to have been relieved. Lastly, because the most part are so perswaded, that with such worship and cost bestowed upon Images,

Images, (both which things God abhorreth) they deserve much at Gods hands, and that they obtaine speciall helpe by this means. Contrariwise the same men doe teach, that the ancient writers (so long as Christian faith remained somewhat pure) understood the Scriptures, which forbid worshipping and praying to Images, in this sense, that they thought it an abominable thing to admit any Images, either graven or painted, in the Church, although they were not otherwise ignorant, what our liberty is, as in all externall things, so likewise in Images. For they nothing doubted but that it was flat contrary both to the commandements of Scripture, and also to the holy religion. Which may especially be proved even by those things which blessed *Epiphanius* in times past Bishop of *Salaminium* in *Cyprus*, writeth of himselfe in an Epistle to *John* Bishop of Ierusalem, which also Saint *Ierome* turned out of Greeke into Latine, because he thought it both Christian, and profitable to be read, and these are *Epiphanius* own words.

When we went together to the holy place which is called Bethel, that there I might make a collection with thee, after the custome of the Church, and was come to the village which is called Anablotha, and passing by saw there a Lamp burning, and had asked what place it was, and had learned that it was a Church, and was gone in to pray, I found there a vaile hanging at the entrie of the same Church, stained and painted, and having the Image, as it might be of Christ or some Saint, (for I doe not well remember whose picture it was) when therefore I had seene this in Christs Church contrary to the commandement of the Scripture, that there hung a mans picture, I cut it: and moreover I counselled the keepers of that place that they should winde and burie some poore body in it. And a little after, when he had brought an excuse for his delay in sending another vaile that he had promised, he addeth, *And now I have sent that I could finde, and I pray thee bid the Elders of the same place take the vaile, that we have sent, of the bearer, and bid that henceforth such vailes as bee contrary to our religion be not hanged up in the Church of Christ.* Loe this godly Bishop writeth, that it is against the holy Scriptures, and Christian Religion to have even Christs owne picture in the Church: and that in so plaine words, that it may appeare to them, that as well the Bishop of Ierusalem himselfe, and *Ierome*, as all other men of that age throughout the same, and that that faith and custome of detesting Images hath beene al-

wales of old in the Church of Christ, and brought in by the Apostles themselves.

Whereas some say further, that *Images be profitable for the instruction of the Lay people*, it appeareth first of all, that almost all Images were set up for pompe and superstition rather then for any other use. Secondly, neither is that reason very sound. For although the Lord would instruct and bring to the knowledge of his goodnesse the Iewes (farre more dull then becometh Christians to be) by divers outward ceremonies and pedagogies, yet he was so farre from thinking that the use of Images, was fit and convenient for that purpose, that he did even by name forbid it unto them. For whosoever is not instructed and stirred up to the worship of God by the word of God, and by so excellent workes of his (which he layeth before us both in heaven and earth, and which are continually before our eyes and at hand, and which to conclude we so plentifully enjoy) surely the forme of Gods creatures altered by mans cunning, and so shapen, that stones, trees, mettals, and other like matter doe no longer retain their own shape, such as they received it of God, but carry the countenance either of men or of beasts, or of other things, will doe him no good. Yea it is certaine, that by the workmanship of such Images men are more withdrawne from the view of Gods workes to their owne workes, or to mens inventions: so that they doe not every where thinke alike of God, but keepe in religious cogitations until such time as they light upon some Image. But surely if a man marke it well, the heaven and the earth, and whatsoever is contained in them, are excellent and worthy Images of God.

The heathens also used a pretence of instruction and teaching, to maintaine their Idols, but the holy fathers rested not in such excuses. (Of which matter *Lactantius* treateth at large in his second booke of Institut.) Neither could the heathens better abide to be upbraided for that they worshipped stones, and stocks, then can the men of our age, as they which oftentimes confidently affirmed, that they tooke the Images to be nothing else but Images: and that they sought nothing else, but to be instructed and admonished by them.

And these things doth *Athanasius* controll in these words: *Goe to, let them tell me how God is known by Images, that is, whether it be for the matter whereof they consist, or for the forme imprinted in*

that

that matter. If the matter serve the turne, what need is there I pray you of the forme? For God himselfe shineth forth even in the matter, before that any thing be framed thereof by mans hands, for all things shew forth Gods glory. But if the forme it selfe, which is fitted to the matter, giveth occasion to know God, what neede such Images? might not God be knowne farre more excellently by the things themselves, whereof Images be made? surely the glory of God might much more visibly be seene, by the living creatures themselves, either reasonable, or unreasonable, set before our eyes, then by dead Images which cannot move. And if any man shall say, these things might well be brought against Images, by which men thinke they may come to the knowledge of God, but we are to thinke otherwise of the Images of our Lord Iesus Christ, and other Saints. Let him in like sort thinke that God did many externall workes in Israel, of which he commandeth them to be mindefull for ever: and that he raised up unto them not a few famous and holy men, whose faith he would never have them to forget. Yet he never established the memoriall of them by such Images: that he might give no occasion of backsliding or Apostasie, which is wont to follow the worshipping of Images. Wherefore in the purer Primitive Church it was abomination to have even the Image of Christ, as hath beene afore shewed. To be short, our Preachers confesse that Images of themselves are indifferent, so that no worship or adoration be done unto them. But it is not enough for a Christian man to have a thing free, but he ought alwaies to have a diligent respect hereunto, whether the same be profitable for edification. 1 *Cor.* 10. for nothing is to be suffered or assayed in the Church, which hath not in it some certaine use of edifying. Seeing then it plainly appeareth what grievous offences Images in times past brought forth, and doe as yet bring forth; and seeing it cannot be shewed, what profit can be hoped for thereof (unlesse peradventure we will be counted quicker sighted then God himselfe, and the ancient Christians that were truely godly, who were so farre from taking any profit thereby, that they even abhorred Images in Churches) all Images and Idols are worthily to be abhorred in the Church. Neither can the workemanship of the Cherubins upon the Arke of the Covenant or other ornaments of the Temple, which the Patrons of Images are wont to object unto us, hinder this truth among Christians. For God had expressely commanded the Cherubins to be made, but he would not have them

seene of the people. And all the other things were ordained rather for the beautie of the Temple, then to learne any knowledge of God thereby: although from them (as from all the rest of Gods workes) they which were spirituall, might take occasion to meditate upon the goodnesse of God. But it is requisite also to call this to minde, that we are much more bound to worship God in spirit and in truth then they of old time were: for that we are more plentifully inriched with Christs spirit, if we truely beleeve in him.

THE THIRD SECTION. OF THE ETERNALL Providence of God, and the Creation of the World.

The latter Confession of HELVETIA.

Of the providence of God. CHAP. 6.

WE beleeve that all things, both in heaven and in earth, and in all creatures are sustained and governed by the providence of this wise, eternall, and omnipotent God. For *David* witnesseth, and saith, *The Lord is high above all nations, and his glory above the heavens. Who is as our God who dwelleth on high and yet humbleth himselfe, to behold the things that are in heaven and earth?* Againe he saith, *Thou hast foreseene all my wayes. For there is not a word in my tongue, which thou knowest not wholly, O Lord &c.* Psal 139.3. Paul also witnesseth and saith, *By him we live, move, and have our being.* Acts 17.28. And, *of him, and through him, and from him are all things.* Rom. 11. 36. Therefore *Augustine* both truely and according to the Scripture said in his booke *De agone Christi*, cap. 8. *The Lord said, Are not two sparrowes sold for a farthing, and one of them shall not fall on the ground*

ground without the will of your Father? By ſpeaking thus he would give us to underſtand that whatſoever men count moſt vile, that alſo is governed by the almightie power of God. For the truth which ſaid, that all the haires of our heads are numbred, ſaith alſo that the birds of the aire are fed by him, and the lillies of the field are clothed by him.

We therefore condemne the Epicures who denie the providence of God, and all thoſe, who blaſphemouſly affirme, that God is occupied about the poles of heaven, and that he neither ſeeth or regardeth us nor our affaires. The princely Prophet *David* alſo condemned theſe men, when as he ſaid, *O Lord, How long, how long ſhall the wicked triumph, they ſay the Lord doth not ſee, neither doth the God of* Iacob *regard it. Vnderſtand ye unwiſe among the people, and ye fooles When will ye be wiſe. He that hath planted the eare, ſhall he not heare, and he that hath formed the eie, how ſhould he not ſee?* Pſal. 94. Notwithſtanding we doe not contemne the meanes whereby the providence of God worketh, as though they were unprofitable, but we teach, that we muſt apply our ſelves unto them, ſo farre as they are commended to us in the word of God. Wherefore we miſlike the raſh ſpeeches of ſuch as ſay, that if by the providence of God all things are governed, then all our ſtudies and endevours are unprofitable. It ſhall be ſufficient, if we leave or permit all things to be governed by the providence of God, and we ſhall not need hereafter to be carefull or to be taught in any matter. For though *Paul* did confeſſe that he did faile by the providence of God, who had ſaid to him, *Thou muſt teſtifie of me alſo at Rome*, who moreover promiſed and ſaid, *There ſhall not ſo much as one ſoule periſh. Neither ſhall an haire fall from your heads.* Yet the mariners deviſing how they might finde a way to eſcape, the ſame *Paul* ſaith to the Centurion, and to the ſouldiers, *Vnleſſe theſe remaine in the ſhip, ye can not be ſafe.* For God who hath appointed, every thing his end, he alſo hath ordained the beginning and the meanes by which we muſt attaine unto the end. The heathens aſcribe things to blinde fortune and uncertaine chance, but Saint *Iames* would not have us ſay, *To day or to morrow We will goe into ſuch a citie, and there buy and ſell:* but he addeth, *for that which you ſhould ſay, if the Lord will, and if we live, we will doe this or that.* And *Auguſtine* ſaith, *All thoſe things which ſeeme to vaine men to be done unadviſedly in the World, they doe but accompliſh his word, becauſe they are not done, but by his commandement.* Acts 23. 11. Acts 27. 34. Iames 4.

And in his exposition on the 148. *Psal. It seemed to be done by chance, that* Saul *seeking his fathers Asses should light on the Prophet* Samuel: *but the Lord had before said to the Prophet, to morrow I will send unto thee a man of the Tribe of* Benjamin, *&c.*

Of the Creation of all things, of the Angels, the Devill, and Man.

Chap. 7.

THis good and Almighty God created all things both visible and invisible by his eternall word, and preserveth the same also by his eternall spirit: as *David* witnesseth, saying: *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.* And (as the Scripture saith) *All things that the Lord created were very good,* and made for the use and profit of man. Now we say, that all those things doe proceede from one beginning: and therefore we detest the *Maniches* and *Marcionites*, who did wickedly imagine two substances and natures, the one of good, the other of evill; and also two beginnings, and two Gods, one contrary to the other, a good, and an evill.

Psal. 33. 6.

Amongst all the creatures, the Angels and men are most excellent. Touching Angels the holy Scripture saith, *Who maketh his Angels spirits, and his Ministers a flame of fire.* Also, *Are they not ministring spirits sent forth to minister for their sakes, which shall bee the heires of salvation?* And, the Lord Iesus himselfe testifieth of the Devill saying, *He hath beene a murtherer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the Father thereof.* We teach therefore that some Angels persisted in obedience, and were appointed unto the faithfull service of God and men, and that other some fell of their owne accord, and ranne headlong into destruction, and so became enemies to all good, and to all the faithfull, &c.

Psal. 104. 4. Heb. 1. 14.

Now touching man, the Spirit saith, that in the beginning he was *created good according to the image, and likenesse of God,* that God placed him in Paradise and made all things subject unto him: which *David* doth most nobly set forth in the 8. *Psal.* Moreover God gave unto him a wife, and blessed them. We say also, that man doth consist of two and those divers substances in one person, of a soule immortall (as that which being separated from his body,

doth

doth neither sleepe, nor die) and a body mortall, which notwithstanding at the last judgement shall be raised againe from the dead, that from thenceforth the whole man may continue for ever, in life or in death. We condemne all those, which mock at, or by subtill disputations call into doubt the immortalitie of the soule, or say that the soule sleepeth, or that it is a part of God. To be short, we condemne all opinions of all men whatsoever, which thinke otherwise of the creation of Angels, Devils, and Men, then is delivered unto us by the Scriptures in the Apostolike Church of Christ.

Out of the Confession of BASILL.

WE also beleeve, that God made all things by his everlasting word: that is, by his onely begotten Sonne: and and that he upholdeth and worketh all things by his Spirit, that is, by his owne power. And therefore that God, as he hath created, so he foreseeth and governeth all things. And albeit man by the same fall became subject to damnation, and so was made an enemy to God, yet that God never laid aside the care of mankinde. The Patriarks, the promises before and after the Flood, likewise the Law of God given by *Moses* and the holy Prophets, doe witnesse this thing. *Artic.* 2. *Artic.* 3.

Out of the FRENCH *Confession.*

THis one onely God hath revealed himselfe unto men: first, both in the Creation, and also in the Preservation, and government of his workes, &c. *Looke the rest in the first Section,* of the Scripture, *and the second Section,* of God. *Artic.* 2.

We beleeve that God, the three persons working together, by his vertue, wisedome, and incomprehensible goodnesse hath made all things, that is, not onely heaven and earth, and all things therein contained, but also the invisible spirits, of which some fell headlong into destruction, and some continued in obedience. Therefore we say that they, as they are through their owne malice corrupted, are perpetuall enemies to all good, and therefore to the whole Church: but that these, preserved by the meere grace of God, are ministers for his glory, and for the salvation of the Elect. *Artic.* 7.

Artic. 8. We beleeve that God hath not onely made all things, but also ruleth and governeth them, as he who according to his will disposeth and ordereth whatsoever happeneth in the world. Yet we deny that he is the author of evill, or that any blame of things done amisse, can be laid upon him, seeing his will is the soveraigne and most certaine rule of all righteousnesse, but he hath wonderfull rather then explicable meanes, by which he so useth all the devils and sinnefull men as instruments, that whatsoever they doe evilly, that he as he hath justly ordained, so he also turneth it to good. Therefore while we confesse that nothing at all is to be done, but by the meanes of his providence and appointment, we doe in all humility adore his secrets that are hid from us, neither doe we search into those things which be without the reach of our capacity. Nay rather we apply to our owne use that which the Scripture teacheth for our quietnesse and contentation sake, to wit; that God, to whom all things are subject, with a fatherly care watcheth for us, so that not so much as a haire of our head falleth to the ground, without his will: and that he hath Satan and all our adversaries so fast bound, that unlesse leave be given them, they cannot doe us any little harme.

Out of the Confession of BELGIA.

rtic. 2. WE know God by two manner of wayes, first by the making, preserving, and governing of this whole world. For that to our eyes is as a most excellent book, in which all creatures from the least to the greatest are graven, as it were characters, and certaine letters, by which the invisible things of God may be seen and known of us: namely his everlasting power and Godhead, as *Paul* the Apostle speaketh, *Rom.* 1. Chap. 10. which knowledge sufficeth to convince and make all men without excuse, &c. *Looke for the rest in the first Section*, of the Scripture, *and in the second Section*, of God.

Artic. 12.

WE beleeve that the Father by his word, that is, by the Son, made heaven, earth, and all other creatures of nothing, when he saw it fit and convenient, and gave to every one his being, forme, and divers offices, that they might serve their Creator, and that he doth now cherish, uphold, and governe them all, according

cording to his everlasting providence and infinite power: and that to this end, that they might serve man, and man might serve his God. He also made the Angels, all good by nature that they might be his Ministers, and might also attend upon the Elect: of which notwithstanding some fell from that excellent nature in which God had created them, into everlasting destruction: but some by the singular grace of God abode in the first State of their: but the Devils and those wicked spirits, are so corrupted and defiled, that they be sworn enemies to good and all goodnesse, which as theeves out of a watch tower lye in waite for the Church and all the members thereof, that by their juglings and deceits they may destroy and lay waste all things. Therefore being through their own malice addicted to everlasting condemnation, they look every day for the dreadfull punishments of their mischiefs. We therefore in this place reject the errour of the Saduces, who denied that there were any spirits or Angels, as also the errour of the Manichees, who hold that the Devils have their beginning of themselves, and of their own nature evill, and not corrupted by wilfull disobedience.

We beleeve that this most gracious and mightie God, after he had made all things, left them not to be ruled after the will of chance or fortune, but himselfe doth so continually rule and governe them, according to the prescript rule of his holy will, that nothing can happen in this world without his Decree and Ordinance, and yet God cannot be said to be either the author, or guiltie of the evils that happen in this world. For both his infinite and incomprehensible power and goodnesse surpasseth so farre, that even then he decreeth and executeth his works and deeds justly and holily, when as both the devill and the wicked doe unjustly. And whatsoever things he doth passing the reach of mans capacitie, we will not curiously and above our capacitie enquire into them: Nay, rather we humbly and reverently adore the secret, yet just judgements of God. For it sufficeth us (as being Christs Disciples) to learne onely those things which he himself teacheth in his word, neither doe we thinke it lawfull to passe these bounds. And this doctrin affordeth us exceeding great comfort. For by it we know that nothing befalleth us by chance, but all by the will of our heavenly Father, who watcheth over us with a Fatherly care indeed, having all things in subjection to himself, so that not a haire of our head (which are every one numbred) can

be

be plucked away, nor the leaſt ſparrow light on the ground, without the will of our Father. In theſe things therefore do we wholly reſt, acknowledging that God holdeth the Devils and all our enemies ſo bridled as it were with ſnaffles, that without his will and good leave they are not able to hurt any of us: and in this place we reject the deteſtable opinion of the Epicures, who fained God to be idle, to doe nothing, and to commit all things to chance.

THE FOVRTH SECTION.

OF MANS FALL, SIN, AND FREE-WILL.

The latter Confeſſion of HELVETIA.

Of mans fall, ſin, and the cauſe of ſin.

CHAP. 8.

MAN was from the beginning created of God after the Image of God, in righteouſneſſe and true holineſſe, good, and upright: but by the inſtinct of the Serpent and his own fault, falling from goodneſſe and uprightneſſe, became ſubject to ſin, death, and divers calamities; and ſuch an one as he became by his fall, ſuch are all his off-ſpring, even ſubject to ſin, death, and ſundry calamities. And we take ſin to be that naturall corruption of man, derived or ſpread from thoſe our firſt parents unto us all, through which we being drowned in evill concupiſcences, and cleane turned away from God, but prone to all evill, full of all wickedneſſe, diſtruſt, contempt, and hatred of God, can doe no good of ourſelves, no not ſo much as thinke of any. And that more is, even as we doe grow in yeers, ſo by wicked thoughts, words, and deeds committed againſt the law of God, we bring forth corrupt fruits worthy of an evill tree: in which reſpect, we through our own deſert, being ſubject to the wrath of God are in danger of juſt punishment

Matth. 12.

niſhments: ſo that we had all been caſt away from God, had not Chriſt the Deliverer brought us back again.

By death therefore, we underſtand not only bodily death, which is once to be ſuffered of all us for ſins, but alſo everlaſting puniſhments due to our corruption and to our ſins. For the Apoſtle ſaith, *We were dead in treſpaſſes and ſins, and were by nature the children of wrath, as well as others. But God which is rich in mercie, even when we were dead by ſins, quickened us together in Chriſt.* Eph. 2. Againe, *As by one man ſin entred into the world, and by ſin death, and ſo death went over all men, for as much as all men have ſinned, &c.* Rom 5.

We therefore acknowledge that originall ſin is in all men: we acknowledge, that all other ſins, which ſpring here out, are both called, and are in deed ſins, by what name ſoever they be tearmed, whether mortall or veniall, or alſo that which is called ſin againſt the holy Ghoſt, which is never forgiven: we alſo confeſſe that ſins are not equall, although they ſpring from the ſame fountaine of corruption and unbeliefe, but that ſome are more grievous then other, even as the Lord hath ſaid, that *It ſhall be eaſier for Sodome,* Mar. 3. 1 Joh. 5. Matth. 10. 11. then for the Citie that deſpiſeth the word of the Goſpel: we therefore condemne all thoſe that have taught things contrary to theſe, but eſpecially *Pelagius* and all the *Pelagians*, together with the *Jovinianiſts*, who with the Stoickes count all ſins equall, we in this matter agree fully with S. *Auguſtine*, who produced and maintained his ſayings out of the holy Scriptures. Moreover we condemne *Florinus* and *Blaſius* (againſt whom alſo *Iraneus* wrote) and all thoſe that make God the author of ſin: ſeeing it is expreſſely written, *Thou art not a God that loveth wickednes, thou hateſt all them that worke iniquitie, and wilt deſtroy all that ſpeake lies.* Pſal. 84. 4. And again, *When the Devill ſpeaketh a lie, he ſpeaketh of his own, becauſe he is a lyer, and the father of lying.* Yea there is even in our ſelves ſin and corruption enough, ſo that there is no need that God ſhould infuſe into us either a new or greater meaſure of wickednes. Therefore when God is ſayed in the Scripture, *to harden, to blind, and to deliver us up into a reprobate ſenſe*, it is to be underſtood, that God doth it by juſt judgement, as a juſt judge and revenger. To conclude, as often as God in the Scripture is ſaid and ſeemeth to doe ſome evill, it is not thereby meant, that man doth not commit evill, but that God doth ſuffer it to be done, and doth not hinder it, and that by his juſt judgement, who could hinder it, if he would: or becauſe he maketh good uſe of the evill of men, as he did in the ſins of *Joſephs* bre-

Joh. 8. 44.

thren:

thren: or becauſe himſelfe ruleth ſins, that they breake not out and rage more violently then is meet. Saint *Auguſtine* in his Enchiridion ſaith, *After a wonderfull and unſpeakable manner that is not done beſide his will, which is done contrary to his will, becauſe it could not be done, if he ſhould not ſuffer it to be done, and yet he doth not ſuffer it to be done unwillingly, but willingly: neither would he being God ſuffer any evill to be done, unleſſe being alſo Almightie he could make good of evill.* Thus farre *Auguſtine.* Other queſtions, as, whether God would have *Adam* fall, or whether he forced him to fall, or why he did not hinder his fall, and ſuch like, we account amongſt curious queſtions, (unleſſe perchance the frowardneſſe of heretikes, or of men otherwiſe importunate, doe compell us to open theſe points alſo out of the word of God, as the godly Doctors of the Church have often times done) knowing that the Lord did forbid that man ſhould not eate of the forbidden fruit, and puniſhed his tranſgreſſion: and alſo that the things done are not evill in reſpect of the providence, will, and power of God, but in reſpect of Sathan, and our will reſiſting the will of God.

Of free-will, and ſo of mans power and abilitie.

Chap. 9.

WE teach in this matter, which at all times hath been the cauſe of many conflicts in the Church, that there is a triple condition or eſtate of man to be conſidered. Firſt, what man was before his fall, to wit, upright and free, who might both continue in goodneſſe, and decline to evill: but he declined to evill, and hath wrapped both himſelf and all mankinde in ſin and death, as hath been ſhewed before. Secondly, we are to conſider, what man was after his fall. His underſtanding indeed was not taken from him, neither was he deprived of will, and altogether changed into a ſtone or ſtocke. Nevertheleſſe, theſe things are ſo altered in man, that they are not able to doe that now, which they could not doe before his fall. For his underſtanding is darkned, and his will which before was free, is now become a ſervile will; for it ſerveth ſin, not nilling, but willing: for it is called a will, and not a nilling. Therefore as touching evill or ſin, man doth evill, not compelled either by God or the Devill, but of his own accord: and in this reſpect he hath a moſt free will: but whereas we ſay that often times the moſt evill deeds and counſels of man are hin-

dered

dered by God, that they cannot attain to their end, this doth not take from man libertie in evill, but God by his power doth prevent that, which man otherwiſe purpoſed freely: as, *Ioſephs* brethren did freely purpoſe to ſlay *Joſeph*: but they were not able to doe it, becauſe it ſeemed otherwiſe good to God in his ſecret counſell. But as touching goodneſſe and vertues, mans underſtanding doth not of it ſelf judge aright of heavenly things. For the Evangelicall and Apoſtolike Scripture requireth regeneration of every one of us that will be ſaved. Wherefore our firſt birth by *Adam* doth nothing profit us to ſalvation. *Paul* ſaith, *The naturall man perceiveth not the things which are of the ſpirit, &c.* The ſame *Paul* elſe where denieth, *That we are fit of our ſelves, to thinke any good.* Now it is evident, that the minde or underſtanding, is the guide of the will: and ſeeing the guide is blind, it is eaſie to be ſeen how farre the will can reach. Therefore man not as yet regenerate hath no free will to good, no ſtrength to performe that which is good. The Lord ſaith in the Goſpel, *Verily, verily I ſay unto you, that every one that committeth ſin, is the ſervant of ſin.* And *Paul* the Apoſtle ſaith, *The wiſdome of the fleſh is enmitie againſt God. For it is not ſubject to the law of God, neither indeed can be.* Furthermore, there is ſome underſtanding of earthly things remaining in man after his Fall. For God hath of mercie left him wit, though much differing from that which was in him before his fall, God commandeth us to garniſh our wit, and therewithall he giveth gifts and alſo the increaſe thereof. And it is a cleare caſe, that we can profit very little in all Arts without the bleſſing of God. The Scripture doubtleſſe referreth all Arts to God. Yea and the Ethnicks alſo did aſcribe the beginnings of Arts to the Gods, as to the Authors thereof.

1 Cor. 2.

2 Cor. 3.

Iohn 8.

Rom. 8.

Laſtly, we are to conſider, whether the regenerate have free will, and how farre forth they have it. In regeneration the underſtanding is illuminated by the holy Ghoſt, that it may underſtand both the myſteries and will of God. And the will it ſelf is not onely changed by the Spirit, but is alſo endued with faculties, that of it own accord it may both will and do good. Vnleſſe we grant this, we ſhall deny Chriſtian libertie, and bring in the bondage of the law. Beſides, the Prophet bringeth in God ſpeaking thus, *I will put my laws in their mindes, and write them in their hearts.* The Lord alſo ſaith in the Goſpel. *If the Son make you free, then are you free indeed.* *Paul* alſo to the Philippians, *Vnto you it is given, for*

Ierem. 31.

Ezech. 36.

Iohn 8.

Chriſt

Phil. 1. Phil 2. *Christ not onely to beleeve in him, but also to suffer for his sake.* And again, *I am perswaded that he that began this good worke in you, will perform it untill the day of the Lord Iesus*: Also, *It is God that worketh in you the will and the deed.* Where nevertheless we teach, that there are two things to be observed: First, that the regenerate, in the choice and working of that which is good, do not onely work passively, but actively. For they are mooved of God, that themselves may do that which they do. And *Augustine* doth truly alleadge that saying, that *God is said to be our helper. For no man can be helped, but he, that doth somewhat.* The Manichees did bereeve man of all action, and made him like a stone and a block.

Secondly, that in the regenerate there remaineth infirmitie. For seeing that sin dwelleth in us, and that flesh in the regenerate striveth against the spirit, even to our lives end, they do not readily performe in every point that which they had purposed. These things are confirmed by the Apostle, *Rom. 7. Gal. 5.* Therefore, our free-will is weake, by reason of the reliques of the old *Adam* remaining in us so long as we live, and of the humane corruption, which so neerely cleaveth to them. In the meane while because that the strength of the flesh and reliques of the old man are not of such great force that they can wholly quench the work of the spirit, therefore the faithfull are called free, yet so, that they doe acknowledge their infirmitie, and glory no whit at all of their free-will. For that which S. *Augustine* doth repeat so often out of the Apostle, ought alwaies to be kept in minde by the faithfull: *What hast thou, that thou hast not received? and if thou hast received it, Why doest thou boast, as though thou hadst not received it?* Hitherto may be added, that that commeth not straight way to passe, which we have purposed. For the events of things are in the hand of God. For which cause *Paul, Besought the Lord that he would prosper his iourney.* Wherefore in this respect also free-will is very weak. But in outward things no man denieth but that both the regenerate and unregenerate have their free-will. For man hath this constitution common with other creatures (to whom he is not inferiour) to will some things, and to nill other things. So he may speake, or keep silence, go out of his house or abide within. Although herein also Gods power is evermore to be marked, which brought to passe that *Balaam* could not go so farre as he would, and that *Zacharias* coming out of the Temple, could not speak as he would have done. In this matter we condemn the

Rom. 1. 19.

Numb. 22. Luke 1.

Manichees,

Manichees who deny, that the beginning of evill unto man, being good, came from his free-will. We condemne also the Pelagians, who affirme that an evill man hath free-will sufficiently to performe a good precept. Both these are confuted by the Scripture, which saith to the former, *God made man upright*, and to the latter, *If the Son make you free, then are you free indeed.*

Out of the former Confession of HELVETIA.

MAN being the most perfect Image of God in earth, and having the Chiefdome of all visible creatures, consisting of soul and body, whereof this is mortall, that immortall, after he was made holy of the Lord, he by his owne fault falling into sin, drew whole mankinde with him into the same fall, and made him subject to the same calamitie.

And this infection, which men tearme *Originall*, hath so invaded the whole stocke, that the childe of wrath and the enemie of God, can by none other, then by the divine help of Christ, be cured. For if there be any sparke of good fruit remaining here, it being weakned daily by our sins, declineth to the worse. For the force of evill doth get the upper hand, neither doth it suffer reason to beare the sway, nor the most divine facultie of the minde to have the preheminence. *Artic.* 8.

Whereupon we do so attribute free-will to man, as that knowing and having a will to do good and evill, we finde not withstanding by experience, that of our own accord we may do evill, but we can neither imbrace nor follow any good thing, except, being illuminated by the grace of Christ, we be stirred up and effectually mooved thereunto, For *God is he which worketh in us both to will, and to bring to passe, according to his good will.* And, *Salvation is of the Lord, destruction of our selves.* *Artic.* 9. Gen. 1. Eph. 4.

Out of the Confession of BASILL.

Attic. 2. *Of man.*

WE confesse that in the beginning man was made of God, in righteousnesse and true holinesse, after the true Image of God: but he fell into sin of his own accord, by the which all whole mankinde is made corrupt and subject unto damnation. Hence it is that our nature is defiled, and become so prone unto sin, Gen. 3. and 5. Rom. 5. 1 Cor. 15. Eph. 2. Gen. 6. and 8. Ioh. 3. Rom. 3.

Psal. 143. Ephes. 2. sin, that except it be renued by the holy Ghost, man of himself can neither do, nor will any good.

Out of the Confession of BOHEMIA, *or the* WALDENSES.

Of the knowledge of a mans self. Also, *of sin, the causes and fruits thereof, and of the promise of God.*

CHAP. 4.

FOurthly, touching the knowledge of himself, man is taught, and that after two sorts. First the knowledge of his estate, yet being in his innocencie, or voyd of all fault, that is, of his nature Gen. 1. being perfect, from whence he fell. Secondly, the knowledge of his sin and mortalitie, into which he fell. The estate and condition of his innocencie and righteousnesse consisteth in these points: that the Lord in the beginning made man after his own Image and likenesse, and adorned him with the gifts of his grace or bountie: that he engraffed in him righteousnesse and his spirit, a soul and a body, together with all the faculties and powers thereof, and so made him holy, just, wise, immortall, and a most pleasant temple for his heavenly spirit, in the mind, will, memory, and judgement, and bestowed upon him cleare light of understanding, integritie, and a very ordinate or lawfull love towards God and all his creatures: also a full and absolute obedi- Eccles. 17. ence, or habilitie to obey God, the true feare of God, and a sin- Ephes. 1. cere heart and nature, that man might be his own possession, and his proper and peculiar workmanship, created unto the praise of his glorious grace. Man being placed in this estate had left unto him free-will, so that if he would, he was able to fulfill that commandement which God gave him, and thereby to retaine righteousnesse both for himselfe and for all his posteritie after him, Eccles. 15. and every way to enjoy a spirit, soule, body, and an estate most blessed; and further also to make a way unto a farre more excellent glory, by considering that fire and water, life and death, were set before him: which if he would not consider, nor doe his endeavour therein, by choosing of evill, he might loose all those good gifts.

The second part of the knowledge of a mans selfe (namely before justification) standeth in this, that a man acknowledge aright

a right the ſtate of this fall, ſin, and mortalitie. For that free liberty of choice which God permitted to the will of man, he abuſed and kept not the law of his juſtice, but ſwerved therefrom, and therein tranſgreſſed the commandement of God, inſomuch as he obeyed the devill and thoſe lying ſpeeches of his, and gave credit unto them, and performed to the devill ſuch faith and obedience as was due to God alone: whereby he ſtripped and bereaved himſelfe and his poſteritie of the ſtate of perfection and goodneſſe of nature: and the grace of God, and thoſe good gifts of juſtice, and the Image of God, which in his creation were engraffed in him, he partly loſt them, and partly, corrupted and defiled them, as if with horrible poyſon one ſhould corrupt pure wine, and by this meanes he caſt headlong both himſelfe and all his off-ſpring into ſinne, death, and all kinde of miſeries in this life, and into puniſhments eternall after this life.

Wherefore the ſpring and principall author of all evill is that cruell and deteſtable devill, the tempter, lyer, and manſlayer: and next the free will of man, which notwithſtanding being converted to evill, through luſt and naughtie deſires and by perverſe concupiſcence, chooſeth that which is evill.

Hereby, ſinnes according to theſe degrees and after this order may be conſidered and judged of. The firſt and weightieſt or moſt grievous ſinne of all was without doubt after that ſinne of *Adam*, which the Apoſtle calleth *Diſobedience*, for the which death reigneth over all, even over thoſe alſo, which have not ſinned with like tranſgreſſion as did *Adam*. Rom. 5. A ſecond kinde is originall ſin, naturally ingendred in us and hereditarie, wherein we are all conceived and borne into this world. *Behold*, ſaith *David*, *I was borne in iniquitie, and in ſinne hath my mother conceived me*. Pſal. 51. And *Paul*, *We are by nature the children of wrath*. Ephe. 2. Let the force of this hereditarie deſtruction be acknowledged & judged of by the guilt and fault, by our proneneſſe and declination, by our evill nature, and by the puniſhment which is laid upon it. The third kinde of ſinnes are thoſe which are called *Actuall*, which are the fruits of Originall ſinne, and doe burſt out within, without, privily and openly, by the powers of man, that is, by all that ever man is able to doe, and by his members, tranſgreſſing all thoſe things which God commandeth and forbiddeth, and alſo running into blindneſſe and errours worthy to be puniſhed with all kinde of damnation. This doctrine of the true knowledge of ſinne, is of our men diligent-

ly handled and urged: and to this end were the first and second Tables of the Law delivered to *Moses* of God, that men especially might know themselves, that they are conceived and borne in sin, and that forthwith, even from their birth, and by nature, they are sinners, full of lusts, and evill inclinations.

For hereof it commeth, that straight even from the beginning of our age, and so forth in the whole course of our life, being stained and overcome with many sins, men doe in heart, thoughts, and evill deeds breake and transgresse the commandements of God, as it is written, *The Lord looked down from heaven to behold the children of men, to see if there were any that would understand, and seeke God: all are gone out of the way, they have been made altogether unprofitable, there is none that doth good, no not one.* And againe, *When the Lord saw that the wickednesse of man was great in the earth, and all the cogitations of his heart were onely evill continually.* And againe, *The Lord said, the imagination of mans heart is evill even from his youth.* And Saint *Paul* saith, *We were by nature the children of wrath as well as others.*

Psal. 14. Rom. 3. Gen. 6. Gen. 8. Ephes. 2.

Here withall this is also taught, that by reason of that corruption and depravation common to all mankinde, and for the the sinne, transgressions, and injustice, which ensued thereof, all men ought to acknowledge, according to the holy Scripture, their own just condemnation, and the horrible and severe vengeance of God, and consequently the most deserved punishment of death, and eternall torments in hell: whereof *Paul* teacheth us, when he saith, *The wages of sin is death:* And our Lord Christ, *They which have done evill, shall goe into the resurrection of condemnation*, that is, into paines eternall, *Where shall be wailing and gnashing of teeth.*

Rom. 6. John 5.

They teach also that we must acknowledge * our weaknesse, and that great miserie which is ingendered in us, as also those difficulties from which no man can ever deliver or rid himselfe by any meanes, or justifie himselfe (that is, procure or get righteousnesse to himselfe) by any kinde of works, deeds, or exercises, seeme they never so glorious. For that will of man which before was free, is now so corrupted, troubled, and weakened, that now from henceforth of it selfe, and without the grace of God, it cannot chuse, judge, or wish fully, nay it hath no desire, nor inclination, much lesse any abilitie, to chuse that good wherewith God is pleased. For albeit it fell willingly and of it owne accord, yet by it selfe, and by it owne strength it could not

* Looke the first observat. upon this confession.

* rise

* rise againe, or recover that fall, neither to this day, without the mercifull help of God, is it able to doe any thing at all. And a little after. Neither can he which is man onely, and hath nothing above the reach of this our nature, helpe an other in this point. For since that originall sin proceeding by inheritance possesseth the whole nature, and doth furiously rage therein, and seeing that all men are sinners, and doe want the grace and justice of God, therefore saith God by the mouth of the Prophet Esaias, *Put me in remembrance, Let us be judged together, count thou if thou have any thing that thou mayest be justified: thy first father hath sinned, and thy interpreters* (that is, they which teach thee justice) *have transgressed against me*, and a little before, speaking of works in the service of God after the invention of man, he saith: *Thou hast not offered unto me the Ram of the burnt offerings, neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense.* And unto the Hebrews it is written: *Sacrifice, and offering, and burnt offerings, and sinne offerings thou wouldest not have.* Neither diddest thou approve those things, which were offered according to the Law.

* Looke the second observat. upon this confession.

Rom. 3.

Esa. 43.

Heb 10.

This also must we know, that the Lord God for sin doth permit and bring all kinds of afflictions, miseries, and vexations of minde in this life, upon all men, such as are heate, cold, hunger, thirst, care, and anguish, sore labours, calamitie, adversitie, dolefull times, sword, fire, diseases, griefs, and at the last also that intollerable and bitter death, whereby nature is overthrowne, as it is written, *Thou shalt die the death.* Again, *Cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life; thornes also and thistles shall it bring forth to thee.* And yet it is taught, that men must and ought to bear all these punishments patiently, seeing that they owe unto God, and have deserved a farre more cruell punishment. Yet they must not be so perswaded as though they deserved any thing by suffering this punishment, or should receive from God any grace or reward in recompense for the merit of these punishments, seeing that *Paul* speaking of a much more worthy crosse and sufferings wch the true beleevers take upon them for Christs sake, *saith, that they be not comparable to the glory, which shall be shewed unto us:* And these punishments are layed upon us, and are patiently to be borne, that we may acknowledge the greatnesse of our sin and how grievous a thing it is, and there withall our own

Gen. 2.

Gen. 3.

weakneſſe, needs, and miſerie, and that by experience we may know how wicked, foule, and bitter a thing it is, even above all that we are able to conceive, for a man to forſake the Lord his God, as ſaith the Prophet. And moreover that they which being plunged in theſe miſeries, and oppreſſed with theſe burthens, may again be ſtirred up to repentance, and to ſeeke for favour and help from God, which is a Father full of mercie and compaſſion. Howbeit this is alſo expreſſely added, that the labours and torments which holy men doe ſuffer for the name of Chriſt, that is, in the cauſe of eternall ſalvation, for the holy truth of Chriſt, are an acceptable and pleaſant ſacrifice to God, and have great and large promiſes, eſpecially in the life to come: the which thing alſo did even ſo fall out with Chriſt our Head, of whom the Epiſtle to the Hebrews ſpeaketh thus, that *for the joy that was ſet before him, he endured the croſſe*: who alſo by himſelf conſecrated and hallowed the croſſe to them, even to this end, that thoſe ſufferings which we indure for Chriſt his names ſake, might be pleaſant and acceptable unto God.

Out of the FRENCH *Confeſſion.*

Artic. 9. WE beleeve that man being created pure and upright, and conformable to the image of God, through his own fault fell from that grace which he had received, and thereby did ſo eſtrange himſelfe from God the fountaine of all righteouſneſſe and of all good things that his nature is become altogether defiled, and being blind in ſpirit, and corrupt in heart, hath utterly loſt all that integritie. For although he can ſomewhat diſcerne betweene good and evill, yet we affirme that whatſoever light he hath, it ſtraightwayes becommeth darkneſſe, when the queſtion is of ſeeking God, ſo that by his underſtanding and reaſon he can never come to God. Alſo, although he be endued with will, whereby he is mooved to this or that, yet inſomuch as that is altogether captivated under ſin, it hath no libertie at all to deſire good, but *Artic* 10. ſuch as it hath received by grace and of the gift of God. We beleeve that all the off-ſpring of *Adam* is infected with this contagion, which we call *Originall ſin*, that is, a ſtaine ſpreading it ſelf by propagation, and not by imitation onely, as the Pelagians thought, all whoſe errors we doe deteſt. Neither doe we thinke it neceſſary to ſearch how this ſin may be derived from one unto another.

For

For it is sufficient that those things which God gave unto *Adam*, were not given to him alone, but also to all his posteritie: and therefore we in his person being deprived of all those good gifts, are fallen into all this miserie and curse.

We beleeve that this staine is indeed sinne, because that it maketh all and every man (not so much as those little ones excepted, which as yet lie hid in their Mothers wombe) guiltie of eternall death before God. We also affirme, that this staine, even after baptisme, is in nature sinne, as concerning the fault: howbeit they which are the children of God, shall not therefore be condemned, because that God of his gracious free goodnesse and mercy, doth not impute it to them. Moreover we say, that this frowardnesse of nature doth alwaies bring forth some fruits of malice and rebellion, in such sort, that even they which are most holy, although they resist it, yet are they defiled with many infirmities and offences, so long as they live in this world. *Artic.* 11.

Out of the ENGLISH *Confession.*

WE say also, that every person is borne in sinne, and leadeth his life in sinne: that no body is able truly to say, *His heart is cleane.* That the most righteous person is but an *unprofitable servant*: That the Law of God is perfect, and requireth of us, perfect, and full Obedience: That we are able by no meanes to fulfil that Law in this worldly life, that there is no mortal creature, which can be justified by his own deserts in Gods sight. *Artic.* 18.

Out of the Confession of BELGIA.

WE beleeve that God of the slime of the earth created man, after his Image, that is to say, good, just, and holy, who had power by his owne free will, to frame and conforme his will unto the will of God. But when he was advanced to honour he knew not, neither did he well understand his excellent state, but wittingly and willingly did make himselfe subject to sinne, and so consequently unto eternall death and malediction, whilest that giving eare to the words and subtilties of the devill, he did transgresse that commandment of life, which he had received of the Lord, and so did withdraw and alienate himselfe from God (his true life) his nature being altogether defiled and corrupted by sin, whereby it came to passe, that he made himselfe subject both to *Artic.* 14. Gen. 1. 26. Ephes. 4. 24. Gen. 3. 17. Rom. 5. 12.

corporall and to ſpirituall death. Wherefore being made wicked, and perverſe, and alſo corrupt in all his wayes and endeavours, he loſt thoſe excellent gifts wherewith the Lord had adorned him, ſo that there were but a few little ſparkes and ſmall ſteps of thoſe graces left in him, the which notwithſtanding are ſufficient to leave men without excuſe becauſe that what light ſoever we have, is turned into palpable darkeneſſe, even as the Scripture it ſelfe teacheth, ſaying, *The light ſhined in darkeneſſe, and the darkneſſe comprehended it not:* For there *Iohn* doth manifeſtly call men darkeneſſe. Therefore * whatſoever things are taught, as touching mans free will, we doe worthily reject them, ſeeing that man is the ſervant of ſinne, *neither can he doe any thing of himſelfe, but as it is given him from heaven:* For who is ſo bold as to bragge that he is able to performe whatſoever he liſteth, when as Chriſt himſelfe ſaith, *No man can come unto me, except my Father, which hath ſent me, doe draw him?* Who dare boaſt of his will, which heareth, that *All the affections of the fleſh are enemies againſt God?* Who will vaunt of his underſtanding, which knoweth, that *The naturall man cannot perceive the things of the ſpirit of God?* To conclude, who is he that dare bring forth any one cogitation of his owne, which underſtandeth this, that we are not *Able of our ſelves to thinke any thing*, but *That we are ſufficient, it is altogether of God?* Therefore that ſaying of the Apoſtle muſt needs remaine firme and ſteadfaſt, *It is God which worketh in us both to will, and to doe, even of his good pleaſure.* For no mans minde, no mans will is able to reſt in the will of God, wherein Chriſt himſelfe hath wrought nothing before. The which alſo he doth teach us, ſaying, *Without me ye can doe nothing.*

Acts 14. 16.
Rom. 1. 20, 21
Joh. 1. 5.
* Look the 1. obſerv. upon this Confeſſion.
Joh. 3. 27.
Joh. 6. 44.
Rom. 8.
1 Cor. 1. 14.
2 Cor. 3. 5.
Phil. 2. 12.
Joh. 15. 5.

We beleeve, that through the diſobedience of *Adam*, the ſin, that is called *Originall*, hath been ſpred and powred into all mankinde. Now *Originall* ſinne, is a corruption of the whole nature, and an hereditarie evill, wherewith even the very infants in their Mothers wombe are polluted: the which alſo as a moſt noyſome roote doth branch out moſt abundantly all kinde of ſinne in man, and is ſo filthy and abominable in the ſight of God, that it alone is ſufficient to the condemnation of all man-kinde. Neither are we to beleeve that this ſinne is by baptiſme utterly extinguiſhed or plucked up by the rootes, ſeeing that out of it, as out of a corrupt fountaine, continuall flouds and rivers of iniquitie doe daily ſpring and flow: how be it to the children of God it doth not

Artic. 15.
Pſal. 51.
Rom. 3.
Gen. 6.
Joh. 3.
Rom. 5.
Eph. 1.

tend,

tend, neither is it imputed to condemnation, but of the meere favour and mercy of God it is remitted unto them, not to this end, that they truſting unto this remiſſion ſhould be necked a ſleepe in ſecurity, but that it may ſtirre up often ſighes in the faithfull by the ſenſe and feeling of this corruption, and that they ſhould ſomewhat the more earneſtly deſire, *To be delivered from this body of death.* Therefore we doe condemne the errour of the *Pelagians*, which affirme, that this *Originall* ſinne is nothing elſe but a certaine kinde of imitation. Rom. 7. 18. 24.

Out of the Confeſſion of AUSPURGE.

ALſo they that teach that after the fall of *Adam* all men deſcended one from another after a naturall manner, have originall ſinne even when they are borne. We meane by originall ſinne that which the holy fathers, and all of ſound judgement and learning in the Church doe ſo call, namely that guilt, whereby all that come into the world, are through *Adams* fall ſubject to Gods wrath and eternall death, and that very corruption of mans nature derived from *Adam*. And this corruption of mans nature comprehendeth both the defect of originall juſtice, integritie, or obedience, and alſo concupiſcence. This defect is horrible blindeneſſe, and diſobedience, that is to wit, to want that light and knowledge of God, which ſhould have beene in our nature being perfect, and to want that uprightneſſe, that is, that perpetuall obedience, that true, pure, and chiefe love of God, and thoſe other gifts of perfect nature. Wherefore thoſe defects and this concupiſcence are things damnable, and of their owne nature worthy of death. And this originall blot is ſinne indeed, condemning, and bringing eternall death, even now alſo, upon them, which are not borne againe by baptiſme and the holy Ghoſt. *Artic.* 2.

They condemne the *Pelagians*, who denie Originall ſinne, and thinke that thoſe defects or this concupiſcence are things indifferent, or puniſhments onely, and not of their owne nature damnable, and dreame that man may ſatisfie the Law of God, and may for that peculiar obedience be pronounced juſt before God.

These things are thus found in another Edition.

Artic. 2. ALso they teach that after *Adams* fall all men begotten after the common course of nature are borne with sinne, that is, without the feare of God, without trust in him, and with concupiscence. And that this disease or Originall blot is sinne indeed, condemning and bringing eternall death even now upon all that are not born again by baptisme and the holy Ghost.

They condemne the *Pelagians* and others, that deny this Originall blot to be sinne indeed, and that they may extenuate the glorie of the merit and benefits of Christ, they doe reason that a man may by the strength of his owne reason, be justified before God.

Artic. 18. Concerning free will, they doe teach, that mans will hath some freedome to * performe a civill justice, and to make choice of things that are within the reach of reason: but it hath no power to performe a spirituall justice, without the holy Spirit, because *Paul* saith, *The naturall man perceiveth not the things which are of the spirit of God:* and Christ saith, *without me ye can doe nothing.* Now this spirituall justice is wrought in us, when we are * helped of the holy Ghost. And we receive the holy Ghost, when we assent unto the word of God, that we may be comforted through faith in all terrours of conscience, as *Paul* teacheth, when he saith, *That ye may receive the promise of the spirit through faith.* These things almost in as many words saith S. *Augustine lib. 3. Hypognost.*

* Looke the 1. observat. upon this confession.

* Looke the 2. observat.

We confesse that there is in all men a free will, which hath indeed the judgement of reason, not that it is thereby apt without God either to begin, or to performe any thing, in matters pertaining to God, but only in workes belonging to this present life, whether they be good, or evill. In good works I affirme those to be, which arise of the goodnesse of nature, as to be willing to labour in the field, to desire meat or drink, to desire to have a friend, to desire apparell, to desire to build an house, to marrie a wife, to nourish cattell, to learne the art of divers good things, to desire any good thing pertaining to this present life, all which are not without Gods government, yea they now are, and had their beginning from God. In evill things I account such as these, to desire to worship an Image; to desire manslaughter. This sentence of *Augustine* doth notably teach what is to be attributed to free will, and doth put a plaine difference betweene civill discipline or the exercises of humane reason, and spirituall motions, true feare, patience, constancie, faith, invocation in

most

most sharpe tentations, in the middest of Satans subtill assaults, in the terrours of sinne. In these surely we had great neede to be guided and * helped of the holy Spirit, according to that saying of *Paul, The Spirit helpeth our infirmitie.*

* Looke the 2. observat.

We condemne the *Pelagians* and all such as they are, who teach that by the onely powers of nature without the holy Spirit, we may love God above all, and fulfill the Law of God, as touching the substance of our actions. We doe freely and necessarily mislike these dreames: for they doe obscure the benefits of Christ. For therefore is Christ the Mediatour set forth, and mercy promised in the Gospel, because that the Law cannot be satisfied by mans nature, as *Paul* witnesseth, when he saith, *Rom.* 8. *The wisedome of the flesh is enmitie against God. For it is not subiect to the Law of God, neither indeed can be.* For albeit that mans nature by it selfe can after some sort * performe externall workes (for it can containe the hands from theft and murder) yet can it not make those inward motions, as true feare, true faith, patience, and chastitie unlesse the holy Ghost doe governe and helpe our hearts. And yet in this place also doe we teach, that it is also the commandement of God, that the carnall motions should be restrained by the industrie of reason and by civill discipline, as *Paul* saith, *The Law is schoolemaister to Christ*: Also, *The law is given to the unjust.*

* Looke the 3. observat. upon this confession.

These things are thus found in another edition.

As touching free will they teach, that mans will hath some libertie to worke a civill justice, and to chuse such things as reason can reach unto. But that it hath no power to worke the righteousnesse of God, or a spirituall justice, without the spirit of God: Because that *the naturall man perceiveth not the things that are of the spirit of God.* But this power is wrought in the heart, when as men doe receive the spirit of God through the word. These things are in as many words affirmed by Saint *Augustine, Lib. 3. Hypognost: &c.* as before. They condemne the *Pelagians*, and others, who teach, that onely by the power of nature, without the Spirit of God, we are able to love God above all, also to performe the commandements of God, as touching the substance of our actions. For although that nature be able in some sort to doe the externall workes (for it is able to withhold the hands from theft and murder) yet it cannot work the inward motions, as the feare of God, trust in God, chastitie, patience.

Artic. 18.

Touching the cause of sinne, they teach, that albeit God doth create

create and preſerve nature, yet the cauſe of ſinne is the will of the wicked, to wit, of the Devill, and of ungodly men, which turneth it ſelfe from God unto other things, againſt the commandements of God: *When he ſpeaketh a lie, he ſpeaketh of his owne.*

This is found thus in an other edition.

TOuching the cauſe of ſinne, they teach, that albeit God doth create and preſerve our nature, yet the cauſe of ſinne is the will of the wicked, to wit, of the Devill, and of ungodly men: which will being deſtitute of Gods helpe, turneth it ſelfe from God, as Chriſt ſaith, *Ioan. 8. When he ſpeaketh a lie, he ſpeaketh of his owne.*

Out of the Confeſſion of SAXONY.

AND ſeeing the controverſies, which are ſprung up, doe chiefly pertaine unto two articles of the Creed, namely to the article, *I beleeve the remiſſion of ſinnes*, and, *I beleeve the Catholike Church*, we will ſhew the fountaines of theſe controverſies, which being well weighed, men may eaſily underſtand, that our expoſitions are the very voyce of the Goſpel, and that our adverſaries have ſowed corruptions in the Church. And firſt of the Article.

I beleeve the remiſſion of ſinnes.

HEre many and great corruptions are deviſed of our adverſaries. *I beleeve*, nay, ſay they, I doubt: alſo, Then I will beleeve, when I ſhall have merits enow. Alſo, they doe not ſay, I beleeve certainely that remiſſion is given freely for the Sonne of God, not for any merits of ours, or any worthineſſe of ours. Alſo, They doe not rightly ſhew what ſinne is, and feigne that man is able to ſatisfie the Law of God, and that by the fulfilling of the Law, he becommeth juſt before God, in this life. Therefore firſt, as touching ſinne, and the cauſe thereof, we doe faithfully retaine the doctrine of the true Church of God. Seeing that God in eſſence is one, the eternall Father, the coeternall Sonne, being the image of the Father, and the coeternall holy Ghoſt, proceeding from the Father and the Sonne, of infinite wiſedome, power, and goodneſſe, true, juſt, bountifull, chaſte, moſt free, as he deſcribeth himſelfe in his Law; and ſeeing he hath therefore made the Angels

gels and men, that being from all eternitie he might impart unto them his light, wisedome, and goodnesse, and that they should be the temples of God, wherein God might dwell, that God might be all in all, as *Paul* speaketh: he therefore created them at the beginning good and just, that is, agreeing with the minde and will of God, and pleasing him. He also gave them a cleere knowledge of God, and of his will, that they might understand that they were made of God, that they might be obedient, as it is written in the fifth *Psalme*: *Thou art not a God that loveth wickednesse.* But the devils and men abused the libertie of their will, swarved from God, and by this disobedience they were made subject to the wrath of God, and lost that uprightnesse, wherein they were created. Therefore free will in the devill and in men was the cause of that fall, not the will of God, who neither willeth sinne, nor alloweth it, nor sundereth it, as it is written, *When the Devill speaketh a lie, he speaketh of his owne, and he is the father of lying.* And 1 *John* 3. *He that committeth sinne, is of the devill, because the devill sinneth from the beginning.* Now sinne, is that, whatsoever is contrary to the justice of God, which is an order in the minde of God (which he did afterward manifest by his own voice in the Law and in the Gospel) whether it be originall disobedience, or actuall, for the which the person is both guiltie, and condemned with everlasting punishment, except he obtaine remission in this life, for the Sonne the Mediatours sake. We doe also condemne the madnesse of *Marcion*, the *Manichees*, and such like, which are repugnant in this whole question to the true consent of the Church of God.

Of Originall sinne.

Artic. 2.

AS touching originall sinne, we doe plainely affirme; that we doe retaine the consent of the true Church of God, delivered unto us from the first Fathers, Prophets, Apostles and the Apostles schollers, even unto *Augustine*, and after his time: and we doe expresly condemne *Pelagius*, and all those who have scattered in the Church like doting follies to those of the *Pelagians*. And we say, that all men, since the fall of our first parents, which are borne by the coupling together of male and female, doe together with their birth bring with them Originall sinne, as *Paul* saith,

Rom. 5.

Rom. 5. *By one man ſinne entred into the world, and by ſinne death.* And *Epheſ.* 2. *We were by nature the children of wrath as well as others.* Neither doe we diſlike that uſuall definition, if it be well underſtood; *Originall ſinne is a want of Originall iuſtice which ought to be in us*: Becauſe that Originall juſtice was not onely an acceptation of mankinde before God, but in the very nature of man a light in the minde, whereby he might aſſuredly beleeve the word God: and a converſion of the will unto God, and an obedience of the heart agreeing with the judgement of the Law of God, which which was graffed in the minde: and, as we ſaid before, man was the temple of God, That *Originall iuſtice* doth comprehend all theſe things, it may be underſtood by this ſaying. *Man was created after the Image and likeneſſe of God*; which *Paul* doth thus interpret, *Epheſ.* 4. *Put yee on the new man, which after God is created in righteouſneſſe and true holineſſe*, where undoubtedly by true holineſſe he underſtandeth all thoſe vertues, which ſhine in our nature, and are given by God, not aſcited by art, or gotten by inſtruction (as now thoſe ſhadowes of vertues, ſuch as they are in men, be aſcited) becauſe that then God dwelling in man did governe him. And when we conſider what *Originall iuſtice* doth ſignifie, then the privation oppoſite thereunto is leſſe obſcure. Therefore *Originall ſinne* is, both for the fall of our firſt parents, and for the corruption which followed that fall, even in our birth to be ſubject to the wrath of God, and to be worthy of eternal damnation, except we obtaine remiſſion for the Mediatours ſake. And this corruption is, to want now the light or the preſence of God, which ſhould have ſhined in us: and it is an eſtranging of our will from God, and the ſtubbornneſſe of the heart reſiſting the law of the minde, as *Paul* ſpeaketh; and, that man is not the temple of God, but a miſerable Maſſe, without God, and without juſtice. Theſe wants, and this whole corruption, we ſay to bee ſinne, not onely a punishment of ſinne, and a thing indifferent, as many of the Sententiaries doe ſay, *That theſe evils are onely a puniſhment, and a thing indifferent, but not ſinne.* And they doe extenuate this Originall evill, and then they feigne that men may ſatisfie the law of *God*, and by their owne fulfilling of the Law become juſt. The Church muſt avoid ambiguities. Therefore we doe expreſſely name theſe evils, *Corruption*, which is often named of the ancient writers, *Evill concupiſcence*. But we diſtinguiſh thoſe defires which were created in our nature, from that

confuſion

confusion of order which hapned after our fall, as it is said, *Ier.* 17. *The heart of man is wicked.* And *Paul* saith, *The wisedome of the flesh is enmitie against God.* This evill Concupiscence we say to be sinne, and we affirme, that this whole doctrine of sinne, as it is propounded and taught in our Churches, is the perpetuall consent of the true Church of God.

Of Free Will.

Artic. 4.

NOw let us make manifest also the doctrine of free will. Men truely instructed in the Church have alwaies distinguished betweene discipline, and the newnesse of the spirit, which is the beginning of life eternall: and they have taught, that in man there is such freedome of will, to governe the outward motions of the members, that thereby even the unregenerate may after a sort performe that outward discipline, which is an externall obedience according to the Law. But man by his naturall strength is not able to free himselfe from sinne and eternall death: but this freedome and conversion of man unto God, and this spirituall newnesse wrought by the Sonne of God, quickning us by his holy Spirit, as it is said, *If any man hath not the Spirit of Christ, the same is not his*: and the will having received the holy Ghost, is not idle. And we give God thankes for this unspeakable benefit, that for the Sonne his sake, and through him he giveth us the holy Ghost, and doth governe us by his Spirit. And we condemne the *Pelagians*, and the *Manichees*, as we have at large declared in an other place.

Of the difference of sinne.

Artic. 10.

SEeing it is said, that sinnes remaine in the regenerate, it is necessarie to have a difference of sinnes delivered unto us. For out of that saying, *Luk.* 11. *He went and tooke unto him seven other spirits worse then himselfe, and they enter in, and dwell there, &c.* And of such like sayings it is manifest, that some, who are regenerate, doe grieve and * shake off the holy Ghost, and are againe rejected of God, and made subject to the wrath of God and eternall punishment. And *Ezech.* 18. it is written, *When the righteous*

* Looke the 1. Observa upon this se fession.

man

man shall turne from his righteousnesse, and commit iniquitie, he shall die therein: and, *when the wicked man shall turne from his wickednesse, and doe iudgement and iustice, he shall liue therein.* Therefore it is necessary that those sinnes, which remaine in holy men in this mortall life, and yet doe not shake off the holy Ghost, be distinguished from other sinnes, for the which man is againe made subject to the wrath of God, and to eternall punishments. So *Paul, Rom.* 5. distinguisheth betweene *sinne that reigneth*, and *sinne that reigneth not.* And *Rom.* 8. he saith, *If ye live after the flesh, ye shall die: but if ye mortifie the deeds of the body by the spirit, ye shall live.* And in the first Epistle to *Timothy, Chap.* 1. he giveth a rule: *Fight a good fight, keeping faith and a good conscience.* Therefore when a man doth not keepe the faith, but either wittingly, or by some errour looseth some part of the foundation, that is, some article of faith, or alloweth Idols (as many doe, which are deceived with false opinions, or doe not uphold themselves by the comfort of faith, but are overcome by doubting or by despaire, or against their conscience doe breake any commandement of God) he doth shake off the *holy Ghost*, and is made againe subject to the wrath of God and to everlasting punishment. Of these men saith *Paul, Rom* 8. *If ye live according to the flesh, ye shall die.* And *1 Cor. 6. Neither fornicatours, nor adulterers, nor Idolaters, &c. shall inherit the kingdome of God.* And that the oath, *Ezech.* 18. doth cleerely say, *As I live, saith the Lord, I do not desire the death of a sinner, but rather that he be converted, and live.* In this oath two parts are joyned together, conversion, and life. God doth desire, and that with an oath, the conversion of man: therefore they doe not please him, which retaine a purpose to sinne. Now in this number we comprise both the sinnes of affectate omission (that is, affectate negligence in a dutie, which is contrary to that saying, *This is required, that we be faithfull.*) And also affectate ignorance, such as is Pharisaicall, and is to be seene in an infinite multitude, which endeavoureth not to search out the doctrine of the Church, and ignorantly retaineth Idols, or doth also further the rage which is used in the defence of Idols. Thus much of those fals, whereby the holy Ghost is shaken off. There be also other sinnes in the regenerate, who keepe faith and a good conscience, which doe not corrupt the foundation, neither are sins against the conscience, but are the reliques of Originall sinne, as, darkenesse, doubting, carnall security, wandring flames of vitious affections, and omissi-

Looke the Observation on this conclusion.

ons,

ons, or ignorances not affected. Some extenuate these evils, and name them deformities beside the Law of God. But this blindnesse is greatly to be reproved, and we must consider both the greatnesse of the evill in this whole pollution, which is contrarie to the Law and will of God, and also the greatnesse of the mercy and benefit of the Sonne of God, who covereth these great and lamentable wounds in this miserable nature. And *Paul* commandeth us to *Resist those evils by the spirit*: that is, *Atticus* and *Scipio* doe bridle their corrupt affections by reason, but *Joseph* and *Paul* doe bridle them by the spirit, that is, by the motions of the *holy Ghost*, by true griefe, true faith, feare of God, and invocation. *Paul*, feeling in himselfe doubts and other wandring motions, is sorrowfull, and by faith perswaded, that this pollution is covered by the Mediatour, and by the feare of God doth stay himselfe, that he give no place to anger, or to other wandring motions: and therewithall he doth invocate God, and desire his helpe, saying, *O Lord create in me a new heart*. When we doe after this sort withstand that corruption, which as yet remaineth in the regenerate, these evils are covered, and it is called sinne that doth not reigne, or veniall sinne, and the *holy Ghost* is not shaken off.

It is evident that this doctrine concerning the difference of sinnes, is true, plaine, and necessarie for the Church. And yet many know, what manner of intricate disputations are to be found in the bookes of our adversaries touching the same, &c. Having thus briefly declared the summe of the doctrine of justification, we should now also declare and confute the arguments, which are objected against this judgement of ours; but because divers men doe object divers things, we have onely recited our confession, and offer our selves to larger declarations in every member of the confession.

Out of the Confession of WIRTEMBERGE.

Of Sinne.

CHAP. 4.

WE beleeve and confesse that in the beginning man was created of God, just, wise, endued with free will, adorned with the holy Ghost, and happie: but afterward for his disobedience he was deprived of the holy Ghost, and made

made the bondman of Satan, and subject both to corporall and eternall damnation: and that evill did not stay in one onely *Adam*, but was derived into all the posteritie. And whereas some affirme, that so much integritie of minde was left to man after his fall, that by his naturall strength and good workes he is able to convert and prepare himselfe to faith and the invocating of God, it is flatly contrary to the Apostolike doctrine and the true consent of the Catholike Church, *Rom. 5. By one mans trespasse evill was derived into all men to condemnation*, Eph. 2. *When ye were dead in trespasses and sinnes, wherein in times past ye walked according to the course of this world, and after the Prince, &c.* And a little after, *We were by nature the children of wrath as well as others.* He saith, *Dead in sins*, and, *the children of wrath*, that is, strangers from the grace of God. But as a man being corporally dead, is not able by his own strength to prepare or convert himselfe to receive corporall life, so hee which is spiritually dead is not able by his owne power to convert himselfe, to receive spirituall life. *Augustine* saith, *The Lord, that he might answer* Pelagius *to come, doth not not say, without me ye can hardly do any thing, but he saith, without me ye can do nothing.* *And that he might also answer these men that were to come, in the very same sentence of the Gospel, he doth not say, without me ye can not perfit, but without me ye can not doe any thing. For if he had said, ye cannot perfit, then these men might say, we have need of the help of God, not to begin to doe good, for we have that of our selves, but to perfit it.* And a little after, *The preparation of the heart is in man, but the answer of the tongue is of the Lord. Men not well understanding this, are deceived, thinking that it appertaineth to man to prepare the heart; that is, to begin any good thing without the helpe of the grace of God. But farre be it from the children of promise so to understand it, as when they heard the Lord saying, without me ye can doe nothing, they should as it were reprove him, and say, Behold, without thee we are able to prepare our hearts, or when they heare* Paul *the Apostle saying, Not that we are fit to thinke any thing, as of our selves, they should also reprove him and say, Behold, we are fitte of our selves, to prepare our hearts, and so consequently to thinke some good thing.* And again: *Let no man deceive himselfe: it is of his owne, that he is Satan, it is of God, that he is happy. For what is that, of his owne, but of his sinne? take away sinne, which is thy own, and righteousnesse, saith he, is of me. For what hast thou, that thou hast not received?* *Ambrose* saith, *Although it be in man, to will*

om. 7. contra Iu. epist. Pelag. & Bonifacium lib. 2. cap. 8.

om. 9 in Io. tract. 49.

that

that which is evill, yet he hath not power, to will that which is good, except it be given him. Bernard saith, *If humane nature, when it was perfect, could not stand, how much lesse is it able of it selfe to rise up againe, being now corrupt?*

De invocat. gent. l. 1. c. 9 Hom. 1. de annuntiat. beatæ Mariæ.

THE FIFTH SECTION. OF ETERNALL PREDESTINATION.

The latter Confession of HELVETIA.

Of the Predestination of God, and the election of the Saints.

CHAP. 10.

GOD hath from the beginning freely, and of his meere grace, without any respect of men predestinated or elected the Saints, whom he will save in Christ, according to the saying of the Apostle, *And he hath chosen us in him before the foundation of the world.* And againe. *Who hath saved us, and called us with an holy calling, not according to our workes, but according to his owne purpose and grace, which was given unto us through Iesus Christ before the world was, but is made manifest by the appearance of our Saviour Iesus Christ.* Therefore though not for any merit of ours, yet not without a means, but in Christ, and for Christ did God choose us, and they who are now engrafted into Christ by faith, the same also were elected. But such as are without Christ, were rejected, according to that of the Apostle, *Prove your selves whether you be in the faith. Know you not your owne selves how that Iesus Christ is in you? except you be reprobates.* To conclude, the Saints are chosen in Christ by God unto a sure end, which end the Apostle declareth, when he saith, *He hath chosen us in him, that we should be*

Ephes. 1. 4. 2 Tim. 1. 9. 2 Cor. 13. 5. Ephes. 1. 4.

be holy, and without blame before him through love, Who hath predestinated us to be adopted through Ieſus Chriſt unto himſelfe, for the praiſe of his glorious grace. And although God knoweth who are his, and now and then mention is made of the ſmall number of the elect, yet we muſt hope well of all, and not raſhly judge any man to be a reprobate: for *Paul* ſaith, to the *Philippians, I thanke my God for you all* (Now he ſpeaketh of the whole Church of the *Philippians*) *that you are come into the fellowſhip of the Goſpel, and I am perſwaded, that he that hath begun this worke in you, Will performe it, as it becommeth me to judge of you all.* And when the Lord was demanded, whether there were few that ſhould be ſaved? he doth not anſwer and tell them, that few or more ſhould be ſaved, or damned, but rather he exhorteth every man, to *Strive to enter in at the ſtreight gate.* As if he ſhould ſay, it is not for you raſhly to enquire of theſe matters, but rather to endeavour that you may enter into heaven, by the ſtreight way. Wherefore we doe not allow of the wicked ſpeeches of ſome, who ſay, Few are choſen, and ſeeing I know not whether I am in the number of thoſe few, I will not defraud my nature of her deſires. Others there are which ſay, If I be predeſtinate and choſen of God, nothing can hinder me from ſalvation, which is already certainely appointed for me, whatſoever I doe at any time. But if I be in the number of the reprobate, no faith or repentance will helpe me, ſeeing the decree of God cannot be changed. Therefore all teachings and admonitions are to no purpoſe. Now againſt theſe men, the ſaying of the Apoſtle maketh much. *The ſervants of God muſt be apt to teach, inſtructing them that are contrary minded, proving if God at any time will give them repentance that they may come to amendmennt out of the ſnare of the devill, which are taken of him at his pleaſure.* Beſide *Auguſtine* alſo teacheth, that *both the grace of free election and predeſtination, and alſo holſome admonitions and doctrines are to be preached.*

Phil. 1.3.&c.

Luke 13.

2 Tim. 2 24, &c.

Lib. de bono perſeverantiæ. Cap. 14.

We therefore condemne thoſe, who ſeeke other where, then in Chriſt, whether they be choſen from all eternitie, and what God hath decreed of them before all beginning. For men muſt heare the Goſpel preached, and beleeve it: If thou beleeve, and be in Chriſt, thou mayeſt undoubtedly reckon of it, that thou art elected. For the Father hath revealed unto us in Chriſt his eternall ſentence of predeſtination, as we even now ſhewed out of the Apoſtle, 2 *Tim.* 1. This is therefore above all to be taught and well

well waied, what great love of the Father towards us in Chriſt is revealed: we muſt heare what the Lord doth daily preach unto us in his Goſpel, how he calleth, and ſaith, *Come unto me all ye that labour and are burthened, and I will refreſh you.* And, *So God loved the World, that he gave his onely begotten Sonne for it, that all which beleeve in him ſhould not periſh, but have life everlaſting.* Alſo, *It is not the will of the Father, that any of theſe little ones ſhould periſh.* Let Chriſt therefore be our looking glaſſe, in whom we may behold our predeſtination We ſhall have a moſt evident and ſure teſtimonie that we are written in the booke of life, if we communicate with Chriſt, and he be ours, and we his by a true faith. Let this comfort us in the temptation touching predeſtination, then which there is none more dangerous, that the promiſes of God are generall to the faithfull, in that he ſaith, *Aske, and ye ſhall receive:* Every one that asketh, receiveth; and to conclude, in that we pray with all the Church of God, *Our Father which art in heaven:* and for that in baptiſme we are ingrafted into the body of Chriſt, and are fed in his Church, oftentimes with his fleſh and blood unto everlaſting life. Thereby we being ſtrengthned, we are commanded to *Worke our ſalvation with feare and trembling,* according to that precept of *Paul.*

Matth. 11. 28. Iohn 3. 16. Matth. 18. 14. Luk. 11.

Out of the Confeſſion of BASILL.

HEreupon we confeſſe, that God, before he had created the world, had choſen all thoſe, to whom he would freely give the inheritance of eternall bleſſednesſe. *Artic.* 17.

Out of the FRENCH *Confeſſion.*

VVE beleeve that out of this univerſall corruption and damnation, wherein by nature are men are drowned, God did deliver and preſerve ſome, whom by his eternall and immutable counſell, of his owne goodneſſe and mercy, without any reſpect of their workes, he did chooſe in Chriſt Ieſus, and others he left in that corruption and damnation, in whom he might as well make manifeſt his juſtice, by condemning them juſtly in their time, as alſo declare the riches of his mercy in the others. For ſome are not better then others, till ſuch time as the Lord doth make a difference, according to that immutable counſell, which

he had decreed in Christ Iesus before the creation of the world: neither was any man able by his owne strength to make an entrance for himselfe to that good, seeing that of our nature we can not have so much as one right motion, affection, or thought, till God doe freely prevent us, and fashion us to uprightnesse.

Out of the Confession of BELGIA.

Artic. 16. WE beleeve that God (after that the whole off-spring of *Adam* was cast headlong into perdition and destruction, through the default of the first man) hath declared and shewed himselfe to be such a one, as he is indeed, namely, both mercifull and just. Mercifull by delivering and saving those from condemnation and from death, whom in his eternall counsell, of his owne free goodnesse, he hath chosen in Iesus Christ our Lord, without any regard at all of their workes: but Iust, in leaving others in that their fall and perdition, whereinto they had throwne themselves headlong.

Out of the Confession of AUSPURGE.

THe Confession of Auspurge *doth so mention predestination in the* 20. *Article, the title whereof is,* De fide, *Of faith, that it affirmeth it to be a needlesse thing, to dispute of predestination in the doctrine of iustification by faith. Which in what sort it may be said, we have declared in the* 6. *Observation in this Confession, sect.* 9. *where these words of the Confession are rehearsed.*

Also the SAXON CONFESSION *Doth in the same sense, by the way make mention of Predestination and Election, about the end of the third Article, where it treateth of faith, which part we have therfore placed in the* 9. *Section.*

THE

THE SIXTH SECTION.

OF THE REPAIRING OR Deliverance of Man from his Fall, by Iesus Christ alone: and of his Person, *Natures, Office, and the Works of* REDEMPTION.

The former Confession of HELVETIA.

Of Jesus Christ, being true God and man, and the onely Saviour of the World.

CHAP. II.

MOreover we beleeve and teach, that the Sonne of God, our Lord Iesus Christ, was from all eternitie predestinated and fore-ordained of the Father to be the Saviour of the world. And we beleeve that he was begotten, not onely then, when he tooke flesh of the Virgin *Mary*, nor yet a little before the foundations of the world were laid, but before all eternitie, and that of the Father, after an unspeakable manner. For *Isaiah* saith, *Who can tell his generation?* And *Micheah* saith, *Whose egresse hath beene from everlasting.* For *John* saith, *In the beginning was the Word, and the word was with God, and God was the word, &c.* Therefore the Sonne is coequall and consubstantiall with the Father, as touching his divinitie, true God, not by name onely, or by adoption, or by speciall favour, but in substance and nature. Even as the Apostle saith elsewhere, *This is the true God, and life everlasting.* Paul also saith, *He hath made his Sonne the heire of all things, by whom also he made the world: The same is the brightnesse of his glory, and the ingraved forme of his person, bearing up all things by his mighty word.* Likewise in the Gospel the Lord himselfe saith, *Father glorifie*

Isa. 53.
Mich. 5.2.
Ioh. 1.1.
Phil. 2.6.
1 Iohn 5.18.
Heb. 1.2.
Iohn 17.5.

Iohn. 5. 18. *thou me with thy selfe, with the glory which I had with thee before the world was.* Also elsewhere it is written in the Gospel, *The Iewes sought how to kill Iesus, because he said that God was his Father, making himself equall with God.* We therefore do abhor the blasphemous doctrine of *Arrius*, and all the *Arrians* uttered against the Son of God. And especially the blasphemies of *Michael Servetus* the Spaniard, and of his complices, which Satan by them hath as it were drawne out of hell, and most boldly and impiously spread abroad throughout the world against the Son of God.

Matth. 1. We teach also and beleeve, that the eternall Sonne of the eternall God was made the Sonne of man, of the seed of *Abraham* and *David*, not by the meane of any man, as *Hebion* affirmed, but that he was most purely conceived by the holy Ghost, and was borne of *Mary*, who was alwaies a Virgin, even as the history of Heb. 2. 16. the Gospell doth declare. And *Paul* saith, *He tooke in no sort the Angels, but the seed of Abraham.* And *Iohn* the Apostle saith, *He that beleeveth not that Iesus Christ is come in the flesh, is not of God.* The flesh of Christ therefore was neither flesh in shew onely, nor yet flesh brought from heaven, as *Valentine* and *Marcion* dreamed. Moreover our Lord Iesus Christ had not a soule without sense and reason, as *Apollinaris* thought: nor flesh without a soule, as *Eunomius* did teach; but a soule with it reason, and flesh with it senses, by which senses he felt true griefes in the time of his pas- Matth. 26. sion, even as he himselfe witnesseth when he said, *My soule is heavie even to death.* And, *My soule is troubled, &c.* Iohn. 12.

We acknowledge therefore that there be in one and the same Iesus Christ our Lord, two natures, the divine, and the humane nature: and we say that these two are so conjoyned or united, that they are not swallowed up, confounded, or mingled together, but rather united or joyned together in one person, the proprieties of each nature being safe and remaining still: so that we do worship one Christ our Lord, and not two, I say, one, true, God and man, as touching his divine nature, of the same substance with the Father, & as touching his humane nature of the same substance with us, & *Like unto us in all things, sin onely excepted.* As therefore we detest the heresie of *Nestorius*, wch maketh two Christs of one, & dissolveth the union of the Person, so doe we curse the madnesse of *Eutiches*, and of the *Monophelites*, or *Monophysicks*, who overthrow the proprieties of the humane nature. Therefore we doe not teach that the divine nature in Christ did suffer, or that Christ according

to

to his humane nature is yet in the world, and even in every place. For we doe neither thinke nor teach, that the body of Christ ceased to be a true body after his glorifying, or that it was deified, and so deified, that it put off it properties, as touching body and soule, and became altogether a divine nature, and began to be one substance alone: And therefore we doe not allow or receive the unwittie subtilties, and the intricate, obscure and inconstant disputations of *Schuenkfeildius*, and such other vaine janglers about this matter. Neither are we *Schuenkfeildians*. Moreover, we beleeve, that our Lord Iesus Christ did truely suffer and die for us in the flesh, as *Peter* saith. We abhorre the most horrible madnesse of the Iacobites and the Turkes, which abandon the passion of our Lord. Yet we denie not but that *the Lord of glory* (according to the saying of *Paul,*) *was crucified for us*. For we doe reverently and religiously receive and use the communication of proprieties drawne from the Scriptures, and used of all antiquitie in expounding and reconciling places of Scripture, which at the first sight seeme to disagree one from another.

1 Pet. 4. 1.

1 Cor. 2. 8.

We beleeve and teach that the same Lord Iesus Christ, in that true flesh, in which he was crucified and died, rose againe from the dead, and that he did not raise up another flesh in stead of that which was buried, nor tooke a spirit in stead of flesh, but retained a true body: Therefore whilest that his disciples thought that they did see the spirit of their Lord Christ, he shewed them his hands and feete, which were marked with the prints of the nailes and wounds, saying, *Behold my hands and my feete, for I am he indeed: Handle me and see, for a spirit hath not flesh and bones, as ye see me have.*

Luke 24. 39.

We beleeve that our Lord Iesus Christ in the same his flesh did ascend above all the visible heavens into the very highest heaven, that is to say, the seate of God and of the blessed spirits, unto the right hand of God the Father, * which although it doe signifie an equall participation of glory and majestie, yet it is also taken for a certaine place, of which the Lord speaking in the Gospel, saith, *That he will goe and prepare a place for his*. Also the Apostle *Peter* saith, *The heavens must containe Christ, untill the time of restoring of all things*. And out of heaven the same Christ will returne unto judgement, even then, when wickednesse shall chiefly reigne in the world, and when Antichrist having corrupted true religion shall fill all things with superstition and impietie, and

* Looke the 1. Observation on this Confession.

Iohn. 14. Act. 3.

shall most cruelly destroy the Church with fire and bloodshed. Now Christ shall returne to redeeme his, and to abolish Antichrist by his coming, and to judge the quicke and the dead. For the dead shall arise, and *those which shall be found alive in that day* (which is unknowne unto all creatures) *shall be changed in the twinckling of an eye, and all the faithfull shall be taken up to meete Christ in the ayre,* that thenceforth they may enter with him into heaven there to live for ever. But the unbeleevers or ungodly shall descend with the devils into hell, there to burne for ever, and never to be delivered out of torments. We therefore condemne all those which deny the true resurrection of the flesh, and those which thinke amisse of the glorified bodies, as did *Iouinnes Hierosolymitanus*, against whom *Ierome* wrote. We also condemne those, which thought both the devils and all the wicked shal at the length be saved, and have an end of their torments. For the Lord himselfe hath absolutely set it downe, that, *Their fire is never quenched, and their worme never dyeth.* Moreover we condemne the Iewish dreames, that before the day of Iudgement there shall be a golden world in the earth: and that the godly shall possesse the kingdomes of the world, their wicked enemies being troad under foote. For the Evangelicall truth, *Matth.* 24. and 25. and *Luke* 18. and the Apostolike doctrine in the 2 to the *Thessalonians*, 2. and in the 2 to *Tim.* 3. and 4 are found to teach farre otherwise.

Furthermore by his passion or death, and by all those things which he did and suffered for our sakes, from the time of his comming in the flesh, our Lord reconciled his heavenly Father unto all the faithfull, purged their sinne, spoiled death, broke hell under condemnation and hell, and by his resurrection from the dead he brought againe and restored life, and immortalitie. For he is our righteousnesse, life, and resurrection, and to be short, he is the fulnesse and perfection, the salvation and most abundant sufficiencie of all the faithfull. For the Apostle saith, *So it pleaseth the Father that all fulnesse should dwell in him.* And, *In him ye are compleat*, Colosse. 1. and 2. For we teach and beleeve that this Iesus Christ our Lord is the onely and eternall Saviour of * mankinde, yea and of the whole world, in whom are saved by faith all that ever were saved before the Law, under the Law, and in the time of the Gospel, and so many as shall yet be saved to the end of the world. For the Lord himselfe in the Gospel saith, *He that entereth*

Act. 17.

1 Cor. 15.

Matth 25. 41.

2. Tim. 2.

Mar. 9.

Rom. 14. 5.

* Looke the 1. Observation on this Confession.

not in by the doore unto the ſheepfold, but climeth up an other way, he is a thiefe and a robber. I am the doore of the ſheepe. And alſo in an- Joh. 10.
other place of the ſame Goſpel he ſaith, *Abraham ſaw my daies, and reioyced.* And the Apoſtle *Peter* ſaith, *Neither is there ſalva-* John 8.
tion in any other, but in Chriſt: for among men there is given no Acts 4.
other name under heaven whereby they might be ſaved. We beleeve therefore that through the grace of our Lord Chriſt we ſhall be ſaved, even as our fathers were. For *Paul* ſaith, *That all our fa-* 1 Cor. 10.
thers did eate the ſame ſpirituall meate, and dranke the ſame ſpiritu-
all drinke, for they dranke of the ſpirituall rocke, that followed them,
and that rocke was Chriſt. And therefore we reade that *Iohn* ſaid,
That Chriſt was that Lambe which was ſlaine from the beginning Apoc. 13.
of the world. And that *John Baptiſt* witneſſeth, *That Chriſt is* John 1.
that Lambe of God, that taketh away the ſins of the world. Where-
fore we doe plainly and openly profeſſe and preach, that Ieſus Chriſt is the only Redeemer and Saviour of the world, the King and high Prieſt, the true and looked for Meſſias, that holy and bleſſed one (I ſay) whom all the ſhadows of the Law, and the Propheſies of the Prophets did prefigure and promiſe, and that God did performe and ſend him unto us, ſo that now we are not to looke for any other. And now there remaineth nothing, but that we all ſhould give all glory to him, beleeve in him, and reſt in him onely, contemning and rejecting all other aydes of our life. For they are fallen from the grace of God, and make Chriſt of no value unto themſelves, whoſoever they be that ſeeke ſalvation in any other things beſides Chriſt alone.

And to ſpeake many things in few words, with a ſincere heart we beleeve, and with libertie of ſpeech we freely profeſſe, what ſoever things are defined out of the holy Scriptures, and comprehended in the Creeds, and in the Decrees of thoſe foure firſt and moſt excellent Councels holden at *Nice*, *Conſtantinople*, *Epheſus*, and *Chalcedon*, together with bleſſed *Athanaſius* his Creed, and all other Creeds like to theſe, touching the myſterie of the Incarnation of our Lord Ieſus Chriſt: and we condemne all things contrary to the ſame. And thus doe we retaine the Chriſtian, ſound, and Catholike faith, wholly and inviolable, knowing that nothing is contained in the foreſaid Creeds, which is not agreeable to the Word of God, and maketh wholly for the ſincere declaration of faith.

Out of the former Confession of HELVETIA.

The eternall Counsell of the restoring of man.

Artic. 10. AND though man by this fault was deputed to damnation and had incurred most just wrath, yet God the Father never ceased to have a care over him, the which is manifest by the first promises, by the whole Law (which as it is holy, and good, teaching us the will of God, righteousnesse, and truth, so doth it worke anger, and stirre up, not extinguish, sins in us, not through it own fault, but by ours) and by Christ, ordained and exhibited for this purpose.

Iesus Christ and those benefits which we reap by him.

Artic. 11. THis Christ the true Son of God, being true God and true man, was made our brother, when, according to the time appointed, he had taken upon him whole man (that is, consisting of soule and body) and in one indivisible person united two natures (yet were not these natures confounded) that he might restore us being dead to life, and make us fellow heires with himselfe. He taking flesh of the most pure Virgin *Mary*, the holy Ghost working together, flesh, I say, being sacred by the union of the Godhead, and like unto ours in all things, sin onely excepted (because it behooved our sacrifice to be unspotted) gave the same flesh to death, for the purgation of all sin.

The same Christ as he is to us a full and perfect hope and trust of our immortalitie, so he placed his flesh, being raised up from death into heaven, at the right hand of his Almightie Father. This Conquerour, having triumphed over death, sin, and all the infernall devils, sitting as our Captaine, Head, and chiefe high Priest, doth defend and plead our cause continually, till he doe reforme us to that Image after which we were created, and bring us to the fruition of life everlasting, we looke for him to come in the end of the world, a true and upright Iudge, and to give sentence upon all flesh (being first raised up to that judgement) and to advance the godly above the skie, and to condemn the wicked, both in soule and body, to eternall destruction.

Who, as he is the onely Mediatour, Intercessor, Sacrifice, and also our high Priest, Lord, and King, so we doe acknowledge, and with the whole heart beleeve, that he alone is our attonement, redemption,

redemption, sanctification, expiation, wisdome, protection, and deliverance, simply herein rejecting all meane of our life and salvation, beside this Christ alone. *The latter part of this Article we placed also in the second section, which entreateth of the onely Mediatour.*

Out of the Confession of BASIL.

Of Christ, being true God and true man.

WE beleeve and confesse constantly, that Christ in the time hereunto appointed, according to the promise of God, was given to us of the Father, and that so the eternall word of God was made flesh, that is, that this Son of God, being united to our nature in one person, was made our brother, that we through him might be made partakers of the inheritance of God.

We beleeve that this Iesus Christ was conceived of the holy Ghost, borne of the pure and undefiled Virgin *Mary*, suffered under *Pontius Pilate*, crucified, and dead for our sins: and so by the one oblation of himselfe, he did satisfie God our heavenly Father for us, and reconcile us to him, and so by his death he did triumph, and overcame the world, death, and hell. Moreover, according to the flesh he was buried, descended into hell, and the third day he rose againe from the dead. These things being sufficiently approoved, he in his soule and body ascended into heaven, and sitteth there at the right hand, that is, in the glory of God the Father Almightie: from thence he shall come to judge the quicke and the dead. Moreover, he sent to his disciples, according to his promise, the holy Ghost, in whom we beleeve, even as we doe beleeve in the Father, and in the Sonne. We beleeve that the last judgement shall be, wherein our flesh shall rise againe, and every man, according as he hath done in this life, shall receive of Christ the Iudge: to wit, eternall life, if he hath shewed forth the fruits of faith, which are the works of righteousnesse, by a true faith, and unfeined love: and eternall fire, if he hath committed good or evill, without faith or love.

Rom. 2. 2 Cor. 5. Jam. 3.

Out-

Out of the Confession of BOHEMIA.

CHAP. 4. *Towards the middle.*

NEither hath any man, of all things whatsoever, any thing at all whereby he may deliver, set free, or redeeme himselfe from his sins and condemnation, without Christ, by whom alone, they which truly beleeve, are freed from sinne, from the tyrannie and prison of the devill, from the wrath of God, and from death and everlasting torments. *And a little after towards the end of the said fourth Chapter.* Together with this point, and after it, considering that both the matter it selfe, and order of teaching so requireth, the Ministers of the Church teach us after our fall to acknowledge the promise of God, the true word of grace, and the holy Gospell, brought to us from the privy counsell of the holy Trinitie, concerning our Lord Christ, and our whole salvation purchased by him.

John 15.

Of these promises there be three principall, wherein all the rest are contained. The first was made in Paradise in these words, *I will put enmitie betweene thee and the woman, and betweene thy seed and her seed. He shall breake thine head, and thou shalt bruise his heele.* The second was made to *Abraham*, which afterwards *Iacob* also and *Moses* did renew. The third to *David*, which the Prophets recited and expounded. In these promises are described and painted forth those most excellent and principall works of Christ our Lord, which are the very ground-worke whereon our salvation standeth, by which he is our Mediatour and Saviour: namely, his conception in the wombe of the Virgin *Mary*, and his birth of her also, for he was made the seed of the woman: also his afflictions, his rising againe from death, his sitting at the right hand of God, where he hath obtained the dignitie of a Priest and King: of which thing the whole life of *David* was a certaine type, for which cause the Lord calleth himselfe another *David*, and a *Shepherd*. And this was the Gospell of those holy men before the Law was given, and since. *And Chapter the 6. a little from the beginning.* For this is very certaine, that after the fall of *Adam* no man was able to set himselfe at libertie out of the bondage of sin, death, and condemnation, or come to be truly reconciled unto God, but onely by that one Mediatour betweene God and man, Christ Iesus (through a lively faith in him) who alone by his

Gen. 3.

2 King. 7. 23.

Psal. 131. 89

Isa. 9. 11.

Eph. 3. 4.

his death, and blood-ſhedding, tooke from us that image of ſinne and death, and put upon us by faith the image of righteouſneſſe and life. *For he made unto us of God, wiſdome, righteouſneſſe, ſanctification, and redemption.* 1 Cor. 2.

But firſt men are taught, that theſe things are to be beleeved concerning Chriſt: namely, that he is eternall, and of the nature of his heavenly Father, the onely begotten Son, begotten from everlaſting, and ſo together with the Father and the holy Ghoſt one, true, and indiviſible God, the eternall, not created word, the brightneſſe and the Image or ingraven forme of the perſon of his Father, by whom all things, as well thoſe things which may be ſeene, as thoſe which can not be ſeene, and thoſe things which are in heaven, and thoſe which are in the earth, were made and created. John 1. Heb. 1. Coloſſ. 1.

Moreover, that he is alſo a true and naturall man, our brother in very deed, who hath a ſoule and a body, that is, true and perfect humane nature, which, by the power of the holy Ghoſt, he tooke, without all ſin, of *Mary* a pure Virgin: according as ſaint *John* ſaith, *The Word was made fleſh.* John 1.

And thus of theſe two natures, their properties not being changed nor confounded, yet by a wonderfull communication thereof, there is made one indiviſible perſon, one Chriſt, Immanuel, our King and Prieſt, our Redeemer, our Mediatour, and perfect Reconciler, full of grace and truth, ſo that *of his fulneſſe we all doe take grace for grace: For the Law was given by Moſes, but grace and truth*, was given and exhibited, *by Ieſus Chriſt*, being God and man in one perſon: This grace and truth are our men taught to acknowledge, and by faith to behold, in all thoſe ſaving and wonderfull works or affections of Chriſt, which, according to the meaning of the holy Scripture, are by a ſtedfaſt faith to be beleeved and profeſſed: ſuch as are his coming down from heaven, his conception, birth, torments, death, buriall, reſurrection, aſcenſion unto heaven, ſitting at the right hand of God, and his coming again from thence to Iudge both the quicke and the dead. In theſe principall affections, as in a cheſt wherein treaſure is kept, are all thoſe wholſome fruits of our true juſtification laid up, & are taken out from thence for the Elect and thoſe which doe beleeve, that in ſpirit and conſcience they may be partakers thereof through faith: which all hereafter, at the day of our joyfull reſurrection, ſhall be fully and perfectly beſtowed upon us. *And towards the*

end of that sixth Chapter, these words are added. In this Chapter also particularly and for necessary causes, to shun and avoyd many pernicious and Antichristian deceits, it is taught concerning Christ his * presence, namely that our Lord Christ according to his bodily conversation is not amongst us any longer in this world, neither will be unto the end of the world, in such sort and manner as he was here conversant amongst us in his mortalitie, and wherein he was betrayed, and circumcised, nor yet in the forme of his glorified body, which he got at his resurrection, and in the which he appeared to his disciples, and the fortieth day after his resurrection, departing from them, ascended manifestly into heaven. For after this manner of his presence and company he is in the high place, and with his Father in heaven, where all tongues professe him to be the Lord, and every faithfull one of Christ must beleeve that he is there, and worship him there, according to the Scriptures, as also that part of the Catholike Christian faith doth expressely witnesse, which is this, *He ascended into heaven, he sitteth at the right hand of God the Father Almightie:* Also that other Article: *from thence shall he come* (that is from an higher place, out of heaven with his Angels) *to iudge both the quicke and the dead.* So doth *Paul* also say, *The Lord himselfe shall descend from heaven with a shoute, and with the voice of an Archangel, and with the trumpet of God.* And Saint *Peter* saith, *Whom heaven must containe, untill the time that all things be restored.* And the Evangelist *Marke: But when the Lord had spoken with them, he was taken up againe into heaven, and sitteth at the right hand of God.* And the Angels which were there present, when he was taken up into heaven, said, *This Iesus which is taken up from you into heaven, shall so come againe, as you have seene him goe into heaven.*

* Looke the first obſervation upon this confeſſion.

1 Thes. 4.

Act. 3.

Mar. 16.

Acts 1.

Furthermore, this also doe our men teach, that the selfe same Christ, very God and very man, is also with us here in this world, but after a diverse manner from that kinde of presence which we named before, that is, after a certaine spirituall manner, not object to our eyes, but such a one as is hid from us, which the flesh doth not perceive, and yet it is very necessary for us to our salvation, that we may be partakers of him, whereby he offereth and communicateth himselfe unto us, that he may dwell in us, and we in him: and this truly he doth by the holy Ghost, whom in his own place (that is, instead of his own presence, whereby he was

bodily

bodily amongſt us) hee promiſed that he would ſend unto his Church, and that he would ſtill abide with it by the ſame ſpirit in vertue, grace, and his holeſome truth, at all times, even untill the end of the world, when he ſaid thus: *It is good for you that I goe hence, for except I goe hence, the Comforter will not come unto you: but if I goe away, I will ſend him unto you.* And againe, *I will pray the Father, and he ſhall give you another Comforter,* (that is, another kinde of comforter then I am) *that he may abide in you for ever, even the ſpirit of truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, for he dwelleth in you, and ſhall be in you. I will not leave you comfortleſſe, but I will come to you,* namely, by the ſelfe ſame ſpirit of truth. Matth. 28. Iohn 16. Iohn 14.

Now then even as our Lord Chriſt by his latter kinde of preſence being not viſible, but ſpirituall, is preſent in th: Miniſters of the Church, in the Word, and in the Sacraments; even ſo alſo by the ſelfe ſame Miniſters, Word, and Sacraments he is preſent with his Church, and by theſe meanes doe the Elect receive him through inward faith in their heart, and doe therefore joyn themſelves together with him, that he may dwell in them, and they in him, after ſuch a ſort, as is not apparant, but hidden from the world, even by that faith ſpiritually: that is to ſay, in their ſouls and hearts, by the ſpirit of truth, of whom our Lord ſaith, *He abideth with you, and ſhall be in you.* And, *I will come againe unto you.* Iohn 14.

This judgement and declaration of our faith, is not new, or now firſt deviſed, but very ancient. Now that this was commonly taught and meant in the Church of old, it is plaine and evident by the Writings of the ancient Fathers of the Church, and by that Decree, wherein it is thus written, and they are the words of S. *Auguſtine: Our Lord is above untill the end of the world, but the truth of the Lord is here alſo: for the body of the Lord, wherein he roſe againe, muſt of neceſſitie be in one place, but his truth is diſperſed every where.* *In Io. Tract.* 30.

Out of the FRENCH *Confeſſion.*

WE beleeve, that whatſoever is requiſite to our ſalvation, is offered and communicated unto us now at length in that one Ieſus Chriſt, as he who being given to ſave us, is alſo *made unto us wiſdome, righteouſneſſe, ſanctification, and redemption,* in ſo much *Artic.* 13.

much as whoſoever doth ſwarve from him, doth renounce the mercie of the Father, that is, our onely refuge.

Artic. 14. We beleeve that Ieſus Chriſt, being the wiſdome, and eternall Son of the Father, tooke upon him our nature, ſo that he is one perſon, God and man. Man, I ſay, that might ſuffer both in ſoule and alſo in body, and *made like unto us in all things, ſin onely excepted*, for that his fleſh was indeed the ſeed of *Abraham* and *David*, howbeit by the ſecret and incomprehenſible power of the holy Ghoſt, it was conceived in due time in the wombe of that bleſſed Virgin. And therefore we deteſt, as contrary to that truth, all thoſe hereſies wherwith the Churches were troubled in times paſt: and namely, we deteſt thoſe devilliſh imaginations of *Servetus*, who gave to our Lord Ieſus Chriſt, an imaginarie Deitie, whom he ſaid to be the Idea and patterne of all things, and the counterfeit or figurative Son of God: to conclude he framed him a body compacted of three elements uncreated, and therefore he did mingle and overthrow both his natures.

Artic. 15. We beleeve that in one and the ſame perſon, which is Ieſus Chriſt, thoſe two natures are truly and inſeperably ſo conjoyned, that they be alſo united, either of thoſe natures nevertheleſſe retaining it diſtinct proprietie, ſo, that even as in this divine conjunction the nature of the word reteining it proprieties, remained uncreate, infinite, and filling all places; ſo alſo the humane nature remained, and ſhall remaine for ever, finite, having it naturall forme, dimenſion, and alſo proprietie, as from the which the reſurrection and glorification, or taking up to the right hand of the Father, hath not taken away the truth of the humane nature. Therefore we doe ſo conſider Chriſt in his Deitie, that we do not ſpoile him of his humanitie.

Artic. 16. We beleeve that God did declare his infinite love and goodneſſe towards us in this, that he hath ſent his Son, who ſhould die, and rife againe, and fulfil all righteouſneſſe, that he might purchaſe eternall life for us.

Artic. 17. We beleeve that by that onely ſacrifice, which Ieſus Chriſt offered on the croſſe, we are reconciled to God, that we may be taken for juſt before him, becauſe we cannot be acceptable to him, nor enjoy the fruit of our adoption, but ſo farre forth, as he doth forgive us our ſins. Therefore we affirme, that Ieſus Chriſt is our entire and perfect waſhing, in whoſe death we obtaine full ſatisfaction, whereby we are deliverod from all thoſe ſinnes wherof

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we are guiltie, and from the which we could not be acquitted by any other remedie.

Out of the ENGLISH *Confession.*

WE beleeve, that Iesus Christ the onely Son of the eternall Father (as long before it was determined before all beginnings) when the fulnesse of time was come, did take of that blessed and pure Virgin, both flesh, and all the nature of man, that he might declare to the world the secret and hid will of his Father: which will had been laid up from before all ages and generations: and that he might finish in his humane body the mystery of our redemption, and might fasten our sins to the crosse, and also that hand-writing, which was made against us. *Artic.* 2.

We beleeve that for our sakes he died, and was buried, descended into hell, the third day, by the power of his Godhead, returned to life and rose againe, and that the fourth day after his resurrection, whiles his disciples beheld and looked upon him, he ascended into heaven, to fulfill all things, and did place in Majestie and glory the selfe same body, where with he was borne, wherein he lived on earth, wherein he was jested at, wherein he had suffered most painfull torments, and cruell kinde of death, wherein he rose againe, and wherein he ascended to the right hand of the Father, above all rule, above all power, all force, all Dominion, and above every name, that is named, not onely in this world, but also in the world to come: And that there he now sitteth, and shall sit; till all things be fully perfected. And although the Majestie, and Godhead of Christ be every where aboundantly dispersed, yet we beleeve, that his body, as S. *Augustine* saith, *must needs be still in one place:* and that Christ hath given Majestie unto his body, but yet hath not taken away from it the nature of a body, and that we must not so affirme Christ to be God, that we denie him to be man: and as the Martyr *Vigilius* saith, *That Christ hath left us, touching his humane nature, but hath not left us, touching his Divine nature:* and that the same Christ, though he be absent from us, concerning his manhead, yet is ever present with us, concerning his Godhead.

From that place also we beleeve that Christ shall come again to execute that generall judgement, as well of them whom he shall finde alive in the body, as of them that shall be ready dead.

Artic. 18. And therefore that our onely succour, and refuge is to flie to the mercie of our Father by Iesus Christ, and assuredly to perswade our mindes, that he is the *Obtainer of forgivenesse for our sinnes: And, that by his blood, all our spots of sin, be washed cleane: That he hath pacified, and set at one, all things by the blood of his crosse:* That he by the *same one onely sacrifice*, which he once offered upon the *Crosse*, hath brought to effect, and fulfilled all things, and that for that cause he said, when he gave up the Ghost, *It is finished*, as though he would signifie, that the price, and ransome was now fully paid for the sin of mankinde.

Artic. 19. If there be any, that thinke this sacrifice not sufficient, let them goe in Gods name and seeke a better. We verily, because we know this to be the *Onely sacrifice*, are well content with it alone, and looke for none other: and, forasmuch as it was to be offered but once, we command it not to be renewed again: and, because it was full, and perfit in all points, and parts, we doe not ordaine in place thereof any continuall succession of offerings.

Artic. 21. To conclude, we beleeve that this our selfe same flesh, wherein we live, although it die, and come to dust, yet at the last shall returne again unto life, by the means of Christs spirit, which dwelleth in us: and that then verily, whatsoever we suffer here in the meane while for his sake, Christ will wipe away all teares and heavinesse from our eyes: and that we through him shall enjoy everlasting life, and shall for ever be with him in glory. So be it.

Out of the Confession of BELGIA.

Artic. 17. WE beleeve that our most mightie and gracious God (when he saw that man had thus throwne himselfe into the damnation both of spirituall and corporall death, and was made altogether miserable and accursed) by his wonderfull wisdome and goodnesse, was induced both to seeke him, when through feare he had fled from his presence, and also most lovingly to comfort him, giving unto him the promise of his own Son to be born of a woman, which should breake the head of the Serpent, and restore him to felicitie and happinesse.

Artic. 18. Moreover we confesse, that God did then at the length fulfill his promise made unto the Fathers, by the mouth of his holy Prophets, when in his appointed time he sent his onely and eternall Son into the world, who took upon him the forme of a servant, being

ing made like unto men, and did truly take unto him the nature of man, with all infirmities belonging thereunto (ſin onely excepted) when he was conceived in the wombe of the bleſſed Virgin *Mary*, by the power of the holy Ghoſt, without any means of man. The which nature of man he put upon him, not onely in reſpect of the body, but alſo in reſpect of the ſoule: for he had alſo a true ſoule, to the intent he might be true and perfect man. For ſeeing that as well the ſoule, as the body of man, was ſubject to condemnation, it was neceſſary that Chriſt ſhould take upon him as well the ſoule, as the body, that he might ſave them both together. Therefore contrary to the hereſie of the Anabaptiſts, which deny that Chriſt did take upon him the fleſh of man, we confeſſe that Chriſt was partaker of fleſh and blood, as the reſt of his brethren were, that he came from the loynes of *David*, according to the fleſh, I ſay, that he was made of the ſeed of *David* according to the ſame fleſh, and that he is a fruit of the Virgins wombe, borne of a woman, the branch of *David*, a flower of the root of *Ieſſe*, comming of the tribe of *Iuda*, and of the Iews themſelves, according to the fleſh: and to conclude, the true ſeed of *Abraham* and *David*, the which ſeed of *Abraham* he tooke upon him, being made in all things like unto his brethren, ſin onely excepted, as hath been ſaid before, ſo that he is indeed our true Emmanuel, that is, God with us.

We beleeve alſo that the perſon of the Son was by this conception inſeparably united and coupled with the humane nature, yet ſo, that there be not two Sons of God, nor two perſons, but two natures joyned together in one perſon: both which natures doe ſtill retaine their owne proprieties. So that, as the divine nature hath remained alwayes uncreated, without the beginning of dayes, and tearme of life, filling both heaven and earth: ſo the humane nature hath not loſt his proprieties, but hath remained ſtill a creature, having both beginning of dayes and a finite nature. For whatſoever doth agree unto a true body, that it ſtill retaineth, and although Chriſt by his reſurrection hath beſtowed immortalitie upon it, yet notwithſtanding he hath neither taken away the trueth of the humane nature, nor altered it. For both our ſalvation, and alſo our reſurrection dependeth upon the trueth of Chriſts bodie. Yet theſe two natures are ſo united and coupled in one perſon, that they could not, no not in his death, be ſeparated the one from the other. Wherefore that, which in his *Artic* 19.

death he commended unto his Father, was indeed a humane spirit, departing out of his body: but in the meane season the divine nature did alwaies remaine joyned to the humane, even then when he lay in the grave: so that his Deitie was no lesse in him at that time, then when as yet he was an infant, although for a small season it did not shew forth it selfe. Wherefore we confesse that he is true God, and true man: true God, that by his power he might overcome death: and true man, that in the infirmitie of his flesh he might die for us.

Artic. 20. We beleeve that God, which is both perfectly mercifull, and perfectly just, did send his Son to take upon him that nature, which through disobedience had offended, that in the selfe same nature he might satisfie for sinne, and by his bitter death and passion pay the punishment that was due unto sinne. God therefore hath declared and manifested his justice in his owne Sonne being loaden with our iniquities: but hath most mercifully powred forth and declared his gracious goodnesse unto us guiltie wretches, and worthie of condemnation, whilest that in his incomprehensible love towards us, he delivered up his Sonne unto death for our sins, and raised him up againe from death for our justification, that by him we might obtaine immortalitie and life everlasting.

Artic. 21. We beleeve that Iesus Christ is that high Priest, appointed to that office eternally, by the oath of his Father, according to the order of *Melchisedech*, which offered himselfe in our name before his Father with a full satisfaction for the pacifying of his wrath, laying himselfe upon the altar of the crosse, and hath shed his blood for the cleansing of our sins, as the Prophets had foretold. For it is written, that *the chastisement of our peace was laid upon the Sonne of God, and by his wounds We are healed.* Also that *he Was carried as a sheepe unto the slaughter, reputed amongst sinners and unjust, and condemned of Pontius Pilate*, as a malefactour, though before he had pronounced him guiltlesse. Therfore he payed that which he had not taken, and being just, suffered in soul and body for the unjust, in such sort, that feeling the horror of those punishments that were due unto our sins, *he did sweat water and blood*, and at length *cried out, My God, my God, why hast thou forsaken me?* All which he suffered for the remission of our sins. Wherefore we do not without just cause professe with *Paul, that we know nothing but Iesus Christ, and him crucified*, and *that we doe account*

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all things as dung, in reſpect of the excellent knowledge of Ieſus Chriſt our Lord, finding in his wounds and ſtripes all manner of comfort, that can be deſerved. Wherefore there is no need, that either we ſhould wiſh for any other meanes, or deviſe any of our owne braines, whereby we might be reconciled unto God beſides this *one oblation once offered, by the which all the faithfull, which are ſanctified, are conſecrated, or perfected for ever.* And this is the cauſe, why he was called the Angel *Ieſus*, that is to ſay, a Saviour, *becauſe he ſhall ſave his people from their ſinnes.*

Laſt of all we doe beleeve out of the word of God, that our Lord Ieſus Chriſt (when the time appointed by God, but unto all creatures unknowne, ſhall come, and the number of the elect ſhall be accompliſhed) ſhall come againe from heaven, and that after a corporall and viſible manner, as heretofore he hath aſcended, being adorned with great glory and majeſtie, that he may appeare as Iudge of the quicke and the dead, the old world being kindled with fire and flame, and purified by it. Then * all creatures, and as well men, as women, and children, as many as have beene from the beginning, and ſhall be to the end of the world, ſhall appeare before this high Iudge, being ſummoned thither by the voyce of Archangels, and the trumpet of God. For all that have been dead ſhall then riſe out of the earth, the ſoule and ſpirit of every one being joyned and coupled together againe to the ſame bodies, wherein before they lived. They moreover, which ſhall be alive at the laſt day, ſhall not die the ſame death that other men have done, but in a moment and in the twinkling of an eye they ſhall be changed from corruption, to an incorruptible nature. Then the bookes ſhall be opened, namely the bookes of every mans conſcience, and the dead ſhall be judged according to thoſe things which they have done in this world, either good or evill. Moreover, then ſhall men render an account of every idle word which they have ſpoken, although the world doe now make but a ſport and a jeſt at them. Finally, all the hypocriſie of men, and the deepeſt ſecrets of their hearts ſhall be made manifeſt unto all, ſo that worthily the onely remembrance of this judgement ſhall be terrible and fearfull to the wicked and reprobate. But of the godly and elect it is greatly to be wiſhed for, and is unto them exceeding comfort. For then ſhall their redemption be fully perfited and they ſhall reape moſt ſweet fruit and commoditie of all thoſe labours and ſorrowes, which they have ſuffered

Artic. 37.

* Looke the ſecond obſer. var. upon this confeſſion.

in this world. Then, I ſay, their innocencie ſhall be openly acknowledged of all, and they likewiſe ſhall ſee that horrible puniſhment which the Lord will execute upon thoſe, that have moſt tyrannically afflicted them in this world, with divers kindes of torments and croſſes. Furthermore the wicked being convinced by the peculiar teſtimony of their owne conſcience, ſhall indeed be made immortall, but with this condition, that they ſhall burne for ever in that eternall fire, which is prepared for the devill. On the contrarie ſide the elect and faithfull ſhall be crowned with the crowne of glory and honour, whoſe names the Sonne of God ſhall confeſſe before his Father and the Angels, and *then ſhall all teares be wiped from their eies.* Then their cauſe, which now is condemned of hereſie and impietie by the Magiſtrates and Iudges of this world, ſhall be acknowledged to be the cauſe of the Son of God: And the Lord ſhall of his free mercy reward them with ſo great glory, as no mans minde is able to conceive. Therefore we doe with great longing expect that great day of the Lord, wherein we ſhall moſt fully enjoy all thoſe things which God hath promiſed unto us, and through Ieſus Chriſt our Lord, be put into full poſſeſſion of them for evermore.

Out of the Confeſſion of AUSPURGE.

ALſo they teach, that the word, that is, the Sonne of God tooke unto him mans nature in the wombe of the bleſſed Virgin *Mary*, ſo that the two natures, the divine and the humane, inſeperably joyned together in the unitie of one perſon, are one Chriſt, true God and true man: who was borne of the Virgin *Mary*, did truely ſuffer, was crucified, dead, and buried, that he might reconcile his Father unto us, and might be a ſacrifice, not onely for the Originall ſinne, but alſo for all actuall ſinnes of men. The ſame alſo deſcended into hell, and did truely riſe againe the third day. Afterward he aſcended into heaven, that he might ſit at the right hand of the Father, and reigne for ever, and have dominion over all the creatures, ſanctifie thoſe that beleeve in him, by ſending the holy Spirit into their hearts, and give everlaſting life to ſuch as he had ſanctified. The ſame Chriſt ſhall openly come againe, to judge them that are found alive, and the dead raiſed up againe, according to the Creede of the Apoſtles.

In the end of this Article after theſe Words (by ſending his holy Spirit into their hearts) theſe Words are found in ſome Editions.

BY ſending his Spirit into their hearts, which may reigne, comfort, and quicken them, and defend them againſt the Devil, and the power of ſin. The ſame Chriſt ſhall openly come againe, to judge the quicke and the dead, &c. according to the Creed of the Apoſtles.

Alſo they teach, that in the end of the world Chriſt ſhall appeare to judgement, and ſhall raiſe up all the dead, and ſhall give unto men (to wit, to the godly and elect) eternall life, and everlaſting joyes, but the ungodly and the devils ſhall he condemne unto endleſſe torments.

Alſo we condemne the Origeniſts, who imagined, that the devill and the damned creatures ſhould one day have an end of their pains.

After the firſt period of this Article, this is thus found elſe-where.

THey condemne the Anabaptiſts, that are of opinion, that the damned men and the devils ſhall have an end of their torments. They condemne others alſo, which now adaies do ſpread abroad Iewiſh opinions, that before the reſurrection of the dead, the gody ſhall get the ſoveraigntie in the world, and the wicked be brought under in every place.

Out of the Confeſsion of SAXONIE.

Hitherto pertaineth a part of the third Article.

THE Son of God, our Lord Ieſus Chriſt, who is the Image of the eternall Father, is appointed our Mediator, Reconciler, Redeemer, Iuſtifier, and Saviour. By the obedience and merit of him alone the wrath of God is pacified, as it is ſaid, *Rom* 3. *Whom he ſet forth to be a reconciliation through faith in his blood.* And, Heb. 10. *It is impoſſible, that the blood of Buls ſhould take away ſins. But he offering a ſacrifice for ſins, ſitteth for ever at the right hand of God, &c.* And although we doe not ſee as yet, * in this our infirmitie, the cauſes of this wonderfull counſell, why mankinde was to be redeemed after this ſort, but we ſhall learn them here-

* Looke the firſt obſervat. upon this confeſſion.

hereafter in all eternitie, yet theſe principles are now to be learned. In this ſacrifice there are to be ſeene, juſtice in the wrath of God againſt ſin, infinite mercie towards us, and love in his Son towards mankinde. The ſeveritie of his juſtice was ſo great, that there be no reconciliation, before the puniſhment was accompliſhed. His mercie was ſo great, that his Son was given for us. There was ſo great love in the Son towards us, that he derived unto himſelfe this true and exceeding great anger. O Son of God, kindle in our hearts, by thy holy ſpirit, a conſideration of theſe great and ſecret things, that by the knowledge of this true wrath we may be ſore afraid, and that again by true comfort we may be lifted up, that we may praiſe thee for ever.

Out of the Confeſſion of WIRTEMBERGE.

WE beleeve and confeſſe, that the Son of God, our Lord Ieſus Chriſt, begotten of his eternall Father, is true and eternall God, conſubſtantiall with his Father, and that in the fulneſſe of time he was made man, to purge our ſins, and * to procure the eternall ſalvation of mankinde: that Chriſt Ieſus, being very God, and very man, is one perſon onely, and not two, and that in this one perſon there be two natures, not one onely, as by teſtimonies of the holy Scripture, the holy Fathers have declared, in the Councels held at Nice, Epheſus, and Chalcedon. Therefore we deteſt every hereſie which is repugnant to this doctrine of the Son of God.

* Looke the 1. Obſervat. upon this confeſſion.

Out of the Confeſſion of SUEVELAND.

ALſo we beleeve that our Saviour Ieſus Chriſt, being true God, was alſo made true man, his natures not being confounded, but ſo united in one and the ſame perſon, that they ſhall never hereafter be diſſolved. Neither doe we differ any thing in thoſe points, which the Church being taught out of the holy Gospels, doth beleeve, concerning our Saviour Ieſus Chriſt, conceived of the holy Ghoſt, born of the Virgin *Mary*, and who at the length, after he had diſcharged the office of preaching the Goſpell, died on the croſſe, and was buried, and deſcended into hell, and the third day he was called backe from the dead unto life eternall: the which life whon he had by divers arguments prooved

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unto witnesses, hereunto appointed, he was carried up into heaven to the right hand of his Father, from whence we looke that he should come to judge the quick and the dead. In the meane time let us acknowledge that he is nevertheless present with his Church, that he doth renew, and sanctifie it, and as his onely beloved Spouse, beautifie it with all sorts of ornaments of vertues: and in these things we doe nothing varie from the Fathers, nor from the common content of Christians: we thinke it sufficient, after this sort to testifie our faith.

THE SEVENTH SECTION. OF THE LAW AND THE GOSPEL.

The latter Confession of HELVETIA.

Of the Law of God.

CHAP. 12.

WE teach, that the will of God is set downe unto us in the Law of God, to wit, what he would have us to doe, or not to doe, what is good and just, or what is evill and unjust. We therefore confesse that *the Law is good and holy*, and that this Law is by the finger of God either *either written in the hearts of men*, and so is called the law of nature, or ingraven in the two Tables of stone, and more largely expounded in the bookes of *Moses*. For plainnes sake, we divide it unto the moral law, which is contained in the commandements or the two tables expounded in the bookes of *Moses*, and into the ceremoniall, which doth appoint ceremonies and the worship of God, and into the judiciall law, which is occupied about politicall and domesticall affaires. Exod 20. Deut. 5.

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We beleeve that the * whole will of God and all neceſſarie precepts for every part of this life is fully delivered in this law. For otherwiſe the Lord would not have forbidden, *That any thing ſhould be either added or taken away from this law.* Neither would he have commanded us to goe ſtraight forward in this, and *Not to decline out of the way either to the right hand or to the left.*

* Looke the 1. Obſervat. upon this confeſſion.

Deut. 4. & 12.

We teach that this law was not given to men that we ſhould be juſtified by keeping it, but that by the knowledge thereof we might rather acknowledge our infirmitie, ſinne, and condemnation, and ſo diſpairing of our owne ſtrength might turne unto Chriſt by faith. For the Apoſtle ſaith plainely, *The law worketh wrath*, and, *by the law cometh knowledge of ſinne.* And, *If there had beene a law given, which could have iuſtified and given us life, ſurely righteouſneſſe ſhould have beene by the law. But the ſpirit* (to wit of the law) *hath concluded all under ſinne, that the promiſe by the faith of Jeſus Chriſt ſhould be given to them which beleeve. Therefore the law was our Schoolemaſter to Chriſt, that we might bee iuſtified by faith.* For neither could there ever, neither at this day can * any fleſh ſatisfie the law of God, and fulfill it, by reaſon of the weakeneſſe in our fleſh, which remaineth and ſticketh faſt in us, even to our laſt breath. For the Apoſtle ſaith againe, *That which the law could not perform, in as much as it was weake through the fleſh, that did God perform, ſending his owne Sonne in ſimilitude of fleſh, ſubiect to ſinne.* Therefore Chriſt is the perfiter of the law, and our fulfilling of it, who as he tooke away the curſe of the law, when he was made a curſe for us, ſo doth he communicate unto us by faith his fulfilling thereof, and his righteouſneſſe and obedience is imputed unto us. The law of God therefore is * thus farre abrogated, as that it doth not henceforth condemne us, neither worke wrath in us. *For we are under grace, and not under the law.* Moreover Chriſt did fulfill all the figures of the law. Wherefore the ſhadow ceaſed, when the body came: ſo that in Chriſt we have now all truth and fulneſſe. Yet we doe not therefore diſdaine or reject the law. We remember the words of the Lord, ſaying, *I came not to deſtroy the Law and the Prophets, but to fulfill them.* We know that * in the law are deſcribed unto us the kinds of vertues and vices. We know that the Scripture of the law *, if it be expounded by the Goſpel, is very profitable to the Church, and that therefore the reading of it is not to be baniſhed out of the Church. For although the countenance of *Moſes* was covered with

Rom. 3. 4. Gal. 3.

* Looke the ſecond obſervat. upon this confeſſion.

Rom. 8.

Gal. 3.

* Looke the 3. Obſervation on this Confeſſion.

* Looke the 4. Obſervat.

* Looke the 5. Obſervat.

with a vaile, yet the Apoſtle affirmeth, that *the vaile is taken away and aboliſhed by Chriſt.* We condemne all things which the old or new heretikes have taught againſt the law of God.

Of the Goſpel of Jeſus Chriſt, and alſo of promiſes: of the ſpirit and of the letter.

Chap. 13.

THe Goſpel indeed is oppoſed to the law: for the law worketh wrath, and doth denounce a curſe: but the Goſpel doth preach grace and a bleſſing, *Iohn* ſaith alſo, *The law was given by Moſes, but grace and truth came by Ieſus Chriſt.* Yet notwithſtanding it is moſt certaine, that they which were before the law, and under the law, were not altogether deſtitute of the Goſpel: For they had notable Evangelicall promiſes, ſuch as theſe are: *The ſeede of the woman ſhall bruiſe the Serpents head. In thy ſeede ſhall all the nations of the earth be bleſſed. The ſcepter ſhall not be taken from Iuda, untill Silo come. The Lord ſhall raiſe up a Prophet from among ſt his owne brethren, &c.* And we doe acknowledge that the fathers had two kinde of promiſes revealed unto them, even as we have. For ſome of them were of preſent and tranſitorie things, ſuch as were the promiſes of the land of Canaan, and of victories, and ſuch as are now a dayes, concerning our daily bread. Otherſome there were then, and alſo are now, of heavenly and everlaſting things, as of Gods favour, remiſſion of ſinnes, and life everlaſting, through faith in Ieſus Chriſt. Now the fathers had not onely outward or earthly, but ſpirituall and heavenly promiſes in Chriſt. For the Apoſtle *Peter* ſaith, that *the Prophets which propheſied of the grace that ſhould come to us, have ſearched and inquired of this ſalvation.* Whereupon the Apoſtle *Paul* alſo ſaith, that *the Goſpel of God was promiſed before by the Prophets of God in the holy Scriptures.* Hereby then it appeareth evidently, that the fathers were not altogether deſtitute of all the Goſpel.

Iohn 1.

Gen. 3. Gen. 22. Gen. 49. Deut. 18. Acts. 3.

And although after this manner our fathers had the Goſpel in the writings of the Prophets, by which they attained ſalvation in Chriſt through faith, yet the Goſpel is properly called that glad and happie tidings, wherein firſt by *Iohn* Baptiſt, then by Chriſt the Lord himſelfe, and afterward by the Apoſtles and their ſucceſſours, is preached to us in the world, that God hath now performed

formed that, which he promiſed from the beginning of the world, and hath ſent, yea and given unto us, his onely Sonne, and in him reconciliation with the Father, remiſſion of ſinnes, all fulneſſe, and everlaſting life. The hiſtory therefore ſet downe by the foure Evangeliſts, declaring how theſe things were done or fulfilled of Chriſt, and what he taught and did, and that they which beleeved in him had all fulneſſe, this, I ſay, is truely called the Goſpel. The preaching alſo and Scripture of the Apoſtles, in which they expound unto us how the Sonne was given us of the Father, and in him all things pertaining to life and ſalvation, is truely called the doctrine of the Goſpel, ſo as even at this day it looſeth not that worthy name, if it be ſincere.

The ſame preaching of the Goſpel is by the Apoſtle tearmed *the ſpirit*, and the *miniſterie of the ſpirit*, becauſe it is living, and working through faith in the eares, yea in the hearts of the faithfull thorough the illumination of the holy Spirit. For the *letter*, which is oppoſed unto the ſpirit, doth indeed ſignifie every outward thing, but more ſpecially the doctrine of the Law, which without the ſpirit and faith worketh wrath, and ſtirreth up ſinne in the mindes of them, that doe not truely beleeve. For which cauſe it is called by the Apoſtle, *the miniſtery of death*: for hitherto pertaineth that ſaying of the Apoſtle, *The letter killeth, but the ſpirit giveth life.* The falſe Apoſtles preached the Goſpel, corrupted by mingling of the law therewith, as though Chriſt could not ſave without the law. Such alſo were the *Hebionites* ſaid to be, which came of *Hebion* the heretike: and the Nazarites, which before time were called Myneans. All which we doe condemne, ſincerely preaching the word, and teaching, that the beleevers are juſtified by the ſpirit onely, and not by the law. But of this matter there ſhall follow a more large diſcourſe in the title of juſtification.

2 Cor. 3.

And although the doctrine of the Goſpel compared with the Phariſees doctrine of the law might ſeeme (when it was firſt preached by Chriſt) to be a new doctrine, the which thing alſo *Ieremy* propheſied of the New Teſtament, yet indeed it not onely was, and as yet is (though the Papiſts call it new, in regard of Popiſh doctrine, which hath of long time beene received) an ancient doctrine, but alſo the moſt ancient in the world. For God from all eternitie fore-ordained to ſave the world by Chriſt: and this his predeſtination and eternall counſell hath he opened to the

2 Tim. 1.

world

world by the Goſpel. Whereby it appeareth that the Evangelicall doctrine and religion was the moſt ancient of all that ever were, are, or ever ſhall be: Wherefore we ſay that all they erre foully, and ſpeake things unworthy the eternall counſell of God, who tearme the Evangelicall doctrine and religion, a new ſtart up faith ſcarce thirty yeeres old: to whom that ſaying of *Iſaiah* doth very well agree. *Woe unto them that ſpeake good of evill, and evill of good, which put darkeneſſe for light, and light for darkeneſſe, that put bitter for ſweet, and ſweete for ſoure.*

Out of the former Confeſſion of HELVETIA.

THerefore in the whole Evangelicall doctrine, this ought firſt and chiefly to be urged, that we are ſaved by the onely mercy and grace of God, and by Chriſt his merits: whereof that men may know how much they ſtand in need, their ſinnes muſt be verie cleerely laid open unto them, by the law, and by Chriſt his death.

Out of the Confeſſion of BOHEMIA.

Of the word of God, or the holy Goſpel.

CHAP. 10.

AND ſeeing that the adminiſtration of the New Teſtament, and alſo the Word and Sacraments are lawfully committed to the Miniſters of the Church, and *their lips ought to preſerve knowlege, that the law might be ſaught at their mouth*, therefore in this Chapter it is further taught, what the word of God, and the holy Goſpel is. Now the Preaching of the word of God and of the Goſpel, is the true miniſtery of grace, inſtituted and commanded of Chriſt our Lord, wherein the full and perfect will of God, touching eternall reconciliation, neceſſarie to ſalvation, and made manifeſt in the holy Scripture, is declared and preached unto all people. This doctrine did Chriſt give in charge unto his diſciples in the words of this ſentence. *Goe ye into all the world, and preach the Goſpel to every creature.* This doctrine doth *Peter* proteſſe before *Cornelius*, when he ſaith, *He commanded us to preach unto the people, and to teſtifie that this is he, that is ordained of God to be the Iudge of the quicke and the dead. To him alſo give*

1 Cor. 4. 2 Cor. 3. Malac. 2. Mark. 16. Acts 10.

all

all the Prophets witnesse, that through his name, all that beleeve in him, shall receive remission of sinnes.

This ministery is more honourable, greater, and more necessarie to salvation, then are the sacraments: the which is proved by
1 Cor. 1. that sentence of the most excellent Apostle Saint *Paul, For Christ sent me not to Baptize* (that is, not chiefly to doe this) *but to preach the Gospel.* For onely through the pure Gospel, and the preaching thereof, is faith sowed inwardly in the heart by the holy Ghost, and from thence also must we conceive and seeke the true meaning of God and Christ, touching all things necessary to salvation, and also touching the sacraments themselves. Amongst those, who by reason of their age are able to use their understanding, it is of necessitie, that the preaching of the Gospel goe before the receiving of the Sacraments. Whereof we may see an evident
Acts 2. proofe in those three thousand which were converted by *Peter:*
Acts 8. also in *Cornelius*, and in the Chamberlaine we may see, that, according to the example of *Philip*, the question is thus to be made, *Doest thou beleeve with all thy heart?* Then it may be that thou who hast true faith grafted in thy heart mayest receive profit, by the participation of the Sacraments. For without the hearing of
Rom 1. the word of God, *which is the saving power of God*, no man shall wittingly attaine unto faith and salvation, according to that saying
Rom. 10. of *Paul, Therefore faith cometh by hearing, and hearing by the word of God.* And againe, *How shall they beleeve in him, of whom they have not heard?* Therefore herein our Preachers endevour themselves most earnestly, that in our Ecclesiasticall meetings they may propound unto the people the sincere word of God, without all mixture or inventions of men. For which cause also they doe, by an ancient custome, recite in the mother and vulgar tongue, which may be understood of all, not onely those Chapters which are appointed to be read out of the Gospel at certaine times, but also all other parts of holy Scripture, and do exhort the people with an earnest desire to heare the word of God, and to frequent those Ecclesiasticall meetings, that by the diligent teaching of the Gospel, and by often repeating it in their Sermons, they may first teach the people repentance and faith, and then the use and administration of the Sacraments, and by this meanes prepare them to the right receiving of the Sacraments: and afterwards also, both whilest the Sacraments be administred, and after they be administred, they doe conveniently instruct them in all those things

which

which the Lord commanded, and chiefly in thoſe things which do appertaine to the leading of an honeſt life, and ſuch a one, as beſeemeth a Chriſtian profeſſion, as Chriſt ſaith, *Teach them to keep all things which I have commanded you.* Matth 28.

In this place alſo is taught very diligently, and as the matter requireth, touching the difference, which is to be obſerved betwixt the word, or doctrine, and worke of the law, and betwixt the word and force of the holy Goſpel. The word or miniſterie of the law and of the old Teſtament, is the word of death, feare, and of the letter, alſo the word of wrath and the word of malediction: but the word of the New Teſtament, that is, of the holy Goſpel, is the miniſterie of faith, and the ſpirit of clearenesſe, or glory through our Lord Ieſus Chriſt, the word of grace, of the new covenant, the word of comfort, and the meſſenger of peace. Of them both the Apoſtle writeth thus, *The letter killeth, but the ſpirit quickneth.* And Chriſt ſaith, *The words which I ſpeake, are ſpirit and life.* *Iſo there is mention made of the uſe of the morall law, in the fourth Chapter of this Confeſſion (beginning with theſe words* This doctrine of the true knowledge of ſinne, &c) *as is to be ſeene before in the fourth Section, whereunto all that Chapter appertaineth.* 2 Cor. 3. Iohn 6.

Out of the FRENCH *Confeſſion.*

WE beleeve that all the figures of the law are taken away by the coming of Chriſt, howbeit we are aſſured that the truth and ſubſtance of them doth abide in him, in whom they are all fulfilled. Yet we muſt uſe the doctrine of the law, and the Frophets, both to frame our life aright, and alſo that we may ſo much the more be confirmed in the promiſes of the Goſpel.

Out of the Confeſſion of BELGIA.

WE beleeve that all the ceremonies, figures, and ſhadowes of the law, have ceaſed at the coming of Chriſt, ſo that now even the uſe of them ought to be taken away and aboliſhed among Chriſtians. Yet in the meane time, the truth and ſubſtance of them doth remaine to us in Chriſt, in whom they are all fulfilled. And therefore we doe ſtill uſe the teſtimonies of the Law and the Prophets, to confirme our ſelves in the doctrine of the

the Gospel, and to leade an honest life, unto Gods glory, according to his will.

THE CONFESSION OF AVSPVRGE *doth by the way mention the doctrine of the Gospel, and of the end thereof, in the fourth and fifth Articles, which we have placed in the ninth Section, wherein iustification, and remission of sinnes by faith in Christ, is handled.*

Out of the Confession of SAXONY.

AND that the benefits of this Mediatour might be knowne unto mankinde, and applied unto us, there was a promise given straight in the beginning after the fall of our first parents, and afterwards often times repeated, and by voyce of the Prophets declared; but most cleerely was it recited by the very Son, and afterwards by the Apostles: And there was a ministery instituted to teach, and to spread abroad that promise, also there was a Church made, and often renued by the same very voyce, touching the Sonne of God our attonement. By this Ministery the Sonne of God alwaies was, is, and shall be effectuall in the beleevers, as it is said, *Rom.* 1. *The Gospel is the power of God unto salvation to every one that beleeveth.* And he doth renue this ministerie, when he saith, *As my Father sent me, so doe I send you also. Goe and preach repentance and remission of sinnes in my name.* He will that sinne should be reproved in all mankinde, as he saith, *The spirit shall reprove the world of sinne, because they beleeve not in me.* And *Rom.* 1. *The wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men.* God will have his wrath to be acknowledged against all sinne, and chiefly against the contempt of the Sonne, as he saith in the *Psalme, Kisse the Sonne, lest he be angrie, and so ye perish from the way, &c.* He will have us truely to be put in great feare, by the knowledge of our darkenesse, of our horrible wickednesse, and our stubbornesse. And truely God himselfe doth amaze our hearts with the sense of his anger, as *Ezekiah* saith, *Like a Lion he brake all my bones.* And to this judgement he doth not onely use the voyce of the ministery of the Law and of the Gospel, but also all calamities be as it were the voyce of the law, admonishing us of the wrath of God, and calling us to repentance. Now when the minde is terrified by this voyce

that

that reproveth ſinnes, then let it heare the peculiar promiſe of the Goſpel, touching the Sonne of God, and let him be aſſured that his ſinnes are freely remitted for the Sonne of God his ſake, our Lord Ieſus Chriſt, who is our attonement, and that of mercy, not for any contrition or love of ours.

Out of the Confeſsion of WIRTEMBERGE.

Of the Law.

CHAP. 6.

WE acknowledge that the Law of God (whereof the Tenne Commandements are an abridgement) doth command the beſt, the moſt juſt, and moſt perfect workes, and that man is not onely bound to obey the morall precepts of the Law, but alſo if he ſhould doe the workes of the Tenne Commandements, in ſuch perfection and integritie as the Law requireth, that he ſhould indeed be counted juſt before God for his workes, and ſhould obtaine eternall ſalvation by his merits. But whereas ſome men doe thinke, that man can come to that ſtate in this life, as to be able by his workes not onely to fulfill the tenne Commandements, but alſo to do more and greater works, then are commanded in the law, which they call the workes of ſuper-errogation, it is contrary to the doctrine of the Prophets and Apoſtles, and it is repugnant to the judgement of the true Catholike Church. For the law was not given to this end, to ſignifie, that man might perfectly fulfill the Commandements thereof in this life, but to ſhew to man his imperfection, and to teſtifie of the unrighteouſneſſe of man, and of the wrath of God againſt all men, and to ſtirre them up to ſeeke remiſſion of their ſinnes, righteouſneſſe, and ſalvation by faith in the onely Sonne of God, our Lord Ieſus Chriſt, *Rom.* 3. *By the law cometh the knowledge of ſinne.* And *Rom.* 7. *The law is ſpirituall, but I am carnall, ſold under ſin.* And *Rom.* 8. *The wiſedome of the fleſh is enmitie againſt God. For it is not ſubiect to the law of God, neither indeed can be,* And *Gal.* 3. *Curſed is every man, that continueth not in all things which are written in the booke of the law, to doe them.* *Auguſtine* ſaith, *This first commandement of iuſtice, wherein We are commanded to love the Lord with all our heart, with all our ſoule, and with all our mind, whereupon followeth that other commandement, of loving our neighbour,* *De Spiritu & litera. cap.* 36.

bour, we ſhall fulfill in that life, where we ſhall ſee him face to face. But therefore it is even now alſo commanded unto us, that we might be admoniſhed, what it behoveth us to require by faith, whither to ſend our hope before hand, and by forgetting thoſe things which are behinde, what fore things we ſhould ſtretch our ſelves unto. And hereby, ſo farre as I can iudge, he hath profited much in this life, in that righteouſneſſe which is to be perfited, who by profiting doth know, how farre he is from the perfection of righteouſneſſe. And againe, *Charitie is a vertue, whereby that is loved which is to be beloved. This is in ſome greater, in others leſſer, and in ſome none at all. But the moſt abſolute love, which now cannot be increaſed, ſo long as a man liveth here, is not to be found in any man. For ſo long as it may be increaſed, that which is leſſe then it ought to be, cometh of our corruption: by reaſon of which corruption there is not a iuſt man in the earth, that doth good and ſinneth not: by reaſon of which corruption no fleſh living ſhall be iuſtified in the ſight of God: for which corruptions ſake, If we ſay that we have no ſinne, we deceive our ſelves, and the truth is not in us: for the which alſo, though we profit never ſo much, yet it is neceſſary for us to ſay, Forgive us our debts, although all our words, deeds, and thoughts are already forgiven us in baptiſme.* And againe, *All the Commandements of God are counted as done, when as whatſoever is not done, is notwithſtanding pardoned.* And *Ierome* ſaith, *This is onely perfection unto men, if they know that they are perfect. This is the true wiſedome of man, to know that he is imperfect, and (that I may ſo ſpeake) the perfection of all iuſt men in the fleſh, is imperfect.*

Auguſt Ieronim. Epiſt. 29.

Lib. 1. Retract. cap. 19.

Of the Goſpel of Chriſt.

Chap. 8.

ALthough many precepts of the law of God be conteined in the writings of the Evangeliſts and Apoſtles, and Chriſt himſelfe doth teach, that *we muſt not render evill for evill, nor look upon a woman wantonly*, and ſuch like: yet we muſt not thinke that the Goſpel of Chriſt is a new law: whereby, as the fathers in times paſt were ſaved under the Old Teſtament by the old law, ſo men now under the New Teſtament ſhould be ſaved by a new law. For except a man take the name of the law generally for doctrine, as the Prophets now and then doe uſe the name of the law, certainly the Goſpel of Chriſt, is not properly a law, as

Paul

Paul doth commonly use the name of the law, but it is a good and joyfull message, touching the Sonne of God, our Lord Iesus Christ, that he onely is the purger of our sinnes, the appeaser of the wrath of God, and our Redeemer and Saviour.

Neither are the commandements of the law, which are contained in the Apostles writings, any new law, but they are an interpretation of the old law, according to the judgement of the holy Ghost, which also were to be seene before, and that not obscurely, in the writings of the Prophets. But they are repeated in the preaching of the Gospel of Christ, that the severitie of the law of God, and the corruption of our nature being declared, we might be stirred up to seeke and embrace Christ revealed in his Gospel, and that we may know after what rule we are to frame our life through faith in Christ. Wherefore if we will speak properly of the law of God, and Gospel of Christ, as of Christ we are not to make a new lawgiver, seeing that he neither hath made a new law, nor instituted a new politike kingdome in this earth, so must we not make a new law of the Gospel, which by more hard and severe commandements doth bring eternall salvation to the doers thereof. But we thinke it to be most certaine, that the naturall or morall law of the old and new Testament is one and the same, and that neither the men which lived under the old Testament, nor those which lived under the new Testament, doe obtaine eternall salvation, for the merit of the workes of the law, but onely for the merit of our Lord Iesus Christ, through faith. Christ out of *Isaiah* doth recite his office, for the which he was sent into the earth: *The Spirit of the Lord,* saith he, *is upon me, because he hath annointed me: he hath sent me to preach the Gospel to the poore, &c.* Here Christ teacheth that his proper office is, not to make a new law, which should terrifie and kill miserable sinners, but to preach the Gospel, which might comfort and quicken sinners. *Gal.* 4. *When the fulnesse of time was come, God sent his Son made of a woman, and made under the law, that he might redeeme them which were under the law, and that we by adoption might receive the right of sonnes.* And *Acts* 15. it is said, *Why tempt yee God, to lay an yoke on the Disciples neckes, which neither our fathers, nor we, were able to beare? but we beleeve through the grace of our Lord Iesus Christ to be saved, even as they, &c.* And *Augustine* saith, That people which received the old Testament, was held under certaine shadowes and figures of things before the

Luke 4.

Contra Adimantum Manichæi discipulum cap.

coming of the Lord, according to the wonderfull and moſt orderly diviſion of times. Yet therein was ſo great preaching and foretelling of the new Teſtament, that in the Evangelicall and Apoſtolike diſcipline (though it be painefull and divine) no commandements or promiſes can be found, which are wanting even in thoſe old bookes.

THE EIGHT SECTION.
OF REPENTANCE AND THE CONVERSION OF MAN.

The latter Confeſſion of HELVETIA

CHAP. 14.

THE Goſpel hath the doctrine of repentance joyned with it: for ſo ſaid the Lord in the Goſpel, *In my name muſt repentance and remiſſion of ſinnes be preached among all nations.* By repentance we underſtand the change of the minde in a ſinfull man ſtirred up by the preaching of the Goſpel and by the holy ſpirit, received by a true faith, by which a ſinfull man doth eſſoones acknowledge his naturall corruption and all his ſinnes, ſeeing them convinced by the word of God, and is heartily grieved for them, and doth not onely be waile and freely confeſſe them before God with ſhame, but alſo doth loath and abhorre them with indignation, thinketh ſeriouſly of preſent amendment, and of a continuall care of innocencie and vertues, wherein to exerciſe himſelfe holily all the reſt of his life. And ſurely this is true repentance, namely an unfeigned turning unto God and to all goodneſſe, and a ſerious returne from the devill and from all evill. Now we doe expreſly ſay that this repentance is the meere gift of God, and not

Luke 24.

the

the worke of our owne strength. For the Apostle doth will the faithfull Minister diligently to *Instruct those which withstand the truth, if that at any time the Lord will give them repentance, that they may acknowledge the truth.* Also the sinnefull woman in the Gospel, which washed Christs feet with her teares, and *Peter* which bitterly wept and bewailed his denial of his Master, doe manifestly shew, what minde the penitent man should have, to wit, very earnestly lamenting his sins committed. Moreover the Prodigall sonne, and the Publican in the Gospel that is compared with the Pharisie, doth set forth unto us a most fit patterne of confessing our sinnes to God. The Prodigall sonne said, *Father, I have sinned against heaven, and against thee, I am not worthy to be called thy sonne, make me as one of thy hired servants.* The Publican also not daring to lift up his eyes to heaven, but knocking his brest, he cryed, *God be mercifull unto me a sinner.* And we doubt not but the Lord received them to mercy. For *John* the Apostle saith: *If we confesse our sinnes, he is faithfull and just to forgive us our sinnes, and to purge us from all iniquitie. If we say we have not sinned, we make him a lyar, and his word is not in us.* 2 Tim. 2. 1 Iohn 2.

We beleeve that this sincere confession which is made to God alone, either privately betweene God and the sinner, or openly in the Church, where that generall confession of sinnes is rehearsed, is sufficient, and that it is not necessary for the obteining of remission of sinnes, that any man should confesse his sinnes unto the Priest, whispering them into his eares, that the Priest laying his hands on his head, he might receive absolution, because that we finde no commandement nor example thereof in the holy Scripture. *David* protesteth and saith, *I made my fault knowne to thee, and my unrighteousnesse did I not hide from thee. I said, I will confesse my wickednesse to the Lord against my selfe, and thou hast forgiven the hainousnesse of my sinne.* Yea and the Lord teaching us to pray, and also to confesse our sinnes, said, *So shall you pray, Our Father which art in heaven, forgive us our debts, even as we forgive our debters.* It is requisite therefore that we should confesse our sins unto God, and be reconciled with our neighbour, if we have offended him. And the Apostle *James* speaking generally of confession, saith, *Confesse each of you your sinnes one to another.* If so be that any man being overwhelmed with the burthen of his sins and troublesome temptations will privately aske counsell, instruction, or comfort, either of a Minister of the Church, or of any o- Psal. 32. Matth. 6. Iames 5.

ther brother that is learned in the law of God, we doe not mislike it. Like as also we doe fully allow that generall and publike confession, which is wont to be rehearsed in the Church and in holy meetings (whereof we spake before) being as it is agreeable with the Scripture.

All these things which are spoken of the keies, doe properly pertaine to the 10. Sect.

As concerning the keies of the kingdome of heaven, which the Lord committed to his Apostles, they prate many strange things, and of these keies they make swords, spears, sceptres, and crowns, and full power over mightie kingdomes, yea and over mens souls and bodies. But we judging uprightly according to the word of God, doe say that all Ministers truely called, have and exercise the keies, or the use of them, when as they preach the Gospel, that is to say, when they doe teach, exhort, reprove, and keepe in order the people committed to their charge. For so doe they open the kingdome of God to the obedient, and shut it against the disobedient. These keies did the Lord promise to the Apostles, in the 16. Chapter of *Matthew*, and delivered them in *Iohn* 20. Chapter, *Marke* 16. *Luke* the 24. when as he sent forth his disciples, and commanded them *To preach the Gospel in all the world, and to forgive sinnes*. The Apostle in the Epistle to the *Corinthians*, saith, *That the Lord gave to his Ministers the ministery of reconciliation.* 2. Cor. 5. And what this was, he straight way maketh plaine, and saith, *The word or doctrine of reconciliation*. And yet more plainly, expounding his words he addeth, that the Ministers of Christ, *Do as it were goe an embassage in Christs name, as if God himselfe should by his Ministers exhort the people to be reconciled to God*, to wit, by faithfull obedience. They use the keies therefore, when as they perswade to faith and repentance. Thus doe they reconcile men to God, thus they forgive sinnes, thus doe they open the kingdome of heaven, and bring in the beleevers: much differing herein from those, of whom the Lord spake in the Gospel, *Wo be unto you Lawyers, for ye have taken away the key of knowledge. You have not entred in your selves, and those that would have entered, ye forbad.* Rightly therefore and effectually doe Ministers absolve, when as they preach the Gospel of Christ, and thereby remission of sinnes, which is promised to every one that beleeveth, even as every one is baptized, and doe testifie of it, that it doth particularly appertain to all. Neither doe we imagine that this absolution is made any whit more effectuall, for that which is mumbled into some priests eare, or upon some mans head particularly: yet we judge that men

men muſt be taught diligently, to ſeek remiſſion of ſinnes in the bloud of Chriſt, and that every one is to be put in minde, that forgiveneſſe of ſinnes doth belong unto him. But how diligent and carefull every penitent man ought to be in the endevour of a new life, and in ſlaying the old man, and raiſing up the new man, the examples in the Goſpel doe teach us. For the Lord ſaith to him, whom he had healed of the palſie, *Behold thou art made whole, ſin no more, leſt a worſe thing come unto thee.* Likewiſe to the adulteresſe woman, which was delivered, he ſaid, *goe thy way, and ſinne no more.* By which words he did not meane that any man could be free from ſinne, whiles he lived in this fleſh, but he doth commend unto us diligence and an earneſt care, that we (I ſay) ſhould endevour by all meanes, and beg of God by prayer, that we might not fall againe into ſinne, out of which we are riſen after a manner, and that we may not be overcome of the fleſh the world, or the devill. *Zachens* the Publican, being received into favour by the Lord, he cryeth out in the Goſpel. *Behold Lord, the halfe of my goods I give to the poore, and if I have taken from any man any thing by forged cavillation, I reſtore him foure fold.* After the ſame manner we preach that reſtitution and mercy, yea and giving of almes, are neceſſary for them which doe truely repent. And generally out of the Apoſtles words we exhort men, ſaying, *Let not ſinne reigne in your mortall body, that you ſhould obey it through the luſts thereof. Neither give ye your members as weapons of unrighteouſneſſe to ſin: but give your ſelves unto God, as they that are alive from the dead, and give your members as weapons of righteouſneſſe unto God.*

Iohn 5. Iohn 8. Luke 9. Rom. 6.

Wherefore we condemne all the ungodly ſpeeches of certain, which abuſe the preaching of the Goſpel, and ſay, To returne unto God, is very eaſie, for Chriſt hath purged all our ſinnes. Forgiveneſſe of ſinnes is eaſily obtained: What therefore will it hurt to ſinne? And, we need not take any great care for repentance, &c. Notwithſtanding we alwaies teach, that an entrance unto God is open for all ſinners, and that this God doth forgive all the ſinnes of the faithfull, onely that one ſinne excepted, which is committed againſt the holy Ghoſt. And therefore we condemne the old and new Novatians and Catharines, and eſpecially we condemne the Popes gainfull doctrine of penance, and againſt his Simonie and Simonaical indulgences we uſe that ſentence of *Simon Peter, Thy money periſh with thee, becauſe thou thoughteſt that the gift of God might be bought with money. Thou haſt no part or fellowſhip in this*

Mar. 3. Acts 8.

matter, for thy heart is not upright before God. We also disallow those, that thinke that themselves by their owne satisfactions can make recompence for their sinnes committed. For we teach that Christ alone by his death, and passion, is the satisfaction, propitiation, and purging of all sins. Nevertheless we cease not to urge, as was before said, the mortification of the flesh, and yet we adde further, that it must not be proudly thrust upon God, for a satisfaction for our sins, but must humbly, as it becometh the sonnes of God, be performed, as a new obedience, to shew thankefull mindes for the deliverance and full satisfaction obtained by the death and satisfaction of the Sonne of God.

Isa 53.
1. Cor. 1.

Out of the Confession of BOHEMIA.

CHAP. 5.

NOw that we know what sinne is, in the next place we are taught concerning holy repentance: which doctrine doth bring great comfort to all sinners, and generally, it is very profitable and necessary to salvation, for all men, as well for Christians which begin to learne, as for those which have profited, yea even for sinners that have fallen, yet such which by the grace of God being converted, doe repent. Of this repentance *Iohn* Baptist did preach, and after him Christ, in these words, *Repent, for the kingdome of God is at hand.* Afterward also the Apostles preached therof throughout the whole world, for so it is written, *And thus it behoved, that repentance and remission of sinnes should be preached in his name among all nations.* Now this repentance doth wholly arise out of a true knowlege of sinne, and the wrath of God: And to attaine unto this knowledge, we must use the full and entire helpe of the Ministerie, by preaching to lay open unto us both the doctrine of repentance or the law, touching that righteousnesse which is due unto God, and the sentence of God pronounced against sin, and also of faith in Christ Iesus, and of that holy satisfaction, which he hath made for us, by suffering most grievous torments. This repentance and saving conversion doth our mercifull God, by his peculiar gift, offer and bestow, and he writeth the same in the hearts of the faithfull, even as he saith, *I will give you a new heart, and I will put my spirit in the midst of you, &c. I will cause you to walk in my waies.* Again, *That you may repent of your sins, and of your idolatry.* And again, *When I was converted, I did repent.*

Matth 3.
Mar. 1.
Luke 24.
Ezech. 36.
Heb. 8.
Ezech. 36.
Jerem. 31.

This

This ſaving repentance (which doth differ very much from the repentance of *Eſau* and *Judas*) taketh it true and right beginning from this gift of God, who beſtoweth it, and from the Sermons of the word of God, whereby ſin is reprooved: and it hath this in order firſt, that it is a feare and terrour of the ſecret heart before God, and that by repenting and ſorrowing it doth tremble at this juſt and ſevere judgement and revengement, whereupon ariſeth a heavie, trembling, and unquiet conſcience, a troubled minde, a heart ſo ſorrowfull, carefull, and bruiſed, that a man can have no comfort with himſelfe and of himſelfe, but his ſoule is full of all griefe, ſadneſſe, anguiſh, and terrour, whereby he is much troubled, becauſe of the feare of that burning wrath, which he ſeeth in the ſevere countenance of God. We have an example in *David*, when he ſaith, *There is nothing ſound in my fleſh, becauſe of thine anger, neither is there reſt in my bones, becauſe of my ſinnes.* Pſal. 38. *I am become miſerable, and crooked very ſore: I goe mourning all the day.* Such a terrour and true ſenſe of ſin doth worke in the faithfull an inward change of the minde and the ſoule, and a conſtant deteſting of ſin and the cauſes and occaſions thereof. Hereunto it is ſtreight way added, by diligent teaching of the troubled, terrified, and repentant, that ſuch men ought, in a ſincere affection of the heart, with repentance, and an humble ſubmiſſion of the minde, by their confeſſion and invocation to turne unto the Lord, and by faith in Ieſus Chriſt our Lord to conceive ſure and undoubted truſt in his mercie, to hold faſt the apprehended promiſe, and to relye wholly thereon; and ſeeing they have no righteouſneſſe of themſelves, earneſtly and faithfully to deſire of the Divine grace, that God would have mercie on them, and vouchſafe of his grace to forgive them their ſins, for the Son, and his precious merits ſake, who was made an attonement or reconciliation for ſin, 1 Joh. 2. yea alſo a curſe, that he might make or conſecrate us as holy unto Gal. 3. God. For to ſuch men (that they may be ſtirred up to the greater confidence) that ſure and precious promiſe is propounded, and by preaching ought to be propounded, whereby the Lord doth ſay, *Call upon me in the day of trouble, and I will deliver thee*: and this Pſal. 50. they ought to doe, as often as they have need, and ſo long as they live. Hereof the judgement of S^t. *Auguſtine* is extant, *Lib. 1. de Penitentia. Cap. 1. No man can well meditate of repentance, except he be perſwaded of the mercie of God toward him*, or, as he ſaith, *but he that ſhall hope for indulgence.*

Now

Now all men, which doe truly repent them of their ſins, and in regard thereof are ſorrowfull, and miſlike themſelves, ought to *ceaſe from the committing of evill, and learne to doe that which is good:* for ſo writeth *Eſay* in that place, wherein he exhorteth to repentance. And *Iohn Baptiſt* in the like ſort admoniſhing the people, ſaith, *See that you bring forth, or doe, the fruits worthy of repentance:* which doth chiefly conſiſt *in mortification or putting off the old man, and in putting on the new man, which after God is created in righteouſneſſe, &c.* as the Apoſtolike doctrine doth ſignifie. Moreover, the penitent are taught, * to come to the Phyſicians of their ſouls, and before them to confeſſe their ſins to God, yet no man is commanded or urged to tell and reckon up his ſins, but this thing is therefore uſed, that by this means every one may declare their griefe, wherewith they be troubled, and how much they miſlike themſelves for their ſinnes, and may peculiarly deſire and know that they obtaine of their God counſell and doctrine, how they may hereafter avoyd them, and get inſtruction and comfort for their troubled conſciences, and abſolution by the power of the Keies, and remiſſion of ſins, by the miniſterie of the Goſpel inſtituted of Chriſt: and when theſe things are performed to them of the Miniſters, they ought to receive them at their hands with confidence, as a thing appointed of God, to profit and to doe ſervice unto them for their ſaving health, and without doubting to enjoy the remiſſion of their ſinnes, according to the word of the Lord, *whoſe ſinnes you remit, they are remitted.* And they relying upon this undoubted faith, ought to be certaine and of a reſolute minde, that through the miniſterie of thoſe Keies, concerning the power of Chriſt, and his word, all their ſinnes be forgiven them. And therefore they which by this means and order obtaine a quiet and joyfull conſcience, ought to ſhew themſelves thankfull for this heavenly bountifulneſſe in Chriſt, neither muſt they receive it in vain, or returne againe to their ſins according to that faithfull exhortation of Chriſt, wherein he commandeth us to take heed: *Behold thou art made whole, ſin no more, leſt a worſe thing happen unto thee.* And, *ſee that thou ſinne no more.* Now the foundation, whereon the whole vertue and efficacie of this ſaving repentance doth ſtay it ſelfe, is the merit of the torments of the death, and reſurrection of our Lord and Saviour, whereof he himſelfe ſaith, *Theſe things it behooved Chriſt to ſuffer, and to riſe againe the third day, and that repentance and remiſſion*

Iſa. 1.

Luk. 3.
Coloſſ. 3.
Epheſ. 4.

* Looke the firſt obſervat. upon this confeſſion.

Joh. 20.

Joh. 5.
Joh. 8.

Luk. 24.

of

of sins should be preached in his name to all people. And againe, *Repent, and beleeve the Gospel.* Mark. 1.

Also they teach, that they, whose sin is publike, and therefore a publike offence, ought to give an * externall testimonie of their repentance, when God doth give them the spirit of repentance, and that for this cause, that it may be an argument and testimonie, whereby it may be prooved or made evident, that the sinners which have fallen, and doe repent, doe truely convert themselves: also that it may be a token of their reconciliation with the Church and their neighbour, and an example unto others, which they may feare and reverence. * Looke the second observat. upon this confession. Mark. 5. and 18. 1 Tim. 5.

Last of all, the whole matter is shut up with this or such like clause of admonition, That every one shall be condemned whosoever he be, which in this life doth not repent in the name of our Lord Iesus Christ, according to that sentence pronounced by Christ, *Except ye repent, ye shall all in like sort perish, as they did, who were slaine with the fall of the tower of Silo.*

Hitherto also pertaineth that part of the same confession, which treateth.

Of the time of grace.

CHAP. 20.

FVrthermore among all other things they teach, concerning the time of grace, and the fatherly visitation, that men may learne to consider, that all that time of age, they lead in this life, is given them of God to be a time of grace, in the which they may seeke their Lord and God his grace and mercie, and that they may be loved of him, and by this means obtaine here their salvation in Christ; whereof the Apostle also made mention in his Sermon, which he preached at Athens, saying, *God hath assigned unto men the times, which were ordained before, and the bands of their habitations, that they should seeke the Lord, if so be they might have groped after him, and found him.* And by the Prophet *Esay* the Lord saith, *In an acceptable time have I heard thee, and in the day of salvation have I helped thee. Behold now,* saith Saint *Paul*, *is the acceptable time, now is the day of salvation.* Therefore at all times the people be admonished, that whilest they live on the earth, and are in good health and have in their hands, and doe presently enjoy the time of grace offered by God, they would truely repent, Act. 17. Isa. 49. 2 Cor. 6.

and

and begin the amendment of their life, and reconcile themselves to God: that they would stirre up their conscience by faith in Christ, and quiet it by the ministerie of the Gospel in the Church, and herein confirme themselves, that God is mercifull unto them, and remitteth all their sins for Christ his sake. Therefore when they are confirmed in this grace which is offered them to establish and confirme their calling, and doe faithfully exercise themselves in good works, then at the length they are also in an assured hope to looke for a comfortable end, and they must certainly perswade themselves, that they shall assuredly be carried by the Angels into heaven, and eternall rest, as was the soule of that godly *Lazarus*, that they may be there, where their Lord and redeemer Iesus Christ is, and that afterward in the day of resurrection this soule shall be joyned againe with the body, to take full possession of that joy and eternall glory, which cannot be expressed in words. For *they shall not come into condemnation*, but by making a way through it, they shall passe from death into life.

Luk. 16. Joan. 12. and 14. and 17.

Joan. 5.

The Epistle to the Hebrews to stirre us up to use such exhortations, saith, *Exhort your selves among your selves, exhort ye one another daily, so long as it is said to day. Let no man among you be hardned by the deceit of sin. For we enter into the rest, which have beleeved*, that is, which have obeyed the voice of God, while we had time given us. On the other side we must also hold this most assuredly, that if any man, being polluted with sins, and filthy deeds manifestly contrary to vertue, doe in dying depart out of this world without true repentance and faith, that his soule shall certainly goe into hell, as did the soule of that rich man, who wanted faith, in the bottomlesse pit whereof there is no drop of grace, and that in the day of judgement that most terrible voice of the Son of God sounding in his eares shall be heard, wherein he shall say, *Depart from me ye cursed into everlasting fire, which is prepared for the Devill and his Angels: for they which have done evill, shall come forth to the resurrection of judgement.*

Heb. 4.

Matth. 29. Joh. 5.

Therefore in teaching they doe continually urge this, that no man deferre repentance and turning unto God, till he come to be old, or till he lyeth sicke in his bed, and in the meane time doe boldly practise his wantonnesse in sinnes, and in the desires of the flesh and the world, because it is written, *Doe not say, The abundant mercie of the Lord will purge my sins: for mercie and wrath haste with him, and his indignation shall lye upon the sinners. Make*

no tarrying to turn unto the Lord, & put not off from day to day. For suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance. But that especially is a most dangerous thing, if any man, after he hath received the gift of the grace of God (and that in the testimonie of a good conscience) doth of set purpose, and wantonly sinne, and contemne, and make no account of all those exhortations and allurements, proceeding out of a loving heart, and that to this end, that he may in time think on that which is for his health, and repent, and moreover doth persist in a bold and blind perswasion of the mercie of God, and trusting thereto, doth sinne, and doth confidently abuse it, and goeth forward in that sort without repentance, even unto the last pinch, and then beginneth, being forced thereunto by the terrours of death and the feare of infernall punishments, so late to convert himselfe, and to call for the mercie of the Lord, as when the severe and intollerable anger of the Lord waxeth hot, and punishments rush and breake forth, as doth the great violence of floods, which cannot be resisted Therefore of such a man, (which thing we speake with sorrow) it is hard to beleeve that he can truly repent, and therefore it is to be doubted, lest that be fulfilled in him, which the Lord doth threaten by the Prophet *Micheas*, That instead of grace he shall feele the wrath of God, and that it will come to passe that the wrath of God shall slay him. For in a fearefull speech doth he say thus, *Then shall they cry unto the Lord, but he will not heare them, but he will hide his face from them at that time, because they have continually lived wickedly.* Yea the Lord himselfe saith, *Although they cry in mine eares with a loude voyce, yet will I not heare them, seeing they would not heare my voyce, When as all the day long I spread out my hands unto them,* and gave them large time and space for grace. For the which cause the holy Ghost cryeth out, and saith, *To day if ye will heare his voyce, harden not your hearts, as in the grieving in the day of that tentation in the Wildernesse.* Mich 3. Ezech. 8. Ier. 7. and 11. Isa. 65. and 66. Psal 95. Heb. 3.

Therefore according to all these things, our men doe diligently, and out of the grounds of the Scripture, exhort, that every man doe in time use and follow this faithfull counsell, and necessary doctrine, that so he may turne away the feare of this most heavie danger, yea that he doe not betray the health of his own soule. For undoubtedly this horrible danger is greatly to be feared, lest

what-

whatſoever he be that doth raſhly or ſtubbornly condemne or neglect this time of grace, ſo lovingly granted of the Lord, he doe receive, and that worthily, that reward of eternall puniſhment, which is due thereunto: even as Saint *Ambroſe* alſo, amongſt many other things, which he handleth diverſly to this purpoſe, doth thus write, and in theſe words: *If any man at the very point of death ſhall repent, and be abſolved (ſo this could not be denied unto him) and ſo departing out of this life dieth, I dare not ſay, that he departeth hence in good caſe, I doe not affirme it, neither dare I affirme or promiſe it to any man, becauſe I would deceive no man, ſeeing I have no certaintie of him. Doe I therefore ſay that he ſhall be damned? neither doe I ſay that he ſhall be delivered. For what other thing I ſhould ſay, I know not. Let him be commended to God. Wilt thou then, O brother, be freed from doubting? repent whiles thou art in health. If thou wilt repent, when thou canſt not ſin, thy ſins have left thee, and not thou thy ſins.* Yet that no man may deſpaire, they teach this alſo, that if any man, in the laſt houre of his life, ſhew our ſigns of true repentance, which thing doth fall out very ſeldome (for that is certainly true which is written in the Epiſtle to the Hebrews, *And this will We alſo doe, ſo that God give us leave to doe it*) that ſuch a one is not to be deprived of inſtruction, comfort, abſolution, or remiſſion of ſins. For the time of grace doth laſt ſo long as this life doth laſt: wherefore, ſo long as we live here, it is meet that we ſhould thinke of that Prophetical and Apoſtolicall ſentence, *To day, ſeeing ye have heard his voyce, harden not your hearts.* Now herein doe our men labour, and endeavour themſelves moſt earneſtly, that all men may obey this loving commandement and counſell, and that they ſpeedily repent, before the Sunne be darkened after a ſtrange manner, and the hils be overwhelmed with darkneſſe, and that laying ſinne aſide, they would turne themſelves to God, by flying unto him in true confidence, and with a conſtant invocation, from the bottome of the heart, and that they doe their faithfull indeavour, that they be not repelled from the glory of eternall life, but that they may live with Chriſt and his Church in this life for a time, and in the other life for ever, Amen.

Lib 3. de pœnit qui Auguſtini eſſe putatur.

Heb. 6.

Heb 3.

Our

Out of the Confeſſion of AUSPURGE.

TOuching Repentance they teach, that ſuch as have fallen after Baptiſme may finde remiſſion, at what time they returne againe. And that the Church is bound to give abſolution unto ſuch, as returne by repentance. Now repentance or the converſion of the ungodly ſtandeth properly of theſe two parts. The one is contrition, that is, a terrour ſtricken into the conſcience through the acknowledgement of ſinne, wherein we doe both perceive Gods diſpleaſure, and are grieved that we have ſinned, and doe abhorre and eſchew ſinne, according as *Ioel* preacheth, *Rent your hearts, and not your garments, and turne unto the Lord your God, &c.* The other part is *faith*, which is *begotten in us*, by the Goſpel or by abſolution, and doth beleeve that the ſinnes are undoubtedly forgiven for Chriſt ſake, and doth comfort the conſcience, freeing it from feares. Of which faith ſpake Saint *Paul* when he ſaith, *Being iuſtified by faith we have peace with God.* Afterward there muſt follow the good fruits of repentance, that is, obedience unto God, according to that ſaying, *We are debters not to the fleſh to live after the fleſh. For if ye live after the fleſh, ye ſhall die. But if by the ſpirit ye mortifie the works of the fleſh, ye ſhall live.*

They condemne the Novatians which would not abſolve them which have fallen after Baptiſme returned to repentance. They condemne alſo thoſe that teach not that remiſſion of ſinnes cometh freely by faith for Chriſt ſake, but labour to proove that remiſſion of ſinnes cometh by the worthineſſe of contrition, of charitie, or of ſome other works, and would have mens conſciences in time of repentance to doubt, whether they may obtaine remiſſion, and doe ſay plainly, that this doubting is no ſinne. Likewiſe they condemne thoſe which teach that Canonicall ſatisfactions are neceſſary to redeeme eternall paines or the paines of Purgatory. Though * we are of that minde that the calamities of this life may be aſſwaged by good works, as *Eſay* teacheth Chap. 58. *Breake thy bread unto the hungry, and the Lord ſhall give thee reſt continually.* Beſides they condemne * the Anabaptiſts, who deny that they that are once juſtified can againe loſe the ſpirit of God. Alſo they condemne thoſe that ſtiffely hold, that ſome may attaine to ſuch a perfection in this life, as that they cannot ſinne any more.

* Locke the 3. Obſervat.

* Locke the 4. Obſervat.

This

This eleventh Article we finde in some Editions placed in the twelfth place, and after the first period we finde these words.

Now repentance consisteth properly of these two parts, one is contrition or terrours, stricken into the conscience through the sight of sinne: The other is faith, which is conceived by the Gospel or by absolution, and doth beleeve that for Christ sake the sins be forgiven, and comforteth the conscience, and freeth it from terrours. Then there must follow good works, which are fruits of repentance.

They condemne the Anabaptists, who denie that men once justified can loose the spirit of God, and doe stiffely hold that some men may attaine to such a perfection in this life, that they can sin no more. In like case the Novatians are condemned, which would not absolve such as had fallen after Baptisme, though they returned to repentance. They also that teach that remission of sins is obtained for our owne love or good works, and such as teach that Canonicall satisfactions are necessary to redeeme everlasting or purgatorie paines, are wholly misliked of us.

Concerning confession of sins they teach, that private absolution is to be retained still in Churches, though it be a needlesse thing in confession to make a rehearsall of the sins. For it is an impossible thing to reckon up all a mans offences, according as the Psalmist saith, *Who doth understand his faults, &c.*

This twelfth Article we finde in the place of the eleventh, in some Editions, and it is word for word the same, but that the last words are thus set downe,

Though a reckoning up of all sinnes be not necessary. For it is impossible, as the Psalmist saith, &c.

Art. 3. Of abuses.

Of Confession.

THE Divines and Canonists have cast a great miste of darknesse chiefly upon this point of Christian doctrine touching repentance: as not onely their books doe testifie, but also the consciences of all the godly, which doe confesse that the intricate and endlesse disputations of the Divines, and the infinite traditions

traditions about the matter of repentance, was even a grievous racking of their consciences. For they doe no where teach any certaintie, how remission of sins is obtained. And as for faith, there is no word amongst them. Yea they did vtterly so be ahvay vnin doubt of remission of sins. Afterward they torment mens consciences, with a harsh reckoning up of their faults, and with satisfactions. For what a snare unto a mans conscience was the tradition, which requireth them to reckon up all their sins?

As for satisfactions, they did obscure and darken the benefit of Christ, because that even the learned among them did imagine that eternall death was recompensed by them. But the unlearned were perswaded that forgivenesse of the fault was purchased by such deeds. What that their services for the most part were not commanded of God? as babling of prayers, invocation of Saints, Pilgrimages, and such like stuffe. Thus was the pure doctrine of repentance overwhelmed with an huge heap of unprofitable and evill opinions. And it is manifest that the godly in many ages past have greatly wished that this doctrine had been more purely taught.

Furthermore, it is especially needfull that the doctrine of repentance should be taught in the Church most purely and sincerely. Therefore our Divines have laboured to cleare this point as much as might be. And surely they have so opened and cleared it, that the soundest even amongst our adversaries do confesse, that in this matter they have well deserved of the Church. For we doe simply and plainly without any Sophistry lay forth that, which the Gospel teacheth touching repentance, that men may perceive how they must returne unto Christ, by what means remission of sins is obtained, what worship and what works doe please God. First we teach that Contrition is requisite, that is, the true terrors and sorrows of the minde, which feeleth the wrath of God, is grieved for sin committed, and ceaseth to doe evill. And though these sorrows be requisite, yet must we know that remission of sins is not granted for the worthinesse of contrition, or of these sorrows, but we must joyne faith with them, that is, a trust and confidence of mercie promised for Christs sake, and we hold, that our sins are freely forgiven for Christs sake.

When we once are comforted in these terrours by faith, we do undoubtedly obtaine remission of sins, as we have said before. And this faith our mindes doe conceive by the Gospel, also by the absolution,

solution, which preacheth and applyeth the Gospel unto the distressed consciences. And for this cause doe our Divines teach, * that private Absolution is to be retained in the Church, and they set out the dignitie of it, and the power of the Keyes, with true and very large commendations: namely, because the power of the Keyes doth dispense the Gospel not onely to all in generall, but also to every * one in particular: as Christ saith, *Thou hast won thy brother, &c.* and because we must beleeve the voice of the Gospel, which is dispensed unto us in absolution by the ministery of the Church, no otherwise then a voice sounding from heaven.

* Looke the 5. Observat.

This whole benefit of absolution and of this ministerie hath heretofore been wholly obscured with the false opinions of such, as taught, that absolution was naught worth, without sufficient contrition, and did afterwards will men to misdoubt of absolution, because no man knew whether his contrition were sufficient or not. What else was this but quite to take away from all consciences the comfort of the Gospel, and to remoove out of the Church and cleane to abolish the ministery of the Gospel or the power of the Keyes? Who doth not see that these pernitious errors are worthily reprooved?

Now seeing that confession yeeldeth a place where to bestow absolution in private, and this custome doth uphold the understanding of the power of the Keyes, and remission of sins, among the people; besides, seeing that this conference availeth much for admonishing and instructing of men, therefore we doe duely retaine Confession in our Churches, yet so, as that we teach that reckoning up of the faults is not necessary by Gods Law, and that mens consciences are not to be clogged with it. For there is no commandement in all the Apostles Writings sounding that way. Again, this rehearsing of all ones sins is a thing impossible, according to that in the Psalme, *Who can understand his faults.* And *Jeremie* saith, *The heart of man is corrupt and unsearchable.* But if no sins could be forgiven, but such as are reckoned up, mens consciences could never be at rest, because they neither see, nor can call to minde the greatest number of them. Whereby it may easily be gathered, that the ministerie of absolution and remission of sins doth not depend upon the condition of numbring them up all.

The ancient Writers also doe testifie that this counting of sins, by tale is a thing needlesse. *Chrysostome* on the Epistle to the Hebrews

Hebrews ſaith, *Let us reckon of it, that we have ſins, and let not the tongue alone utter it, but the conſcience within us alſo. And let us not barely ſay we are ſinners, but let us reckon up our ſins particularly, I doe not bid thee to bewray thy ſelfe openly, nor to accuſe thy ſelfe to other, but to follow the ſaying of the Prophet, Lay open thy wayes before the Lord, confeſſe thy ſins before God, utter thy ſins with prayer before the true Iudge, not remembring them with the tongue, but with the conſcience, and then indeed maiſt thou hope to finde mercie.* That Sermon of *Chryſoſtomes*, teacheth not onely what is to be thought of reckoning up of ſinnes, but doth alſo very wiſely joyne contrition and faith together, as they are joyned by us. Firſt, he will have us acknowledge our ſins unfainedly, and abhorre them from our hearts: In the next place he teacheth to adde thereunto prayer and faith, which may aſſure us that we are forgiven. Elſewhere he ſaith, *Acknowledge thy ſins that thou maiſt do them away. If thou art aſhamed to ſhew thy ſins to any man, then utter them every day in thy heart: I ſay not, goe, confeſſe thy ſins to thy fellow ſervant, that may upbraid thee with them, but confeſſe them unto God that is able to cure them.* The Gloſſe upon the Decrees touching Penance, the 5. diſtinct. granteth *that Confeſſion was ordained of the Church, and is not commanded in the Scriptures of the Old and New Teſtament:* of the ſame judgement are many of the Doctors. Wherefore our judgement touching the Doctrine of Confeſſion is neither new nor without reaſon.

Laſtly, there is moſt need of all that the godly ſhould be admoniſhed, touching ſatisfactions. For there was more hurt and danger in them, then in numbring up of ſins, in as much as they darkened the benefit of Chriſt: becauſe that the unlearned thought they did obtaine remiſſion of the guilt of ſinne for their owne works ſake: and beſides mens conſciences were much diſtreſſed if ought were omitted that was injoyned for ſatisfaction. Again, ceremonies and pilgrimages, and ſuch like fruitleſſe works, were thought meet for ſatisfaction, rather then things commanded of God. And forſooth their teachers themſelves dreamed that eternall death was fully redeemed by them. Therefore we thought it needfull that godly mindes ſhould be ſet free from ſuch errors, and we teach that their Canonicall ſatisfactions, which they call works not due, &c. are neither availeable for the remiſſion either of the fault or everlaſting puniſhment, nor yet neceſſary.

It was a custome long since in the Church, that in publike penance such as had fallen and did returne to the Church againe, should not be received without some punishment laid upon them for examples sake: from which custome those satisfactions did spring. But the fathers minded not by such examples to pray the people from sins: they did not account that Ceremonie to be a just recompence for the fault, or for eternall death, or for purgatory pains. These things were afterwards coyned by ignorant and unlearned men. But those ancient customes * were in time worne out of use, and laid aside. As for us, we doe not burthen mens consciences with satisfactions: but this we teach, that the fruits of repentance are necessarie, and that obedience, the feare of God, faith, love, chastitie, and the whole renuing of the spirit ought to increase in us.

* Looke the 6. Observat.

We give men warning * of this also, that sins are oft-soones punished even by temporall punishments in this life, as *David*, *Manasses*, and many others were punished, and we teach that these punishments may be mitigated by good works, and the whole practice of repentance, as *Paul* declareth, *If we would judge our selves we should not be judged of the Lord.* And repentance deserved (that is, obtained) that God should alter his purpose, touching the destruction of Ninive.

* Looke the 7. Observation.

Thus whereas before the disputations were intricate and endlesse, and full of grosse opinions, now that doctrine being purged is delivered to the people so, as it may be understood, and availe much unto godlinesse. We doe still hold and set forth the true parts of Repentance, Contrition, Faith, Absolution, Remission of sinnes, Amendment of the whole life, Mitigation of present punishments: and we are in good hope, that the godly will not onely not reprehend any thing in this place, but also will give them thanks which have purged this point of Christian doctrine, which is requisite and profitable in all Churches to be expounded most plainly and set out most clearely. Christ saith, that *the Angels in heaven doe rejoyce whensoever they see a sinner repent.* And therefore the Churches, and the Angels themselves doe rejoyce at the pure doctrine of repentance thus set down.

Out

Out of the Confeſſion of SAXONIE.

Hitherto pertaine the firſt two laſt clauſes of the third Article.

Of the remiſſion of ſinnes, &c. *Which are thus ſet downe.*

IT is moſt certaine, that the preaching of Repentance doth pertaine to all men, and accuſe all men. So alſo the promiſe is generall, and offereth remiſſion of ſins to all, according to thoſe generall ſpeeches, Matth. 11. *Come unto me all ye that labour, and are heavie loaden, and I will refreſh you.* Alſo, Ioh. 3. *That every one which beleeveth in him ſhould not periſh.* Rom. 10. *Every one that beleeveth in him, ſhall not be confounded.* Againe, *He that is Lord over all, is rich unto all, that call on him.* Rom. 11. *The Lord hath ſhut up all under diſobedience, that he might have mercie on all,* Let every one compriſe himſelfe in this generall promiſe, and not give himſelfe to diſtruſt, but let them ſtrive, that they may aſſent to the word of God, and obey the holy Ghoſt, and deſire that they may be helped, as it is ſaid, Luk. 11. *How much more will he give the holy Ghoſt to them that aske it?*

Of Repentance. Artic. 16.

BY the mercie of God this part of Doctrine ſpecially is declared in our Churches with great perſpicuitie, whereas the Sententiaries have wrapped it in moſt intricate Labyrinthes. Firſt, we doe openly condemne the Catharans, and the Novatians, who feigned that neither the elect could fall into ſins againſt their conſcience, neither that they who had fallen after their amendment were to be received againe, and our confutations of theſe furies are extant. Neither doe we goe about to make brawlings about the word *Repentance:* if any man like it better, let him uſe the word *Converſion,* which word the Prophets alſo have often uſed. Moreover, we doe willingly retaine the word *Contrition,* and we ſay that the firſt part of Repentance or Converſion is Contrition, which is, truely to tremble through the knowledge of the wrath of God againſt ſins, and to be ſorry that we have offended God: and we ſay, that there muſt needs be ſome ſuch great feare and griefs in thoſe that are converted, and that they doe not repent, which remaine ſecure and without griefe, as it is ſaid, 2 *Cor.* 7. *Ye ſorrowed to repentance:* And, *Ezech.* 20. *And ye ſhall miſlike your*

ſelves in your own ſight, and acknowledge your ſelves to be worthy of puniſhment and deſtruction. And theſe true griefes are a feeling of the wrath of God, as is declared more at large in another place. But here we reproove our adverſaries, who feigne that Contrition doth deſerve Remiſſion of ſinnes, and that Contrition muſt be ſufficient. In either errour there be great myſts. For remiſſion is given freely for the Mediatours ſake, and what contrition can be ſufficient? Yea rather the more the ſorrow increaſeth without aſſurance of mercie, ſo much the more mens hearts doe flie from God, and no creature is able to ſuſtaine the greatneſſe of this ſorrow, whereof *Eſay* ſpeaketh, Chap. 38. *He hath all my bones, like a Lion.* But thoſe idle dreames of the Writers doe declare, that they lead a careleſſe life, and that they are unskilfull in the Goſpel. Now theſe true ſorrows doe ariſe, when the ſinne of the contempt of the Son of God (as is declared in the Goſpel) is reprooved *The ſpirit ſhall reproove the world of ſin, becauſe they beleeve not in me. Ioh. 16.* And by the voice of the Morall law other ſins are reprooved, as *Paul* ſaith, *Rom. 3. By the law came the knowledge of ſin.*

As touching private confeſſion, to be made unto the Paſtours, we affirme, that the ceremonie of * private abſolution is to be retained in the Church, and we doe conſtantly retaine it for many weightie cauſes: yet withall we doe teach, that men muſt neither command, nor require the recitall of offences in that private talke, becauſe that recitall of offences is neither commanded of God, nor a thing poſſible, and it maketh godly mindes to doubt, and it maketh faith faint.

* Looke the firſt obſervat. upon this confeſſion.

And this we doe much more reprehend, that in the doctrine of Repentance or Converſion, our adverſaries doe no where make mention of juſtifying faith, (whereof we have ſpoken before) by which alone Remiſſion of ſins is truely received, the heart is lifted up even when it hath a feeling of the wrath of God, and we are freed from the ſorrows of hell, as it is written. *Rom. 5. Being juſtified by faith, we have peace.* Without this faith ſorrows are no better then the repentance of *Saul, Iudas, Oreſtes*, and ſuch like, as are mentioned in Tragedies. Neither doe our adverſaries teach the Goſpel, but the Law, and humane traditions, either omitting this faith, or elſe fighting againſt it. But ſeeing that in a true Converſion there muſt be theſe changes, a mortification, and a quickning, as it is ſaid, *Rom. 6.* and in divers other places, for doctrines

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ſake we doe doe divide converſion or repentance into three parts into contrition, faith, and new obedience: theſe things doth true converſion comprehend, as the voice of God, and the true experience of the Church doe declare. Yet doe we not make contention either about the manner of ſpeaking, or about the number of the parts, but we wiſh that all men may ſee thoſe things which are neceſſary. And it is moſt neceſſary for the Church, that there ſhould be a true, plaine, and moſt cleare doctrine, touching the whole converſion, which alſo is very often repeated in thoſe Sermons, which are ſet down in the Scriptures, and that with great perſpicuitie, and without any intricate labyrinthes, as the *Baptiſt* and Chriſt ſay, *Matth.* 3. *Repent, and beleeve the Goſpel.* Againe, *Repent: Behold the Lambe of God, that taketh away the ſinnes of the world.* And *Paul* ſaith, *Rom.* 3. *All men are deprived of the glory of God.* Here he ſpeaketh of contrition, afterward of remiſſion: *But we are iuſtified freely by his grace, through redemption that is in Chriſt Ieſus by faith.* Therefore it is neceſſary, that in the doctrine of converſion or repentance there ſhould mention be made of faith. Neither is it ſufficient that our adverſaries ſay, that they alſo doe ſpeake of faith, and that faith doth goe before repentance. For they ſpeake of the doctrine of knowledge, I beleeve the forgivenеſſe of ſinnes, to wit, that they be forgiven to others, even as the devils doe know the Creed: but the Goſpel doth require this true faith, which is an aſſurance of the mercie of God, promiſed for the Sonne of God his ſake, and reſting in the Sonne of God, which ſaith, I beleeve that remiſſion of ſins is given unto me alſo, and that freely, not for any Contrition, not for any my merits, but for the Sonne of God, who by the infinite goodneſſe and wiſdome of the Godhead is appointed a Mediatour and Redeemer. I know that the commandement of God is immutable, ſo that every one may determine in theſe griefes, that he is aſſuredly received into favour for Chriſt his ſake. This is the proper voice of the Goſpel: this Decree is brought by the Son out of the boſome of the eternall Father, and is ſealed up by his blood and reſurrection. Not to aſſent to this Will and Decree, is to contemne the Son of God: and concerning this ſinne, *Iohn* ſaith, *cap.* 3. *He that beleeveth not the Sonne, the wrath of God abideth on him.* But he that beleeveth that his ſins be forgiven for this Mediatours ſake, he doth now certainly receive remiſſion of his ſins for Chriſt his ſake, which is effectuall in him, and quickneth

and ſanctifieth him by his holy Spirit: and being now reconciled, he is undoubtedly accounted juſt, for the Mediatours ſake, and is heire of eternall life. Either to omit, or to corrupt, or to diſlike this neceſſary comfort, touching converſion, is as much as manifeſtly to extinguiſh the goſpel. As touching this faith, abſolution ought both to admoniſh us, and alſo to confirme it, as *David* was confirmed, when he heard this abſolution, 2 *Reg.* 12. *The Lord hath taken away thy ſinne.* So know thou that the voyce of the Goſpel doth declare remiſſion unto thee alſo, the which remiſſion is namely propounded to thee in abſolution. Doe not thou feigne, that the Goſpel doth nothing at all pertaine to thee, but know that it was therefore publiſhed, that by this meanes men imbracing the Goſpel might be ſaved, and that it is the eternall and immutable commandement of God, that thou ſhouldeſt beleeve it. He that doth not by this faith imbrace the Goſpel, but is ſtil doubting, he doth in vaine heare the abſolution. When as by this comfort the hearts are quickned, and are now made the dwelling places of God. Then is it neceſſary that they ſhould now begin a new obedience, as is ſaid before. But to returne to wicked deeds, is to ſhake off God, and again to loſe that righteouſneſſe and life, as *Iohn* ſaith, 1 *Ioh.* 3. *He that doth righteouſneſſe, is righteous, he that committeth ſinne, is of the devill.* But we have before rehearſed the ſumme of the doctrine of new obedience.

Of Satisfaction. Artic. 17.

NOw what a confuſion there is in their doctrine of *Satisfactions*, which they tearme *Workes not due*, injoyned by the Church, it were long to rehearſe, and few before theſe times have underſtood it: but we doubt not but that this whole part alſo is truely and cleerely expounded in our Churches. It was a cuſtome among our firſt fathers, that they which defiled themſelves with murther, Idols, or filthy luſtes, ſhould be barred their company, and chiefly from their ſacrifices. This cuſtome both the Synagogue retained, and other nations alſo, which were not altogether ſavage, in *Aſia* and in *Greece*. In the meane time they which were defiled, wandred up and downe, being branded with the markes of their guiltineſſe, as *Oreſtes*, *Adraſtus*, and many others. This cuſtome in the beginning did the Church alſo keepe. Thoſe that were defiled, it ſevered from the mutuall ſociety, afterward it did not ſuddenly receive thoſe again that did repent, that it might

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be knowne that they did unfainedly aske pardon, and for examples it might profit others, but for certaine dues absolution was deferred, that they might be seene to aske pardon publikely. So was that incestuous Corinthian debarred, and afterward received againe, not without deliberation, 1 *Cor.* 5. This whole custome was appointed * for examples sake, and is politicall, nothing at all pertaining to the remission of sins. But afterward through superstition it so increased, that fasts and forbearing the company of man or wife, were injoyned for many yeeres. When these burthens had increased too much, the Bishops did release them againe, and this release of such rites was called *Indulgence*.

* Looke the 4. observation.

The Monks not considering the history of these things, feigned that eternall punishment might be recompensed by the punishments of Purgatorie, or other punishments of this life: and they added, that Satisfactions were injoyned of the Church, that those punishments might be mitigated: and that satisfactions should be workes not due by the law of God. We reject these Monkish fables, which even they themselves doe not understand, and we retaine most sure rules, to wit, That eternall punishments are remitted together with the fault, for the Sonne his sake, not for any our satisfactions, according to that which is written in *Hoseas* Chap. 13. *O death, I will be thy death: O hell, I will be thy destruction.* Also, *Rom.* 5. *Being justified by faith, we have peace.* Secondly we say that these not due workes, whereof these men speake, are not any worship of God, or satisfactions, but that they doe pertaine to this saying, *Matth.* 15. *They doe in vaine worship me with the commandements of men.* And * certainly the power of the keies hath no commandement to injoyne such punishments. Also we feare that this applying of indulgences, by which the Pope doth apply the merits of Saints unto others, is but counterfeit, and that the indulgences in times past were nothing else, but a releasing of the Canons, which did nothing appertaine to those satisfactions, whereof the Monks do speake. Now it is another thing to speake of satisfaction which is due, as of the restoring of theft, of that which hath beene gotten by usury, of another mans wife, or his good name.

* Looke the fifth observation upon this confession.

This restitution is a worke that is due, pertaining to new obedience, as *Paul* saith, *Ephes.* 4. *Let him that hath stolne steale no more.* He that withholdeth another mans wife, hath neither contrition, faith, nor new obedience. Neither are the commande-

ments

ments of God, touching due satisfaction, which we say ought to be made, to be mingled with those trifling songs of Popish satisfactions. Also this we confesse, that in this life many horrible punishments are spread over the Church, over Empires, and over families, for certaine sinnes of many men, yea even of the Elect: as the sedition that was raised up against *David*, did not lightly afflict that whole civill regiment, and many holy families. Therefore we distinguish betwixt eternall punishment, and the punishment of this life: and we say, that eternall punishment is remitted onely for the Sonne of God his sake, when we are justified and quickned by faith.

* Locke the 6. Observat.

And albeit that even temporall punishments * are chiefly mittigated for the Sonne of God his sake, who is the harbour for the Church, because this weake nature cannot sustaine the greatnesse of the wrath of God, as *Daniel* prayeth, *Chap. 9. For the Lords sake heare thou us, and have an eye unto our helpe, &c.* Yet we teach this also, that even for the very conversions sake our punishments are mittigated, because that in the Saints the legall promises being added to their workes, are not without their effect, but have their rewards: Such a promise is this: *Give, and it shall be given unto you.* And when *Paul* saith, 1 *Cor.* 11. *If we would judge our selves, we should not be judged*, he speaketh of whole repentance, not of those most vaine shadowes, which they reason to prevaile, although a man fall againe into mortall sinne. And in this matter they have devised new jugling tricks. They confesse that these satisfactions are not recompences, but they say, that we must admit such satisfactions as chastisements, as *Paul* doth punish the *Corinthian*, 1 *Cor.* 5. That chastisement was excommunication: and we confesse, that they which are guiltie of manifest hainous deedes, are by a lawfull judgement and order to be excommunicated, neither is just excommunication a vaine lightning. Yet notwithstanding the power of the Church doth not punish by corporall force, as by prison, or by hunger, but it doth onely * pronounce this sentence; The prison and common punishments doe pertaine to civill governours. But such is the frowardnesse of certain men, that although they see themselves convinced by the evidence of truth, yet they seeke to dally by sophistrie, lest if they should give place, they should be thought to have betrayed their fellowes. God, which seeth the heart, knoweth, that with a simple indevour, we have sought out the truth.

* Locke the 6. Observat.

Our

Out of the Confeſſion of WIRTEMBERGE.

Of Repentance.

CHAP. 12.

SEeing that we muſt alwaies acknowledge our ſinnes, and beleeve that they be forgiven for Chriſt his ſake, we thinke it alſo meete that men ſhould alwaies repent in this life. But divers men expound repentance diverſly; commonly they make three parts of repentance, Contrition, Confeſſion, and Satisfaction. We will ſeverally and briefly runne over theſe parts, that we may declare what we may thinke to be in deed Catholike and Apoſtolike, in this doctrine of Repentance.

Of Contrition.

CHAP. 13.

WE call Contrition a feeling of the wrath of God, or a ſorrow and great feare of the mind, raiſed by the knowledge of the greatneſſ of our ſinnes, and the weightineſſe of the wrath of God. And we thinke that ſuch a Contrition, as the law of God doth uſe to ſtirre up in man, is neceſſarily required in true repentance: but to teach that it doth deſerve remiſſion of ſinnes, or that it is a purging of our ſinnes before God, we thinke in contrary to the Apoſtolike doctrine. God truely doth not deſpiſe a contrite and an humble heart, as the *Pſalme* ſaith: but therefore he doth not deſpiſe it, becauſe the Sonne of God our Lord Ieſus Chriſt tooke upon him a contrite and humble heart, by whoſe onely contrition and humiliation our ſins are purged before God, and his wrath is pacified. Now we are made partakers of this pacification, when with a contrite and humble heart we beleeve, that Ieſus Chriſt alone is our reconciler with the heavenly Father, Iſa. 53. *He was wounded for our tranſgreſſions, he was broken for our iniquities: the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.* 1 Iohn 2. *He is the propitiation for our ſinnes.* Act. 10. *To him give all the Prophets witneſſe, that through his name, all that beleeve in him, ſhall have remiſſion of their ſinnes.* Alſo the examples of *Cain, Eſau, Saul, Iudas* Iſcarioth, and ſuch

like,

like, doe witneſſe, that Contrition is not a merit of remiſſion of ſinnes. For theſe men, although they had ſo great contrition, that it ſeemed to them a thing more tolerable to diſpatch their life either by ſtrangling, or by thruſting themſelves in with ſwords, rather then to ſuffer thoſe horrible griefes, yet could they not obtain remiſſion of their ſinnes. The *Gloſſe* ſaith, *If we looke narrowly to the matter, remiſſion of ſinnes is to be attributed to the grace of God, not to contrition.* Wherefore we confeſſe, that to ſhew forth true repentance, Contrition is neceſſarie, yet not to this end, that it ſhould be any merit or purging of our ſinnes before God: but that man, acknowledging the greatneſſe of his ſinnes, ſhould be ſtirred up to ſeeke remiſſion of ſinnes and ſalvation, in the onely free clemencie and mercy of God, and that onely for Ieſus Chriſt our Lord his ſake, by faith.

Of Confeſſion.

CHAP. 14.

THey call Confeſſion a reckoning up of ſinnes before a Prieſt. Therefore ſuch confeſſion as hath hither to beene uſed, as it was not commanded of God, ſo it is manifeſt, that the ancient Church did not exact it with ſuch ſeveritie, as if it had beene neceſſary to obtaine eternall ſalvation. And it is not to be doubted, but that we ought to acknowledge our ſelves before God to be ſinners, and to confeſſe our ſinnes to God, yea the ancient Eccleſiaſticall writers doe grant, that it is free for any one to reckon up his ſinnes before man, unleſſe in ſome matter man be offended, and the truth, by lawfull and divine calling, is to be declared. *Chryſoſtome* ſaith, *I will thee, not to bewraie thy ſelfe openly, nor to accuſe thy ſelfe before others: but I counſell thee to obey the Prophet, ſaying, Open thy way unto the Lord.* And againe, *If thou art aſhamed to ſhew thy ſins to any man, then utter them every day in thine heart: I ſay not, goe, confeſſe thy ſinnes, to thy fellow ſervant, that may upbraide thee with them, but confeſſe them unto God, that is able to cure them.* Now although theſe words of *Chryſoſtome* uſe to be expounded of thoſe ſins, which were before confeſſed to a Prieſt, yet is this expoſition a manifeſt wreſting of the meaning of *Chryſoſtome*: and the Eccleſiaſticall hiſtory doth evidently witneſſe, that this cuſtome of confeſſing unto a Prieſt was abrogated in the Church of Conſtantinople. *Auguſtine* ſaith, *What have I to do with*

Chryſoſt. in cap. 12. ad Heb. in hom. 21.
In Pſal. Miſerere.
Auguſt. lib. 10. Confeſſ. cap. 3.

with men, that they should heare my confessions, as if they were able to heale all my griefes? They are very curious to know an other mans life, and very slow in amending of their owne. *Ambrose* saith, *Peter sorrowed and wept, because he erred as man: I doe not finde what he said, I know that he wept: I reade of his teares, I doe not reade of his satisfaction.* *Ambr. super Luc. de pœniten. Dist. 1. Cap. Petrus.*

And although* we thinke, that it is not necessary to salvation, to reckon up sinnes before a Priest, and that it is not any merit of remission of sinnes: yet we endevour, that a generall confession of sinnes, so farre as may be, and is lawfull, may be retained in our Churches, and that for two causes. One is, that by this private conference, the ignorant may be admonished and instructed in necessarie matters: the other, that by this occasion, the Gospel of Christ, touching remission of sinnes, may be heard privately (the which Gospel is the true Key of the Kingdome of heaven, and absolution from sinne) and that by the hearing of the Gospel, or absolution, faith may be either conceived, or confirmed. For, that we may truely repent, we thinke that there is nothing more sure and certaine, then that of necessitie we shou'd have faith, to this end, that as the Gospel of Christ doth declare it, so we may assuredly beleeve that our sinnes are freely pardoned and forgiven for our Lord Iesus Christ his sake.

* Looke the first observat. upon this confession.

We are not ignorant, if we looke unto our workes, that we are not onely to doubt, but also to dispaire of our salvation, because that our workes, seeme they never so good, cannot stand upright before the severe tribunall seate of God. Neither are we ignorant, that some doubt of the mercy and favour of God doth alwaies cleave to our flesh, so long as we live in the body. But seeing that God doth promise unto us his free mercy for Christ his Sonnes sake, and doth require of us, that we doe obediently beleeve the Gospel of his Sonne, he therewith also doth require, that we mortifie the doubting of the flesh, and have a most assured affiance in his mercy, that we doe not accuse his promise to be so full of deceit, as we are of doubting. And that we may conceive sure confidence therein, he placed our salvation, not in the merits of our righteousnesse, which is unperfect, but onely in the merits of his Sonne our Lord Iesus Christ: whose righteousnesse, as it is most perfect, so it is most firme and constant in the judgement of God, *Mar. 1. Repent, and beleeve the Gospel.* He commandeth us to beleeve the Gospel, which declareth unto us the certaine

favour

favour of God toward us for Chriſt his ſake: therefore he will not have us to doubt of his favour towards us, but that we may conceive ſure confidence thereof, *Iohn 6. This is the Worke of God, that ye beleeve in him, whom the Father hath ſent.* If God require of us, that we beleeve in his Sonne, certainely he would not have us to doubt, but that we put our ſure confidence in him. *Iam. 1. If any of you want wiſedome, let him aske of him which giveth it, namely of God, who giveth, I ſay, to all men without exception, and upbraideth not, and it ſhall be given him, but let him aske with confidence nothing doubting.* Hilarie ſaith, *The kingdome of heaven, which the Prophets foreſhewed, Iohn preached, and our Lord profeſſed to conſiſt in himſelfe, he will have us to hope for, without any doubting of a wavering will. Otherwiſe iuſtification through faith is none at all, if faith it ſelfe be doubtfull.* And *Auguſtine* ſaith, *He that doth deſpaire of the pardon of his ſinnes, doth deny that God is mercifull: he that doth diſtruſt of the mercy of God, doth great iniurie unto God, and, as much as in him lyeth, he denieth that God hath love, truth, and power, in which things all our hope doth conſiſt.* *Sixtus* ſaith, *He which is doubtfull in faith, is an infidell.* Wherefore we thinke that they, who counſell us to doubt of the favour of God towards us, doe not onely diſſent from the true judgement of the Catholike Church, but alſo provide very ill for the ſalvation of the Church.

In Mat. cap. 5.

In Manuali cap. 23.

Sixtus Pontifex. Tom. 1. Epiſt. Sixti Pont ſuis.

Of Satisfaction.

Chap. 15.

As touching ſatisfaction, we beleeve and confeſſe, that the alone paſſion and death of the onely begotten Sonne of God our Lord Ieſus Chriſt is a ſatisfaction for our ſinnes, and that this ſatisfaction of Chriſt is offered and applied to us by the miniſtery of the Goſpel, and is received of us by faith. We alſo confeſſe that after the ſatisfaction of Chriſt is applied, and by faith received, we ought neceſſarily to doe thoſe good workes, which God hath commanded: not that by them we might purge our ſinnes before God, but that we might bring forth good fruits of repentance, and teſtifie our thankefulneſſe. For, as touching prayer, faſting, giving of almes, and ſuch like workes, we thinke that they are diligently to be performed, yet that they have a farre other uſe, then that they ſhould by their merits either ſatisfie God for our ſinnes or apply unto us the merite of Chriſt.

Out of the Confeſſion of SVEVELAND.

Of Confeſſion.

CHAP. 20.

SEeing that true confeſſion of ſinnes, and ſuch as hath it beginning from godlineſſe, can be performed of no man, whom his repentance and true ſorrow of minde doth not force thereunto, it cannot be wreſted out by any precept. Wherefore neither Chriſt himſelfe, nor the Apoſtles would command it. Therefore for this cauſe our Preachers doe exhort men to confeſſe their ſins, and therewithall they ſhew what fruit ariſeth hereof, that a man ſhould ſecretly ſeeke for comfort, counſell, doctrine, inſtruction, and at the hands of a man, that is a Chriſtian, and wiſe, yet by commandement they urge no man, but doe rather affirme, that ſuch commandements doe hinder godlineſſe. For that conſtitution of confeſſing ſinnes unto a Prieſt, hath driven infinite ſoules unto deſperation, and is ſubject to ſo many corruptions, that of late it ought to have beene abrogated, and without doubt had beene abrogated, if the governours of Churches of late time had burned with ſo great a zeale to remove away ſtumbling blocks, as in times paſt *Neſtorius* the Biſhop of Conſtantinople did burne, who did utterly aboliſh ſecret confeſſion in his Church, becauſe that a certaine noble woman, going often to Church, under pretence of doing the workes of repentance, was deprehended to have to doe with a Deacon. Infinit ſuch undoubted ſinnes were committed every where. Moreover the Pontificall lawes doe require that the hearer and judge of confeſſion ſhould be ſo holy, learned, wiſe, mercifull, that a man can hardly finde out, eſpecially among thoſe that are commonly appointed to heare confeſſions, to whom he might confeſſe himſelfe. And now the Schoolemen doe thinke, that it is better to confeſſe ſinnes to a laie man, then to that Prieſt, by whom we may not looke to be edified in godlineſſe. This is the ſumme: That confeſſion bringeth more hurt then profit, which ſound repentance and true ſorrow of the minde for ſinnes committed doth not wring out. Therefore ſeeing this is the gift of God alone, that we may repent of our ſinnes, and be truely ſorrowfull for that wee have

ſinned,

ſinned, nothing, that may turne to ſalvation, can be done in this matter by commandements, as hath hitherto beene too too manifeſt even by experience.

THE NINTH SECTION. OF IVSTIFICATION BY FAITH, AND OF GOOD Workes, and their Rewards.

The latter Confeſsion of HELVETIA.

Of the true Juſtification of the faithfull.

CHAP. 15.

TO juſtifie, in the Apoſtles diſputation touching juſtification, doth ſignifie to remit ſinnes, to abſolve from the fault, and the puniſhment thereof, to receive into favour, to pronounce a man juſt. For the Apoſtle ſaith to the *Romans*, *God is he that juſtifieth, who is he that can condemne?* Where to juſtifie, and to condemne, are oppoſed. And in the *Acts* of the Apoſtles, the Apoſtle ſaith, *Through Chriſt is preached unto you forgiveneſſe of ſinnes, and from all things (from which ye could not be juſtified by the law of Moſes) by him, every one that beleeveth, is juſtified.* For in the Law alſo and in the Prophets we reade: that *If a controverſie were riſen amongſt any, and they came to iudgement, the Iudge ſhould iudge them that is, juſtifie the righteous, and make wicked, or condemne the wicked.* And in the 5. Chapter of *Iſaiah*, *Woe to them which juſtifie the wicked for rewards.* Now it is moſt certaine, that we are all by nature ſinners, and before the Iudgement ſeat of God convicted of ungodlineſſe, and guilty of death. But we are juſtified, that is, acquitted from ſinne and death by God the Iudge, through

Rom. 8.

Acts 13.

Deut. 25.

through the grace of Christ alone, and not by any respect or merit of ours. For what is more plaine then that which *Paul* saith? *All have sinned, and are destitute of the glory of God, and are iustified freely by his grace, through the redemption which is in Christ Iesu.* Rom. 3. For Christ tooke upon him selfe and bare the sinnes of the world, and did satisfie the justice of God. God therefore is mercifull unto our sinnes for Christ alone that suffered and rose againe, and doth not impute them unto us. But he imputeth the justice of Christ unto us for our owe: so that now we are not onely cleansed from sinne, and purged, and holy, but also indued with the righteousnesse of Christ, yea and acquitted from sinne, death and condemnation: finally, we are righteous, and heires of eternall life. 2 Cor. 5. Rom. 4. To speake properly then, it is God alone that justifieth us, and that onely for Christ, by not imputing unto us our sinnes, but imputing Christs righteousnesse unto us

But because we doe receive this justification, not by any works, but by faith in the mercy of God and in Christ: therefore we teach and beleeve with the Apostle that sinnefull man is justified onely by faith in Christ, not by the law, or by any workes. For the Apostle saith, *We conclude that man is iustified by faith without the workes of the law.* Rom. 3. *If* Abraham *was iustified by workes, he hath whereof to boast, but not with God.* Rom. 4. *For what saith the Scripture?* Gen. 15. Abraham *beleeved God, and it was imputed to him for righteousnesse. But to him that worketh not, but beleeveth in him that iustifieth the ungodly, his faith is counted for righteousnesse.* And againe, *You are saved by grace through faith, and that not of your selves, it is the gift of God. Not by workes, lest any might have cause to boast, &c.* Eph. 2. Therefore because faith doth apprehend Christ our rigteousnesse, and doth attribute all to the praise of God in Christ, in this respect justification is attributed to faith chiefly because of Christ, whom it receiveth, and not because it is a worke of ours. For it is the gift of God. Now, that we doe receive Christ by faith, the Lord sheweth at large, *John 6.* where he putteth eating for beleeving, and beleeving for eating. For as by eating we receive meate, so by beleeving we are made partakers of Christ. Therefore we doe not part the benefit of justification, giving part to the grace of God or to Christ, and a part to our selves, our charitie, workes, or merit, but we doe attribute it wholly to the praise of God in Christ, and that through faith. Moreover, our charitie and our works cannot please God if they be done of such

are not juſt: wherefore we muſt firſt be juſt, before we can love or doe any juſt workes. We are made juſt (as we have ſaid) through faith in Chriſt, by the meere grace of God, who doth not impute unto us our ſinnes, but imputeth unto us the righteouſneſſe of Chriſt, yea and our faith in Chriſt he imputeth for righteouſneſſe unto us. Moreover the Apoſtle doth plainly derive love
1 Tim. 1. from faith, ſaying, *The end of the commandement is love, proceeding from a pure heart, a good conſcience, and a faith unfeigned.* Wherefore in this matter we ſpeake not of a fained, vaine, or dead faith, but of a lively, & quickning faith, which for Chriſt (who is life, and giveth life) whom it apprehendeth, both is indeed, and is ſo called, a lively faith, and doth prove it ſelfe to be lively, by lively workes. And therefore *James* doth ſpeake nothing contrary to this our doctrine, for he ſpeaketh of a vaine and dead faith, which certain bragged of, but had not Chriſt living within them by faith.
Iames 2. And *James* alſo ſaith, that *Workes doe iuſtifie*, yet he is not contrarie to Saint *Paul* (for then he were to be rejected) but he ſheweth that *Abraham* did ſhew his lively and juſtifying faith by workes. And ſo doe all the godly, who yet truſt in Chriſt alone,
Gal. 2. not to their owne workes. For the Apoſtle ſaid againe, *I live, howbeit not I, but Chriſt liveth in me. But the life which now I live in the fleſh, I live through the faith of the Sonne of God, who loved me, and gave himſelfe for me. I doe not deſpiſe the grace of God, for if righteouſneſſe bee by the law, then Chriſt died in vaine, &c.*

Of faith and good workes: Of their reward and of mans merit.

CHAP. 16.

CHriſtian faith is not an opinion or humane perſwaſion, but a ſure truſt, and an evident and ſteadfaſt aſſent of the minde, to be briefe, a moſt ſure comprehenſion of the truth of God ſet forth in the Scriptures and in the Apoſtles Creede, yea and of God himſelfe, the chiefe bleſſednesſe, and eſpecially of Gods promiſe, and of Chriſt, who is the conſummation of all the promiſes. And this faith is the meere gift of God, becauſe God alone of his power doth give it to his elect, according to meaſure, and that when, to whom, and how much he will, and that by his holy ſpirit, through the meanes of preaching the Goſpel, and of faithfull

prayer. This faith hath also her increases, which unlesse they were likewise given of God, the Apostle would never have said, *Lord increase our faith.* Luke 11.

Now all these things which we have said hitherto of faith, the Apostles taught them before us, even as we set them downe: for *Paul* saith, *Faith is the ground or sure subsistence of things hoped for, and the evidence or cleare and certaine comprehension of things which are not seene.* Heb. 11.

And againe he saith, that *all the promises of God in Christ are yea, and in Christ are Amen.* 2 Cor. 1.

And the same Apostle saith to the *Philippians*, that *it was given them to beleeve in Christ.* And also, *God doth distribute unto every man a measure of faith.* Rom. 12.

And againe, *All men have not faith, and all doe not obey the Gospel.* 2 Thess. 2 and 3.

Besides *Luke* witnesseth and saith, *As many as were ordained to life, beleeved.* And therefore he also calleth faith, *The faith of Gods elect.* Acts 13.

And againe, *Faith cometh by hearing, and hearing by the word of God.* Rom. 10.

And in another place he willeth men to pray for faith. And the same also calleth faith, *Powerfull, and that sheweth it selfe by love.* Tit. 1. Galat. 5.

This faith doth pacifie the conscience, and doth open unto us a free accesse unto God, that with confidence we may come unto him, and may obtaine at his hands whatsoever is profitable and necessarie. The same faith doth keepe us in our dutie which we owe to God and to our neighbour, and doth fortifie our patience in adversitie, it doth frame and make a true confession, and (in a word) it doth bring forth good fruit of all sorts, and good workes which are good indeed doe proceede from a lively faith, by the holy Ghost, and are done of the faithfull according to the will or rule of Gods word. For *Peter* the Apostle saith, *Therefore giving all diligence thereunto, ioyne moreover vertue with your faith, and with vertue knowledge, and with knowledge temperance, &c.*

It was said before that the law of God, which is the will of God, did prescribe unto us the patterne of good workes. And the Apostle saith, *This is the will of God, even your sanctification, that you abstaine from all uncleanne sse, and that no man oppresse or deceive his brother in any matter.* 1 Thess. 4.

But as for such workes and worships of God as are taken up upon our owne liking, which Saint *Paul* calleth *wilworship*, they are not allowed, nor liked of God. Of such Coloss. 2. the Lord saith in the Gospel *They worship me in vaine, teaching for doctrine the precepts of men:* Matth. 15. We therefore disallow all such manner of workes, and we approve and urge men unto such as are according to the will and commandement of God: Yea and these same

same workes, that are agreeable to Gods will, must be done, not to the end to merite eternall life by them, for *life everlasting*, as the Apostle saith, *is the gift of God*: nor for ostentations sake, which the Lord doth reject, *Matth. 6.* nor for lucre, which also he misliketh, *Matth. 23.* but to the glory of God, to commend and set forth our calling, and to yeeld thankfulnesse unto God, and also for the profit of our neighbours. For the Lord saith againe in the Gospel, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven.* Mat. 5. Likewise the Apostle *Paul* saith, *Walke worthy of your calling*: Also, *Whatsoever you doe*, saith he, *either in word, or in deede, doe all in the name of the Lord Iesus, giving thankes to God the Father by him. Let no man seeke his owne but every man his brothers.* Ephes. 4. Colos. 3. And, *Let ours also learne to shew forth good workes for necessary uses, that they be not unprofitable.* Phil. 4. Tit. 3. Notwithstanding therefore that we teach with the Apostle that a man is justified by faith in Christ, and not by any good workes, yet we doe not lightly esteeme or condemne good workes: because we know that a man is not created or regenerated through faith, that he should be idle, but rather that without ceasing he should doe those things which are good and profitable. For in the Gospel the Lord saith, *A good tree bringeth forth good fruite.* And againe, *Whosoever abideth in me, bringeth forth good fruit.* Matth. 12. Iohn 15. And lastly the Apostle saith, *We are the workemanship of God, created in Christ Iesus to good workes, which God hath prepared, that we should walke in them.* And againe, *Who gave himselfe for us, that he might deliver us from all iniquitie, and purge us to be a peculiar people to himselfe, zealous of good workes.* Ephes. 2. Tit. 2. We therefore condemne all those, which doe contemne good workes, and doe babble that they are needlesse, and not to be regarded. Nevertheless, as was said before, we doe not thinke, that we are saved by good workes, or that they are so necessary to salvation, that no man was ever saved without them. For we are saved by grace, and by the benefit of Christ alone. Workes doe necessarily proceede from faith: but salvation is improperly attributed to them, which is most properly ascribed to grace. That sentence of the Apostle is very notable, *If by grace, then not of workes: for then grace were no more grace: But if of workes, then is it not of grace: for then workes were no more workes.* Rom. 11.

Now the workes which we doe are accepted and allowed of God through faith, because they which doe them please God by

faith

faith in Christ, and also the workes themselves are done by the grace of God through his holy Spirit. For saint *Peter* saith, that *Of every nation, he that feareth God, and worketh righteousnesse, is accepted with him.* And *Paul* also, *We cease not to pray for you, that you may walke worthy of the Lord, and in all things please him, being fruitfull in every good worke.* Here therefore we diligently teach not false and Philosophicall, but true vertues, true good workes, and the true duties of a Christian man. And this we doe, with all diligence and earnestnesse that we can, inculcate and beate into mens mindes, sharply reproving the slothfulnesse and hypocrisie of all those, who with their mouthes praise and professe the Gospel, and yet with their shamefull life doe dishonour the same, setting before their eies in this case Gods horrible threatnings, large promises, and bountifull rewards, and that by exhorting, comforting, and rebuking. For we teach, that God doth bestow great rewards on them that doe good, according to that saying of the Prophet, *Refraine thy voyce from weeping, because thy worke shall have a reward.* In the Gospel also the Lord said, *Rejoyce, and be glad, because your reward is great in the heavens.* And, *He that shall give to one of these little ones a cup of cold water, verily I say unto you he shall not loose his reward:* Yet we doe not attribute this reward, which God giveth, to the merit of the man that receiveth it, but to the goodnesse or liberalitie, and truth of God, which promiseth and giveth it: who although he owe nothing unto any, yet he hath promised to give a reward to those that faithfully worship him, notwithstanding that he doe also give them grace to worship him. Besides there are many things unworthy the majestie of God, and many unperfect things are found in the workes even of the Saints, and yet because God doth receive into favour, and imbrace the workes of them for Christs sake, therefore he performeth unto them the promised reward. For otherwise, our righteousnesses are compared to a menstruous cloath, yea, and the Lord in the Gospel saith, *When you have done all things that are commanded you, say, we are unprofitable servants: that which we ought to doe we have done.* So that though we teach that God doth give a reward to our good deeds, yet withall we teach with *Augustine*, that *God doth crowne in us, not our deserts, but his owne gifts.* And therefore whatsoever reward we receive, we say that it is a grace, and rather a grace then a reward: because those good things which we doe, we doe them rather by God,

Act. 10. Coloss. 1. Isa. 4. Mat. 5. & 10. Isa. 64. Luke 17.

1 Cor. 4. then by our ſelves: and becauſe *Paul* ſaith, *What haſt thou, that thou haſt not received? If thou haſt received it, Why doſt thou boaſt, as though thou hadſt not received it.* And that which the bleſſed Martyr *Cyprian* doth gather out of this place, *That we muſt not boaſt of any thing, ſeeing nothing is our owne.* We therefore condemne thoſe who defend the merits of men, that they may make fruſtrate the grace of God.

Out of the former Confeſſion of HELVETIA.

NOw we attaine unto theſe ſo divine benefits, and the true ſanctification of the ſpirit of God, by Faith (which is the meere gift of God, not by any either our ſtrength, or merits:) which faith being a ſure and undoubted ſubſtance, and laying hold on things to be hoped for from the good will of God, doth ſend out of it ſelfe charitie, and then very excellent fruits of all vertues: yet doe we not attribute any thing to theſe workes, although they be the workes of godly men, but that ſalvation which we have obtained, we do wholly attribute to the very grace of God. And this is indeed the onely true worſhip of God, to wit, a faith moſt fruitfull of good workes, and yet not putting any confidence in works.

Out of the Confeſſion of BASILL.

WE confeſſe the remiſſion of ſinnes through faith in Chriſt crucified: and though this faith doth without intermiſſion exerciſe, and ſhew forth it ſelfe in the workes of charitie, and by this meanes is tried, yet we doe not attribute righteouſneſſe and ſatisfaction for our ſins unto works, which are fruits of faith, but onely to a true confidence and faith in the blood of the Lambe of God ſhed for us. For we doe unfainedly profeſſe, that all things are given us freely in Chriſt, who is our righteouſneſſe, holideſſe, redemption, way, truth, wiſdome, and life. Therefore the faithfull do worke, not to ſatisfie for their ſinnes, but onely that they may in ſome ſort ſhew themſelves thankefull unto God our Lord for great benefits beſtowed upon us in Chriſt. *And in the Margent upon the word Thankefull.* Thankefulneſſe conſiſteth in requiting of benefits received: but we can requite nothing to God, becauſe he wanteth nothing. Therefore we have an eye to thoſe things which he requireth of us:

us: and thoſe are, faith, and the workes of charitie: he requireth faith toward himſelfe, Charitie toward our neighbour.

Out of the Confeſſion of BOHEMIA.

Of Chriſt our Lord, and of Iuſtification by Faith.

CHAP. 6.

THe ſixth point of Chriſtian doctrine in our Churches is, as touching ſound and lively faith in Ieſus Chriſt our Lord, and of true Iuſtification by this faith. *And a little after*, Our men are taught to acknowledge this grace and truth, and in all the ſaving and wonderfull workes which Chriſt brought to effect, by faith to behold thoſe things, which, according to the meaning of the holy Scripture, are in a ſtedfaſt faith to be beleeved and profeſſed: ſuch are theſe, The comming of Chriſt from heaven, his conception, nativitie, torments, death, buriall, reſurrection, aſcending into heaven, his ſitting at the right hand of God, and his coming againe from thence to judge the quicke and the dead. In theſe principall effects, as in a cheſt wherein treaſure is kept, are all thoſe ſaving fruits of true juſtification laid up, and from thence they are taken for the Elect and faithfull, that in ſpirit and conſcience by faith they may be made partakers thereof, all which ſhall hereafter be perfectly and fully given unto them, in the day of that joyfull reſurrection. *Theſe things are alſo found in the ſixth Section, ſo farre forth as they deſcribe the workes of Chriſt, and the fruits thereof.*

Out of this foundation, of this juſtifying faith, and of true and perfect juſtification thereby, according to evident and cleare teſtimonies in the Scriptures, we are further taught; Firſt, that no man by his owne ſtrength, or by the power of his owne will, or of fleſh and blood, can attaine unto, or have this ſaving or juſtifying faith, except God of his grace, by the holy Ghoſt, and by the miniſtery of the Goſpel preached, doe plant it in the heart of whom he liſt, and when he liſt: ſo that that heart may receive all things, which are offered to ſalvation, and made known touching the ſame, by the publike preaching of the word, and by the ſacraments inſtituted of Chriſt. Hereof holy *John Baptiſt* ſaith, *Man can take nothing to himſelfe, except it be given him from above.* Alſo our Lord Chriſt himſelfe ſaith, *No man cometh to me except the Father,* Rom. 10. 2 Theſſ. 3. John 3. John 6.

ther which sent me, doe draw him. And a little after, *Except it be given him of my Father*, that is, from above, by the holy Ghost. And
Matth. 16. to *Peter* Christ said, *Flesh and blood hath not revealed this unto thee.*

Now this faith properly is an assent of a willing heart to the whole truth delivered in the Gospel, whereby man is lightened in his minde and soule, that he may rightly acknowledge and receive for his onely Saviour, his God, and Lord Iesus Christ, and upon him, as on a true rocke, he may build his whole salvation, love, follow, and enjoy him, and repose all his hope and confidence in him; and by this valiant confidence he may lift up himselfe, and trust, that for him and his onely merit, God is become to him, loving, gentle, bountifull, and also that in him and for him he assuredly hath, and shall have for ever, eternall life, according to his true promise, which hee confirmed with an
John 6. oath, saying, *Verily I say unto you, he that believeth in me hath eternall life.* And, *This is the will of him that sent me, that he which seeth the Sonne, and believeth in him, shall have eternall life, and I will raise him up in the last day.* Also, *This is life eternall, that they know thee the true God, and whom thou hast sent, Iesus Christ.* And *Isaiah*, saith, *By his knowledge shall my righteous servant iustifie many.* This faith alone, and this inward confidence of the heart in Iesus Christ our Lord doth justifie, or make a man just before God, without any workes which he may adde, or any merit of his: of which Saint
Rom. 4. *Paul* saith, *But to him that worketh not at all, but believeth in him that iustifieth the wicked man, his faith is imputed for righteousnesse.*
Rom. 3. And before he said *But now is the righteousnesse of God made manifest without the law, having witnesse of the Law and of the Prophets: to wit, the righteousnesse of God, by the faith of Iesus Christ, unto all,*
Acts 13. *and upon all that believe.* And in another place, *He that believeth in him, is made righteous.* And this righteousnesse or justification is the remission of sinnes, the taking away of eternall punishment, which the severe justice of God doth require, and to be clothed with Christs righteousnesse, or with imputation thereof: also it is a reconciliation with God, a receiving into favour, whereby we are made acceptable in the beloved, and fellow heires of
Ephes. 1. eternall life. For the confirming of which things, and by reason of our new birth or regeneration, there is an earnest added, to wit, the holy Ghost, who is given and bestowed freely, out of that infinite grace, for Christ his death, bloud shedding, and his resurrection. All these things hath *Paul* described very

excellently

excellently in his Epistle to the *Romanes*, where he bringeth in *David* speaking in this wise, *Blessed are they whose iniquitie is forgiven*: whereof he speaketh in that whole Chapter. And to the *Galathians* he saith, *God sent forth his Son, that we might receive the adoption. Now because ye are sonnes, God hath sent forth the spirit of his Son, crying in your hearts, Abba, Father.* For, whomsoever God doth justifie, to them he doth give the holy Ghost, and by him he doth first regenerate them, as he promiseth by the Prophet; saying: *I will give them a new heart, and I will put my spirit in the middest of them*, that as before sinne had reigned in them to death, so also then grace might reigne by righteousnesse unto eternall life through Iesus Christ. And this is the communion or participation of the grace of God the Father, of the merit of Iesus Christ our Lord, and of the sanctification of the holy Ghost: this is the law of faith, the law of the spirit, and life, written by the holy Ghost.

Rom: 4. Psal. 32. Gal. 4. Rom. 8. Ezech. 11. and 36. Rom 5.

But the lively and never dying spring of this justification, is our Lord Iesus Christ alone, by those his saving works, that is, which give salvation, from whom all holy men from the beginning of the world, as well before the law was published, and under the law, and the discipline thereof, as also after the law, have and doe draw, have and doe receive salvation, or remission of their sins by faith in the most comfortable promise of the Gospel: and doe apply, and approper it as peculiar to themselves, onely for the sole death of Christ, and his blood-shedding, to the full and perfect abolishing of their sinnes, and the cleansing from them all, whereof we have many testimonies in the Scripture. Holy *Peter* before the whole countrey at Hierusalem, doth proove by sound arguments, that *Salvation is not to be found in any other, then in Christ Iesus alone, and that under this large cope of heaven, there is no other name given unto men, whereby we may be saved.* And in another place he appealeth to the consenting voyces and testimonies of all the Prophets, who spake with one minde, and by one spirit, as it were by one mouth: and thus he said, *As touching this Iesus, all the Prophets beare witnesse, that through his name, all that beleeve in him, shall receive remission of sins.* And to the Hebrews it is written, *He hath by himselfe purged our sins*: and againe, *We have redemption through his blood, even the remission of sins.* And *S. Iohn* saith, *We have an Advocate with the Father, Iesus Christ the righteous, and he is the propitiation or attonement for our sinnes,*

Act. 4. Act 10. Heb. 1. Eph. 1. 1 Ioh. 2.

and

and not for ours only, but also for the sins of the Whole world. And
Heb. 10. againe to the Hebrews, *We are sanctified by the offering of the body of Iesus Christ once made:* and a little after he addeth, *with one only offering hath he consecrated for ever them that are sanctified,* namely of God, by the spirit of God. Therefore all sinners and such as are penitent ought to flie incontinently through their whole life to our Lord Iesus Christ alone, for remission of their sins, and every saving grace, according to that in the Epistle to the
Heb. 4. Hebrews, *Seeing that we have a great high Priest, even Iesus the Son of God, which is entered into heaven, let us hold fast this profession,* which is concerning Christ our Lord: and straight-way he addeth, *Let us therefore goe boldly unto the throne of grace, that we may receive mercie, and finde grace to helpe in time of need.* Also
Joh. 7. Christ himselfe crying out, saith, *He that thirsteth, let him come to me, and drinke.* And in another place, *He that cometh unto me, shall*
Joh. 6. *not hunger: and he that beleeveth in me, shall never thirst.* Now they that attaine to this justification by Christ our Lord, are taught, to take unto themselves true and assured comfort, out of this grace and bountie of God, to enjoy a good and quiet conscience before God, to be certaine of their owne salvation, and to have it confirmed to them by this means, that seeing they are here the sons of God, they shall also after death in the resurrection be made
Rom. 8. heires. In the meane time they ought both to desire to be brought
Gal. 4. to this, that they may receive the fruit of perfect salvation, and also cheerefully to looke for it, with that confidence, according to
Joh. 5. the promise of the Lord, that such shall not come into judgement, but that by making away they have already passed from death into life. Of all other points of doctrine we account this the chiefest and weightiest, as that wherein the summe of the Gospell doth consist, Christianitie is founded, and the precious and most noble treasure of eternall salvation, and the onely and lively comfort proceeding from God, is comprehended. Therefore herein our Preachers doe labour especially, that they may well instruct the hearts of men in this point of doctrine, and so sow it, that it may take deepe root.

Of goods works, and a Christian life. CHAP. 7.

IN the seventh place we teach, that they, who are made righteous and acceptable to God, by faith alone in Christ Iesus, and that by the grace of God without any merits, ought in the whole

course

course of their life that followeth both altogether joyntly, and every one particularly, according as the order, condition, age, & place of every one doth require, to performe and exercise those good works, and holy actions, which are commanded of God, even as God commandeth, when he saith, *Teach them to observe all things, which I have commanded you.* Now these good works or holy actions, are not certaine affections devised of flesh and blood (for such the Lord forbiddeth) but they are expressely shewed and propounded unto us by the spirit of God, to doe the which God doth binde us, the rule and chiefe square whereof God himselfe is in his word: for so he saith by the Prophet, *Walke not in the commandements of your Fathers, and keepe not their iudgements, and defile not your selves with their Idols: I am Iehovah your God, walke ye in my commandements, and keepe my iudgements, and doe them.* Likewise Christ saith, *Teach them those things, which I have commanded you.* Therefore the ten commandements, and love, which by faith worketh righteousnesse, on the right hand, and on the left hand, as well toward God as toward our neighbour, is a certaine summe, a most streight square, and a most artificiall shaping or description of all good works. Now an example of this square is the most holy life of Christ, whereof he himselfe saith, *Learne of me, because I am meeke and humble in heart.* And what other thing would he teach, by uttering those eight sentences of happinesse, then to shew what manner of life the true children of God ought to lead, and what be the works which God hath commanded.

Ezech. 20.
Matth 18.
Matth. 11.
Matth. 5.

Therefore according to these things they teach with all care and diligence, touching the difference, which is to be knowne and kept, betwixt those works which are devised and taught of men, & those which are commanded of God. Those works which are commanded of God, ought not to be intermitted for humane traditions. For Christ doth grievously reprehend this in them that doe otherwise, and in the Pharisees, saying, *Why doe you transgresse the commandements of God for your traditions?* And againe, *In vaine doe they worship me, seeing they doe only teach the commandements of men.* * But such works as are taught of men, what shew soever they have even of goodnesse, are in no case to be so highly esteemed, as those, which are commanded of God. Yea, to say somewhat more, if they be not of faith, but contrary to faith, they are of no value at all, but are an abomination and filthinesse before the

Matth. 15.

* Looke the first observat. upon this confession. Matth. 7. Isa 29. Isa. 1. & 64.

the face of God. Now all good works are devided, first, generally, into those which pertaine to all true Christians, according to the unitie of faith and Catholike salvation. Secondly, they are devided particularly into those which are proper to the order, age, and place of every man, as the holy Ghost doth severally teach Elders, Masters, the common sort; Parents, children, the married, the unmarried, and every one, what be their proper bonds and works. Moreover, in this point men are diligently taught to know, how, and wherein good works doe please God. Truely, they please God no otherwise, then in the onely name of our Lord Iesus Christ, in whose name, they ought to be done to the glory of God, according to the doctrine of *Paul* the Apostle, who speaketh thus, *Whatsoever you doe in words and in deeds, doe all in the name of our Lord Iesus.* And the Lord himselfe saith, *Without me ye can doe nothing*, that is, nothing that may please God, and be for your salvation. Now to doe good works in the name of Christ, is to doe them, in a lively faith in him, whereby we are justified, and in love, which is poured forth into our hearts by the holy Ghost, in such sort that God loveth us, and we againe love him and our neighbour. For the holy Ghost doth sanctifie, moove, and kindle the hearts of them which are justified, to doe these holy actions, as the Lord saith, *He shall be in you:* And the Apostle, *The anoynting of God teacheth you.* These two, Faith and Love, are the fountaine and square of all vertues and good works, according to the testimony of the Apostle, *The end of the commandement is love out of a pure heart and a good conscience, and faith not feigned.* And againe, *Without faith it is not possible to please God.* Also, *Without love nothing doth profit a man.*

Coloss. 3. 1 Cor. 10. Joh. 15. Joh. 14. 1 Joh. 2. 1 Tim. 1. Heb. 11. 1 Cor. 13.

In the next place they teach, why and to what purpose or end, such good works, as pertaine to Christian godlinesse, ought to be done, to wit, not in this respect, that men by these works should obtaine justification or salvation, and remission of sins (for Christ saith, *When you have done all those things which were commanded you, say, we are unprofitable servants.* Also *Paul* saith, *Not for the works of righteousnesse, which we have done, but through his mercie hath he saved us:* wherewith all those words of *David* agree, when he prayeth, *Lord enter not into iudgement with thy servant, because that in thy sight shall no flesh living be justified.*) But Christians are to exercise themselves in good works, for these causes following. First, that by this meane, they may proove and declare

Luk. 17. Tit. 3. Psal. 143.

their

their faith, and by theſe works be known to be true Chriſtians, that is, the lively members and followers of Chriſt, whereof our Lord ſaith, *Every tree is known by his own fruits.* Indeed good works are aſſured arguments, and ſigns and teſtimonies, and exerciſes of a lively faith, even of that faith, which lyeth hid in the heart, and to be ſhort, of the true fruit thereof, and ſuch as is acceptable to God. Luk. 6.

Paul ſaith, *Chriſt liveth in me: for in that I now live in the fleſh, I live by faith in the Sonne of God.* And truely it cannot be otherwiſe, but that as ſinne doth bring forth death, ſo faith, and iuſtification, which ariſeth thereout, doth bring forth life, inwardly in the ſpirit, and outwardly in the works of charitie. Secondly, we muſt therefore doe good works, that Chriſtians might confirme and build up their Election and Vocation in themſelves, and preſerve it * by taking heed that they fall not in mortall ſinnes, even as Saint *Peter* teacheth, among other things writing thus: *Wherefore brethren endeavour rather to make your Election and Vocation ſure, or to confirme it.* And how this may be done, he doth briefly declare a little before. *Therefore giving all diligence thereunto, ioyne vertue with your faith: and with vertue, knowledge: and with knowledge, temperance: and with temperance, patience: and with patience, godlineſſe: and with godlineſſe, brotherly kindneſſe: and with brotherly kindneſſe, love. For if theſe things be among you, and abound in you, they will make you that you neither ſhall be idle, nor unfruitfull in the knowledge of our Lord Ieſus Chriſt.* In which place Saint *Peter* doth evidently ſhew, that we muſt endeavour to exerciſe our ſelves in good works, * firſt for this cauſe, leſt that the grace of faith and a good conſcience, which we have, be either loſt or defiled, but that it may rather be preſerved. (For the holy Ghoſt doth flie from Idolaters, and departeth from prophane men, and the evill and unpure ſpirit doth returne into an emptie and idle houſe. Alſo, whoſoever doth either looſe, or defile a good conſcience, what commendable thing, or what worke can he doe that is precious and acceptable to God? how ſhall he give himſelfe to prayer?) Secondly, for this cauſe, that we may profit and increaſe more and more in this grace, and that we may gaine unto the Lord, by occupying thoſe talents which are committed to our truſt: whereof Saint *Paul* ſaith, *Now we all beholding, as in a mirrour, the glory of the Lord with open face, are changed into the ſame Image from glory to glory:* that is, we behold Chriſt, who is the Image and glory of the Father, and herein

Gal. 2.

2 Pet. 1.

2 Cor. 3.

* Looke the 2. obſervation upon this confeſſion.

* Looke the 3 Obſervat.

Sap. 1. Matth. 12. Luk. 11.

herein we indeavour, that we may be conformed to the likeneſſe of this Image, by the holy Ghoſt, which doth kindle us thereunto, till this Image doth get her perfection, by the bleſſed reſurrection. Thirdly, we muſt doe and exerciſe our ſelves in good works, as well for the promiſes of this life, as alſo for the reward of eternall life (whereof mention is made very often and at large in the holy Scripture) and that by faith in Chriſt we may have a more eaſie entrance to the attaining of thoſe rewards, and to the eternall kingdome of heaven, as Saint *Peter* teſtifyeth, ſaying, *If ye doe theſe things, ye ſhall never fall. For by this meanes an entring ſhall be miniſtred unto you abundantly into the everlaſting kingdome of our Lord and Saviour Ieſus Chriſt.* But chiefely we muſt doe the works of mercie, whereby we may benefit our neighbour, whereby we provide and doe for him and whereof he ſtandeth in need, ſuch as theſe be, to give almes, to viſite the ſicke, to have a care of them, or to be at hand to doe them ſervice, to teach the ſimple, by counſell and labour to helpe others, to pardon offences, and ſuch like, which all have the promiſes of the bountifulneſſe of God and of rewards, to doe the which Chriſt our Lord doth exhort in theſe words, *Be ye mercifull, as your Father is mercifull. Give, and it ſhall be given to you; forgive, and ye ſhall be forgiven.* And in another place, *Sell your goods, and give almes: get you bags, Which waxe not old, a treaſure that cannot faile in heaven, where no theefe commeth, and where the moth corrupteth nothing.* Alſo, *When thou makeſt a feaſt, call the poore, the maimed, the lame, the blind, and thou ſhalt be bleſſed, becauſe they cannot recompence thee, for thou ſhalt be recompenced at the reſurrection of the iuſt.* Alſo, *I was an hungred, I thirſted, I was a ſtranger, naked, ſicke, and in priſon, and in all things ye helped me by your ſervice: Verily I ſay unto you, In as much as you did theſe things to one of the leaſt of my brethren, ye did them to me. Come hither, ye bleſſed of my Father, inherit the kingdome prepared for you before the beginning of the world.* By theſe it is plaine and manifeſt, that thoſe works which proceed of faith, doe pleaſe God, and are rewarded with aboundant grace, to wit, with the recompence of all kinde of good things and bleſſings, both in this life, and in the life to come.

2 Pet. 1.

Luk. 6.

Luk 12.

Luk. 14.

Laſtly, this doctrine is ſhut up with this or ſuch like exhortation, that no man can perfectly doe theſe works of Chriſtian godlineſſe, or fully performe the commandements of God, and that

no

no man can be found, who doth not faile in any part hereof, and who is cleane without ſinne: as it is written, *There is not a man ſo iuſt on the earth, Who doth uprightly, and not ſinne:* and that therefore every one ought to ſeeke and to enjoy his perfection, in Chriſt Ieſus, in his grace, precious ſacrifice and merit, by that faith and his juſtification, which conſiſteth in the remiſſion of ſins, if he will not have any thing in himſelf that may deſerve damnation. For Chriſt alone is our perfection, and fulfilling of the law, our life and righteouſneſſe, and whoſoever receive him by faith, and doe wholly truſt in him, theſe men have all their ſins waſhed away in the blood of Chriſt, ſo that afterward they need not to feare condemnation. For thus *Paul* writeth, *Therefore now there is no condemnation to them which are in Chriſt Ieſus, Which doe not walke according to the fleſh, but according to the ſpirit.* For to theſe men *Chriſt is made of God wiſdome, righteouſneſſe, ſanctification, and redemption.* Eccleſ 7. Rom. 8. 1 Cor. 1.

Out of the FRENCH *Confeſſion.*

WE beleeve that our whole righteouſneſſe doth conſiſt in the remiſſion of our ſins, which is alſo, as *David* doth teſtifie, our onely felicitie. Therefore we doe utterly reject all other means, whereby men doe thinke that they may be juſtified before God, and caſting away all opinion of vertues and merits, we doe altogether reſt in the onely obedience of Ieſus Chriſt, which is imputed to us, both that all our ſins may be covered, and alſo that we may obtaine grace before God. To conclude, we beleeve that we cannot finde where to reſt our ſelves, if we decline never ſo little from this foundation, but rather we ſhall be alwaies unquiet, becauſe we are not at peace with God, till we be certainly perſwaded, that we are loved in Ieſus Chriſt, becauſe that in our ſelves we are worthy of all hatred *Artic.* 13.

We beleeve that by faith alone we are made partakers of this righteouſneſſe, as it is written, He ſuffered, to purchaſe ſalvation for us, *That whoſoever beleeveth in him ſhould not periſh.* And this is therefore done, becauſe the promiſes of life offered to us in him, are then applyed to our uſe, and made effectuall to us, when we doe imbrace them, nothing doubting but that we ſhall enjoy thoſe things, whereof the Lord by his owne mouth hath aſſured us. Therefore that righteouſneſſe, which we obtaine by faith, doth depend upon free promiſes, whereby the Lord doth declare and teſtifie, that we are beloved of him. *Artic.* 20.

We

Artic. 21. We beleeve, that by the ſecret grace of the holy Ghoſt we are indued with the light of faith, which is the free gift of God, and is proper to them alone, to whom it pleaſed God to give it, ſo that the faithfull have not whereof to boaſt in themſelves, ſeeing that rather they are more then double debters, becauſe they are preferred before others. And further we beleeve, that faith is given to the Elect, not that they might once onely be brought into the right way, but rather that they may goe forward therein unto the end, becauſe that as the beginning is of God, ſo is alſo the accompliſhment.

Artic. 22. We beleeve, that we, who by nature are the ſervants of ſin, are regenerated unto a new life, by meanes of this ſame faith: and by this faith we receive grace to live holily, whiles we doe imbrace that Evangelicall promiſe, that the Lord will give unto us the holy Ghoſt. Therefore it is ſo farre, that faith ſhould extinguiſh the deſire to live well and holily, that it doth rather increaſe and kindle it in us: whereupon good workes doe neceſſarily follow. Nevertheleſſe, although God, that he may fully ſave us, doe regenerate us, and frame us to a holy life; yet we confeſſe, that the good works which we doe, by the direction of his ſpirit, are not ſo regarded of God, as that we ſhould be juſtified thereby, or deſerve to be counted the children of God, becauſe we ſhould waver with a perpetuall doubting and trembling, unleſſe we ſhould relie upon that onely ſatisfaction, whereby Chriſt Ieſus hath diſcharged us of the puniſhment or forfeit for our offence.

Out of the ENGLISH *Confeſſion.*

BEſides, though we ſay, we have no need at all by our owne works, and deeds, but appoint all the means of our ſalvation to be in Chriſt alone, yet ſay we not, that for this cauſe men ought to live looſely, and diſſolutely: nor that it is ynough for a Chriſtian, to be Baptized onely, and to beleeve: as though there were nothing elſe required at his hand. For true Faith is lively, and can in no wiſe be idle. Thus therefore teach we the people, that *God hath called us*, not to follow riot, and wantonneſſe, but as Saint *Paul* ſaith, *Unto good works to walke in them*: That *we are delivered from the power of darkneſſe, to the end that we ſhould ſerve the living God*: to cut away all the remnants of ſinne,

ſinne, and *to worke our ſalvation in feare, and trembling*, that it may appeare that the ſpirit of ſanctification is in our bodies, and that Chriſt himſelfe dwelleth in our hearts.

Out of the Confeſſion of BELGIA.

VVE beleeve that the holy Ghoſt, dwelling in our hearts, doth beſtow upon us true faith, that we may attaine unto the knowledge of this ſo great a myſterie. The which faith doth imbrace Ieſus Chriſt with all his merits, doth challenge him unto it ſelfe as proper and peculiar, and doth ſeeke for nothing beſides him. For it is neceſſarie that either all thoſe things which are required unto our ſalvation be not in Chriſt, or if all be in him, that then he which by faith poſſeſſeth Ieſus Chriſt, hath alſo perfect ſalvation. Therefore it is an horrible blaſphemie againſt God, to affirme that Chriſt is not ſufficient, but that we have need of other meanes beſides him. For there upon it ſhould follow, that Chriſt is onely in part our Saviour. Wherefore we doe juſtly ſay with Saint *Paul*, that *We are iuſtified by faith alone*, or *by faith without the workes of the law*. Yet to ſpeake properly, we doe not meane, that faith by it ſelfe, or of it ſelfe doth juſtifie us, which is but onely as an inſtrument, whereby we apprehend Chriſt, which is our juſtice. Chriſt therefore himſelfe is our righteouſneſſe, which imputeth all his merits unto us: faith is but the inſtrument, whereby we are coupled unto him, by a participation and communion of all his benefits, and whereby we are kept in that fellowſhip. So that all thoſe our effects are even more then enough unto us for our abſolution from all our ſinnes. *Artic.* 22.

We beleeve that all our felicity doth conſiſt in the remiſſion of our ſinnes, which we have by Ieſus Chriſt, and that in it alone all our righteouſneſſe before God is contained, as S. *Paul* teacheth, out of the Prophet *David*, who declareth the happineſſe of thoſe men to whom God imputeth righteouſneſſe without works. And the ſame Apoſtle ſaith, that *we are iuſtified by the redemption made in Chriſt Ieſus*. We therefore leanning upon this, as a ſure foundation, do yeeld all glory unto God, having a moſt baſe and humble opinion of our ſelves, knowing full well who and what manner of creatures we be in deed. Therefore we doe not preſume of our ſelves, or of any of our own merits, but being upholden by the only obedience of Chriſt crucified, we doe reſt altogether in it: and to *Artic.* 23. Rom. 4. Pſal. 32. Rom. 3

the intent it may become ours, we beleeve in him. This righteouſneſſe alone is all-ſufficient, both to cover all our iniquities, and alſo to make us ſafe and ſecure againſt all temptations. For it doth drive from our conſciences all feare, all horrour and dread, whereby we might be hindred from approaching to God, and need not to imitate the example of our firſt father, who for feare flying from the preſence of God, went about to hide and cover himſelfe with fig-leaves. And truely if we truſting unto our ſelves never ſo little, or to any other creature, ſhould preſent our ſelves before the Majeſtie of God, it is certaine we ſhould by and by be overwhelmed with it. Therefore every one of us muſt rather cry out with *David*, and ſay, *Lord enter not into iudgement with thy ſervant, for in thy ſight ſhall no man living be iuſtified.*

Artic. 24. We beleeve, that this true faith, being bestowed upon every one of us by the hearing of the word of God, and the operation of the holy ſpirit, doth regenerate us, and make us as it were new men, raiſing us up, unto newneſſe of life, and ſetting us free from the bondage of ſin. Wherefore this juſtifying faith is ſo farre from withdrawing men from a right and holy kinde of living, or from making them more faint in godlineſſe, that on the contrary ſide no man without it can performe any good thing, to this end, that God may have the glory, but men doe all things, either in regard of themſelves, or elſe for feare of juſt condemnation. Therefore it cannot be, that this holy faith ſhould be idle in a man. Neither doe we ſpeake of a vaine and dead faith, but only of that, which in the Scripture is ſaid, *to Worke by love*, and which mooveth a man to exerciſe himſelfe in thoſe works, which God himſelfe hath commanded in his word. But theſe works which do come from the ſincere root of faith, are therefore good and acceptable unto God, becauſe they be ſanctified by his grace, but are nothing available to juſtifie us. For we are juſtified by faith in Chriſt, yea even before ſuch time, as we could bring forth any good worke, for our works before faith can no more be good, then the fruit of a good tree, before that the tree it ſelfe be good. Therefore we doe good works, yet not to merit any thing by them. For what is it poſſible for us to merit? Nay rather we, by reaſon of the good works, which we doe (if we doe any) are more bound unto God, then God unto us: For *God is he, which worketh in us both the will and the deed, of his owne free mercie.* Whereupon it is our duties alwayes to have a regard unto that, which is written, *When*

ye

ye have done all that is commanded you, ſay, that we are unprofitable ſeruants, for we have that which we ought to doe. Furthermore, we doe not hereupon denie, that God doth recompence good works in thoſe that be his, but we affirme that this recompence cometh of his meere grace, becauſe he crowneth his owne gifts in us. Yea although we doe good works, yet we doe not put any hope of ſalvation in them. For we are not able to bring forth any works, which are not polluted with the corruption of our fleſh, and for that cauſe be worthy of puniſhment: If it were granted, that we were able to bring forth any ſuch works, yet the bare remembrance of our ſinnes were ſufficient to remoove that worke out of the ſight of God. Therefore we ſhould alwaies ſtand in doubt, ſtaggering as it were this way, and that way, and our miſerable conſciences ſhould be in continuall torment, unleſſe they ſhould relie upon the onely merit of our Saviour Chriſt his death and paſſion, and reſt in it alone.

Out of the Confeſſion of Auspurge.

THat we might obtaine theſe benefits of Chriſts, namely, remiſſion of ſins, iuſtification, and life everlaſting, Chriſt hath given his Goſpel: wherein theſe benefits are layed forth unto us, as it is written in the laſt of *Luke, that repentance ſhould be preached and remiſſion of ſinnes in his name among all nations.* For whereas all men borne after a naturall manner have ſinne in them, and cannot truely ſatisfie the Law of God,* the Goſpell bewrayeth our ſinne, and ſheweth us Chriſt the Mediatour, and ſo inſtructeth us touching remiſſion of ſinnes. When as the Goſpell doth convict us of ſinne, our hearts thereby terrified muſt firmely beleeve, that there is given unto us freely for Chriſts ſake, that remiſſion of ſinnes, and iuſtification by faith, by the which we muſt beleeve and confeſſe, that theſe things are given us for Chriſts ſake, who was made an oblation, and hath appeaſed the Fathers wrath for us. Notwithſtanding therefore that the Goſpell doe require repentance, yet to the end that the remiſſion of our ſinnes may be certain and undoubted, it teacheth us, that remiſſion is given us freely, that is, that it doth not depend upon the condition of our owne worthineſſe, nor is given for any works that went before, nor for the worthineſſe of ſuch as follow after. For then ſhould remiſſion be uncertaine, if we ſhould thinke, that then onely, we obtaine

* Looke the 1. Obſervat upon this co feſſion.

remission of sins, when we had deserved it by our former works, or when our repentance were well worthy of it. For in true terrours the conscience findeth no worke which it may oppose against Gods wrath, but Christ is given and set forth unto us to appease the wrath of God. This honour must not be transferred from Christ unto our own works, therefore *Paul* saith, *Ye are saved freely.* Againe, *Therefore by faith, freely, that the promise might be sure*, that is, thus shall remission be certaine, when we know that it dependeth not upon the condition of our unworthinesse, but is given us for Christ his sake. This is a sure and necessary comfort to all godly mindes, that are terrified with the conscience of their sins. And thus doe the holy fathers teach, and there is a notable sentence in Saint *Ambrose*, worthy the remembring, in these words. *This God hath appointed, that he which beleeveth in Christ, should be saved, without any worke, by faith alone, receiving the remission of sinnes.* Now this word *Faith*, doth not onely signifie a knowledge of the History of Christ, but also to beleeve and assent unto this promise, that is proper unto the Gospel, wherein remission of sinnes, justification, and life everlasting are promised unto us for Christs sake. For this promise also doth pertaine to the History of Christ, even as in the Creed unto the History is added this article, *I beleeve the remission of sins.* And unto this one the other articles, touching the History of Christ, are to be referred. For the benefit is the end of the Historie: therefore did Christ suffer, and rise again, that for him remission of sins and everlasting life might be given unto us.

These things are found thus in another Edition.

vide 4. ALso they teach, that men cannot be justified before God by their owne power, merits, or works, but are justified for Christs sake through faith, when they beleeve that they are received unto favour, and their sins forgiven through Christ, who by his death hath satisfied for our sins. This faith doth God impute for righteousnesse unto them before himselfe, *Rom.* 3. and 4.

vide 5. For this cause Christ hath appointed the ministerie of teaching the Gospel, which preacheth repentance and remission of sins: and the preaching of either of these is generall, and layeth open the sinnes of all men, and promiseth remission of them unto all that beleeve: for to the end that remission might not be doubted of, but that all distressed mindes might know that they ought to beleeve,

beleeve, that remiſſion of ſinnes is undoubtedly granted unto them for Chriſt, and not for their owne merits or worthineſſe. All theſe doe certainly obtaine remiſſion of ſinnes. And when as we doe in this ſort comfort our ſelves by the promiſe of the Goſpell, and doe raiſe up our ſelves by faith, therewithall is the holy ſpirit given unto us. For the holy ſpirit is given, and is effectuall, by the word of God and by the Sacraments. When as we doe heare or meditate of the Goſpel, or doe receive the Sacraments, and comfort our ſelves by faith, therewithall the ſpirit of God is effectuall, according to that of Saint *Paul*, *Gal.* 3. *That the promiſe by the faith of Ieſus Chriſt might be given to them that beleeve.* And to the Corinthians. *The Goſpel is the miniſterie of the ſpirit.* And to the Romanes, *Faith cometh by hearing.* When as then we doe comfort our ſelves by faith, and are freed from the terrours of ſin by the holy ſpirit, our hearts doe conceive the other vertues, acknowledge truly the mercie of God, and conceive the true love and the true feare of God, truſt, and hope of Gods helpe, prayer, and ſuch like fruits of the ſpirit.

Such therefore as teach nothing concerning this faith, whereby we receive remiſſion of ſinnes, but will have mens conſciences ſtand in doubt, whether they obtaine remiſſion or no, and do adde further, that this doubting is no ſinne, are juſtly condemned. And theſe alſo doe teach, that men may obtaine remiſſion of ſinnes for their own worthineſſe: but they doe not teach to beleeve, that remiſſion of ſinnes is given freely for Chriſt ſake. Here alſo are condemned thoſe phantaſticall ſpirits, which dreame that the holy Ghoſt is given, or is effectuall without the word of God. Which maketh them contemne the miniſterie of the Goſpel and Sacraments, and to ſeek illumination without the word of God, and beſides the Goſpel. And by this means they draw away mens mindes from the word of God unto their own opinions, which is a thing very pernicious and hurtfull. Such were in old time the Manichees, and Enthuſiaſts. And ſuch are the Anabaptiſts now adaies. Theſe and ſuch like frenſies we doe moſt conſtantly condemne. For they aboliſh the true uſe of Gods word, and do falſely imagine that the holy ſpirit may be received without the word, and ſticking too much to their own fancies, they invent wicked opinions, and are the cauſe of infinite breaches.

These things are found thus in another Edition.

Artic. 5. FOr the obtaining of this faith the miniſtery of teaching the Goſpel and miniſtring of the ſacraments was ordained. For by the word and Sacraments, as by certain inſtruments, the holy Ghoſt is given, who worketh faith, where, and when it pleaſeth God, in thoſe that heare the Goſpel; faith I ſay, to beleeve, that God, not for our own merits, but for Chriſt, doth juſtifie ſuch as beleeve, that they are received into favour for Chriſts ſake

They condemne the Anabaptiſts and others, who are of opinion, that the holy Ghoſt is given unto men without the outward word, through their preparations and workes

Artic. 6. Alſo they teach, that when we are reconciled by faith, the righteouſneſſe of good workes, which God hath commanded, muſt follow of neceſſitie: even as Chriſt hath alſo commanded: *If thou wilt enter into life, keepe the Commandements.* But for ſo much as the infirmitie of mans nature is ſo great, that no man can ſatisfie the law, it is needfull that men ſhould be taught, not onely that they muſt obey the law, but alſo how their obedience pleaſeth God, leſt that their conſciences ſink down into deſpaire, when they ſee that they doe not ſatisfie the law.

This obedience therefore pleaſeth God, not becauſe it ſatisfieth the law, but becauſe the perſon that performeth it, is reconciled by Chriſt, through faith, and beleeveth that the reliques of ſinne which remaineth in him be pardoned. Wherefore we muſt alwaies hold that we doe obtaine remiſſion of ſinnes, and that a man is pronounced juſt, freely, for Chriſt, through faith. And afterward that this obedience towards the law doth alſo pleaſe God, and is accounted a kinde of juſtice and *deſerveth rewards. For the conſcience cannot oppoſe it-owne cleanneſſe or workes unto the judgement of God, as the *Pſal.* witneſſeth: *Enter not into iudgement with thy ſervant, for no man ſhall be juſtified in thy ſight.* And *John* ſaith, *If we ſay that we have no ſinne, we deceive our ſelves: If we confeſſe our ſinnes, he is faithfull and juſt to forgive our ſinnes.* And Chriſt ſaith, *When ye have done all that ye can, ſay ye, we are unprofitable ſervants.* After that the perſon is reconciled and become juſt by faith, that is, acceptable to God, his obedience pleaſeth God, and is accounted for a kind of juſtice, as *Joh.* ſaith, *Every one that abideth in him, ſinneth not,* and 2 *Cor.* 1. *Our reioycing is this, the witneſſe of our conſcience.* This obedience muſt ſtrive againſt

* Looke the 2. obſervation upon this confeſſion.

againſt evill deſires, and daily by ſpirituall exerciſes become more pure, alwaies watching and carefull to doe nothing againſt conſcience, according to that ſaying, *The ſumme of the law is love out of a pure heart, and a good conſcience, and faith unfained.* But they which obey their wicked luſts, and doe againſt their owne conſciences, * living in mortall ſinne, doe neither retaine or hold the righteouſneſſe of faith,* nor the righteouſneſſe of good works, according to the ſaying of *Paul, they which doe ſuch things ſhall not inioy the kingdome of God.*

* Looke the 3. & 4 Obſer.

Theſe things are thus ſet down in another Edition.

ALſo they teach, that this faith muſt bring forth good fruits, and that it is behoovefull to doe the good works commanded of God, becauſe God requireth them, and not upon any hope to merit iuſtification by them. For remiſſion of ſins and iuſtification is apprehended by faith, as Chriſt himſelfe witneſſeth, *When you have done all theſe things, ſay, We are unprofitable ſervants*, the ſame alſo doe the ancient Writers of the Church teach, for *Ambroſe* ſaith: *This is ordained of God, that he that beleeveth in Chriſt, ſhall be ſaved, without worke, by faith alone, freely, receiving remiſſion of ſins.*

Hitherto alſo appertaineth the 20. Article.

THat our adverſaries doe accuſe us to neglect the doctrine of good works, it is a manifeſt ſlander; for the books of our Divines are extant, wherein they doe godly and profitably teach, touching good works, what works in every calling doe pleaſe God. And whereas in moſt Churches there hath been of a long time no word of the moſt ſpeciall works, namely, of the exerciſes of faith, and of the praiſe of ſuch works as pertaine to Civill government, but for the moſt part they ſpent all their Sermons in ſetting forth praiſes of humane traditions, and in commending holy dayes, faſtings, the ſtate of Monks. Fraternities, Pilgrimages, the worſhip of Saints, Roſiers, and other unprofitable ſervices, now by the goodnes of God the Church is reclaimed unto the true & profitable worſhip, w^ch God doth require & approove. The Prophets do bewail this calamity of the Church in very vehement Sermons, that the true worſhip of God being forgotten, mens ceremonies and a wicked confidence in ceremonies ſhould have place the chiefe in the Church. From this error they revoke the Church

unto the true ſervice of God, and unto good works in deed. What can be more forceably ſpoken, then that Sermon in the 49 Pſalme. *The God of Gods, the Lord hath ſpoken, and called the earth.* Here God doth preach unto all mankinde, condemning their vaine truſt in ceremonies, and propoundeth another worſhip, giving them to underſtand, that he is highly diſpleaſed with them, that in the Church doe ſo preach ceremonies, that they overturne the true worſhip of God. Many ſuch like Sermons are to be found in the Prophets, as *Eſay, Cap.* 58. and *Zachar.* 7. *Michah. Cap.* 6. and *Hoſea* cryeth, *I will have mercie, and not ſacrifice: and the knowledge of God, rather then burnt offerings.* And it is not unknown that many godly and learned men, have heretofore greatly wiſhed, that the doctrine touching the comfort of conſciences, and the difference of works, had been more found. For both theſe parts of doctrine ought alwaies to be in the Church, namely, the Goſpel of faith, for to inſtruct and comfort the conſciences, and alſo the doctrine that declareth which are good works indeed, and which is the true worſhip of God. As for our adverſaries, ſeeing that they doe corrupt the doctrine of faith, they cannot afford any ſound comfort to the conſciences: for they will have men to ſtand in doubt of the remiſſion of their ſins and yet afterwards they bid men ſeeke remiſſion of ſin by their own works: they deviſe Monkeries, and other ſuch works, and then they aboliſh the true worſhip of God: for prayer and other ſpirituall exerciſes are laid aſide, when mens mindes are not eſtabliſhed in a ſure truſt in Chriſt. Moreover, their works of the ſecond table cannot pleaſe God, except faith goe with them. For this obedience that is but begun, and is unperfect, doth pleaſe God for Chriſt ſake alone. Thirdly, they debaſe the works commanded of God, and preferre mans traditions farre before them. Theſe they ſet out with moſt goodly titles, calling them the perfection of the Goſpel: but in the meane time, they ſpeake ſo coldly of the dutie of a mans calling, of magiſtracie, of marriage, &c. that many grave men have doubted, whether theſe ſtates of life did pleaſe God or no. Therefore our Preachers have with great care and ſtudie ſet forth theſe both kindes of doctrine, teaching the Goſpel concerning faith, and adjoyning therewith a pure and holy doctrine of works.

of

Of Faith.

FIrſt, touching Faith and Iuſtification, they teach thus. Chriſt hath fitly ſet downe the ſumme of the Goſpel, when as in the laſt of *Luke* he willeth, *that repentance and remiſſion of ſinnes ſhould be preached in his name*. For the Goſpel * reproveth and convinceth ſinnes, and requireth repentance, and withall offereth remiſſion of ſinnes for Chriſt ſake, freely, not for our owne worthineſſe. And like as the preaching of repentance is generall, even ſo the promiſe of grace is generall, and wil eth all men to beleeve and to receive the benefit of Chriſt, as Chriſt himſelfe ſaith, *Come unto me all ye that are laden.* And Saint *Paul* ſaith, *He is rich towards all, &c.* Albeit therefore that contrition in repentance be neceſſary, yet we muſt know that remiſſion of ſins was given unto us, and that we are made juſt of unjuſt, that is, reconciled or acceptable, and the ſonnes of God, freely, for Chriſt, and not for the worthineſſe of our Contrition, or of any other workes, which either goe before, or follow after. But this ſame benefit muſt be received by faith, whereby we muſt beleeve that remiſſion of ſinnes and juſtification is given us for Chriſts ſake. This knowledge and judgement bringeth ſure conſolation unto troubled mindes, and how neceſſary it is for the Church, conſciences that have had experience can eaſily judge. There is in it no abſurditie, no difficultie, no craftie deceit. * Here needeth no diſputations of predeſtination, or ſuch like: for the promiſe is generall, and detracteth nothing from good workes, yea rather it doth ſtirre up men unto faith and unto true good workes. For remiſſion of ſinnes is removed from our workes, and attributed unto mercy, that it might be an undoubted benefit, not that we ſhould be idle, but much more, that we ſhould know how greatly our obedience doth pleaſe God even in this our ſo great infirmitie. Now for any man to deſpiſe or miſlike this doctrine, whereby both the honour of Chriſt is extolled, and moſt ſweet and ſure comfort offered unto godly mindes, and which containeth the true knowledge of Gods mercy, and bringeth forth the true worſhip of God and eternall life, it is more then Phariſaicall blindneſſe.

* Looke the 5. obſervation upon this confeſſion.

* Looke the ſixt obſervat. upon this confeſſion.

Before time when as this doctrine was not ſet forth, many fearfull conſciences aſſaied to eaſe themſelves by workes, ſome fled to a monaſticall life, others did chuſe out other workes, whereby to merit remiſſion of ſinnes and juſtification. But there is no ſure com-

comfort without this doctrine of the Goſpel, which willeth men to beleeve, that remiſſion of ſinnes and juſtification are freely given unto us for Chriſts ſake, and this whole doctrine is appointed for the true conflict of a terrified conſcience. But we will adde ſome teſtimonies, *Paul*, Rom. 3. *We are iuſtified freely, by his grace, through redemption that is in Chriſt Ieſus, whom God hath ſet forth, to be a reconciliation through faith in his bloud.* Rom. 4. *But to him that worketh not, but beleeveth in him that iuſtifieth the ungodly, his faith is counted for righteouſneſſe.* Epheſ. 2. *By grace ye are ſaved, through faith, not of your ſelves.* In theſe and ſuch like ſentences *Paul* doth plainly teach, that remiſſion of ſinnes and juſtification are given us freely, and not for the worthineſſe of our workes. And in the 4. to the *Romans*, he diſputeth at large, why this conſolation is needfull for us, for if the promiſe did depend upon the worthineſſe of our works, it ſhould be uncertain. Wherefore to the end that we may have ſure and firme comfort againſt the feares of ſinne and death, and that our faith may ſtand faſt, it is needfull, that it leane onely upon the mercy of God, and not upon our worthineſſe. Therefore *Paul* ſaith, *Therefore it is by faith, according to grace, that the promiſe might be ſure.* For our workes cannot be ſet againſt the judgement of God, according to that ſaying, *If thou markeſt our iniquities, who ſhall indure it.* And therefore Chriſt is given for a Mediatour to us, and this honour is not to be transferred unto our workes.

When therefore we doe ſay, that *We are iuſtified by faith*, we doe not meane, that we are juſt for the worthineſſe of that vertue, but this is our meaning, that we doe obtaine remiſſion of ſinnes, and imputation of righteouſneſſe by mercy ſhewed us for Chriſts ſake. But now this mercy cannot be received, but by faith. And *Faith* doth not here ſignifie onely a knowledge of the hiſtory, but it ſignifieth a beliefe of the promiſe of mercy which is granted us through our Mediatour Chriſt Ieſus. And ſeeing that faith is in this ſort underſtood of a confidence or truſt of mercy, Saint *Paul*, and Saint *James*, doe not diſagree. For where *James* ſaith, *The Devils beleeve, and tremble*, he ſpeaketh of an hiſtoricall faith, now this faith doth not juſtifie. For the wicked and the devill are cunning in the hiſtorie. But *Paul* when he ſaith, *Faith is reckoned for righteouſneſſe*, he ſpeaketh of a truſt and confidence of mercy, promiſed for Chriſts ſake: and his meaning is, that men are pronounced righteous, that is reconciled through mercy promiſed for Chriſts

Chriſts ſake, whom we muſt receive by faith. Now this novelty of this figurative ſpeech of Saint *Paul, We are iuſtified by faith,* will not offend holy mindes, if they underſtand that it is ſpoken properly of mercy, and that herein mercy is adorned with true and due praiſes. For what can be more acceptable to an afflicted and fearefull conſcience in great griefes, then to heare that this is the commandement of God, and the voyce of the Bridegroome Chriſt Ieſus, that they ſhould undoubtedly beleeve, that remiſſion of ſinnes or reconciliation is given unto them, not for their owne worthineſſe, but freely through mercy, for Chriſts ſake, that the benefit might be certaine? Now *Iuſtification* in theſe ſayings of Saint *Paul* doth ſignifie remiſſion of ſinnes, or reconciliation, or imputation of righteouſneſſe, that is, an accepting of the perſon. And herein we doe not bring in a new found opinion into the Church of God. For the Scripture doth ſet downe at large this doctrine touching faith, and Saint *Paul* doth eſpecially handle this point in ſome of his Epiſtles: the holy Fathers doe alſo teach the ſame. For ſo ſaith *Ambroſe* in his booke *de vocat. Gent. If ſo be that Iuſtification, which is by grace, were due unto former merits, ſo that it ſhould not be a gift of the giver, but a reward of the worker, the redemption by the blood of Chriſt would grow to be of ſmall account, and the prerogative of mans workes would not yeeld unto the mercies of God.* And of this matter there be many diſputations in Saint *Auguſtine,* And theſe are his words. *Forſomuch as by the law God ſheweth to man his infirmitie, that flying unto his mercy by faith he might be ſaved. For it is ſaid, that he carrieth both the law and mercy in his mouth. The law to convict the proud: and mercy, to iuſtifie thoſe that are humbled. Therefore the righteouſneſſe of God through faith in Chriſt is revealed upon all that beleeve.* And the Milevitan Synode writeth. *Is not this ſufficiently declared, that the law worketh this, that ſinne ſhould be knowne, and ſo againſt the victory of ſinne, men ſhould flie to the mercy of God, which is ſet forth in his promiſes, that the promiſes of God, that is the grace of God, might be ſought unto for deliverance, and man might begin to have a righteouſneſſe, howbeit not his owne, but Gods.?*

Of good workes.

WHen as we doe teach in our Churches the moſt neceſſarie doctrine, and comfort of faith, we joyne therewith the doctrine of good workes, to wit, that obedience unto the law

of

of God is requiſite in them that be reconciled. For the Goſpel preacheth newneſſe of life, according to that ſaying, *I will put my lawes in their hearts:* This new life therefore muſt be an obedience towards God. The Goſpel alſo preacheth repentance, and faith cannot be, but onely in them, that doe repent, becauſe that faith doth comfort the hearts in contrition and in the feares of ſinne, as *Paul* ſaith, *Being iuſtified by faith, we have peace.* And of repentance he ſaith, *Rom. 6. Our old man is crucified, that the body of ſinne might be aboliſhed, that we might no more ſerve ſinne.* And *Iſaiah* ſaith, *Where will the Lord dwell? In a contrite and humbled ſpirit, &c.*

Secondly, among good workes, the chiefeſt, and that which is the chiefeſt worſhip of God, is faith, which doth bring forth many other vertues, which could never be in men, except their hearts had firſt received to beleeve. *How ſhall they call on him, in whom they doe not beleeve?* So long as mens mindes are in doubt, whether God heareth them or not, ſo long as ever they thinke that God hath rejected them, they doe never truely call upon God. But when as once we doe acknowledge his mercy through faith, then we flie unto God, we love him, we call upon him, hope in him, looke for his helpe, obey him in afflictions, becauſe we doe now know our ſelves to be the ſonnes of God, and that this our ſacrifice, that is, our afflictions, doth pleaſe God. Theſe ſervices doth Faith bring forth. Very well therefore ſaid *Ambroſe, Faith is the mother of a good will, and of iuſt dealing.* Our Adverſaries will ſeem very honourably to ſet out the doctrine of good works, and yet concerning theſe ſpirituall workes, to wit, faith, and the exerciſes of faith in prayer, and in all matters, counſels, and dangers of this life, they ſpeake never a word. And indeed none can ever ſpeake well of theſe exerciſes if the conſciences be left in doubt, and if they know not that God requireth faith as a ſpeciall worſhip of his. And when as that huge ſhew of outward workes is caſt (as a myſt) before mens eyes, the mindes, eſpecially ſuch as be not well inſtructed, are led away from beholding theſe inward exerciſes. Now it is very requiſite, that men ſhould be taught and inſtructed, concerning theſe inward workes and fruits of the ſpirit. For theſe they be that make a difference betweene the godly and hypocrites. As for exernall worſhip, externall ceremonies, and other outward workes, the very hypocrites can performe them. But theſe ſervices and duties belong onely to the true

Church,

Church, true repentance, feare, faith, prayer, &c. Theſe kindes of worſhip are eſpecially required, and commended in the Scripture, *Pſal.* 49. *Offer unto God the ſacrifice of praiſe*: and, *Call on me in the day of trouble, &c.*

Thirdly, by this faith, which doth comfort the heart in repentance, we doe receive the Spirit of God, who is given us to be our governour and helper, that we ſhould reſiſt ſinne and the devill, and more and more acknowledge our owne weakeneſſe, and that the knowledge and feare of God, and faith may increaſe in us: wherefore our obedience to God and a new life ought to increaſe in us, as Saint *Paul* ſaith, *We muſt be renewed to the knowledge of God*, that the new law may be wrought in us, and his Image, which hath created us, be renewed, &c.

Fourthly, we teach alſo how this obedience, which is but begunne onely and not perfect, doth pleaſe God. For in this ſo great infirmitie, and uncleanneſſe of nature, the Saints doe not ſatisfie the law of God. The faithfull therefore have need of comfort, that they may know how their ſlender and imperfect obedience doth pleaſe God. It doth not pleaſe him, as ſatisfying his law, but becauſe the perſons themſelves are reconciled and made righteous through Chriſt, and doe beleeve that their weakneſſe is forgiven them, as *Paul* teacheth, *There is now no condemnation to them which are in Chriſt, &c.* Albeit then that this new obedience is farre from the perfection of the law, yet it is righteouſneſſe, and is worthy of a reward, even becauſe that the perſons are reconciled. And thus we muſt judge of thoſe workes, which are indeed highly to be commended, namely * that they be neceſſarie, that they be the ſervice of God, and ſpirituall ſacrifices, and do deſerve a reward: Nevertheleſſe this conſolation is firſt to be held touching the perſon, which is very neceſſary in the conflict of the conſcience, to wit, that we have remiſſion of ſinnes freely by faith, and that the perſon is juſt, that is, reconciled, and an heire of eternall life through Chriſt, and then our obedience doth pleaſe God, according to that ſaying, *Now ye are not under the law, but under grace.* For our workes may not be ſet againſt the wrath and judgement of God: But the terrours of ſinne and death muſt be overcome by faith and truſt in the Mediatour Chriſt, as it is written, *O death, I will be thy death.* And *Iohn* 6. Chriſt ſaith, *This is the Will of the Father, which ſent me, that every one which ſeeth the Sonne, and beleeveth in him, ſhould have life everlaſting.* And Saint

* Looke the 7. Obſervation.

Paul

Paul, *Being iuſtified by faith, we have peace with God.* And the Church alwaies prayed, *forgive us our treſpaſſes.* And thus do the Fathers teach, concerning the weakneſſe of the Saints, and concerning Faith, *Auguſtine* in his expoſition of the 30. *Pſalme*, ſaith, *Deliver me in thy righteouſneſſe. For there is a righteouſneſſe of God, which is made ours, when it is given unto us. But therefore it is called the righteouſneſſe of God, leſt man ſhould thinke that he had a righteouſneſſe of himſelfe. For, as the Apoſtle* Paul *ſaith, To him that beleeveth in him that iuſtifieth the wicked, that is, that of a wicked maketh a righteous man, If God ſhould deale by the rule of the law, which is ſet forth unto us, he muſt needs be condemned: If God ſhould as it were deale by the rule propounded in the law, whom ſhould he deliver? for he findeth all men to be ſinners. So ſaith* Paul: *All have ſinned, and ſtand in need of the glory of God. What is this to ſtand in neede of Gods glory? That he ſhould deliver thee, and not thou thy ſelfe. For thou canſt not deliver thy ſelfe: Thou haſt neede of a Saviour. Why doſt thou vaunt thy ſelfe? What maketh thee to preſume of the law and of righteouſneſſe? Seeſt thou not that which doth fight within thee? doſt thou not heare one that ſtriveth, and confeſſeth his weakeneſſe, and deſireth aide in the battell? O miſerable man that I am? &c.*

Now it may eaſily be perceived, how needfull this doctrine is for the Church, that men may know, that they doe not ſatisfie the law of God and yet may have true comfort, knowing how their imperfect obedience doth pleaſe God. This doctrine hath beene horribly darkned, and ſuppreſſed heretofore by certaine fond perſwaſions, wherein unlearned men have imagined againſt the authoritie of the Scripture that they can fulfill the law of God, and that they are juſt through the fulfilling of the law, &c. And that Monks are perfect, and doe performe more notable and worthy workes, then the law doth require. In the meane while there is not a word, how the Mediatour Chriſt is to be apprehended by faith: but they willed man to doubt, or elſe to truſt in his owne workes. But as touching this obedience, we doe teach, * that they which commit mortall ſinnes are not juſt, becauſe God requireth this obedience that we ſhould reſiſt ſinfull luſts. They then which ſtrive not againſt them, but obey them, contrary to the commandement of God, and do things againſt their conſciences, they are unrighteous, and doe neither retaine the holy ſpirit, nor faith, that is, confidence and truſt of Gods mercy. For confidence, which

* Looke the third obſerv. upon this confeſſion.

which ſeeketh remiſſion of ſinnes, cannot ſo much as be in ſuch, as are delighted with their ſinnes, and remaine without repentance.

Fifthly, this point is needfull alſo to be taught, by what means men may doe good workes. We ſhewed a little before how our workes doe pleaſe God. In this place we adde how they may be done. * Albeit that men by their owne ſtrength be able to doe outward honeſt deedes in ſome ſort, and muſt alſo performe this civill obedience, yet ſo long as men are voide of Faith, they are in the power of the devill, who driveth them to ſhamefull ſinnes, occupieth their mindes with wicked and blaſphemous opinions, for that is the kingdome and tyrannie of the Devill. * Moreover, nature by it ſelfe is weake, and cannot without Gods helpe, ſtrengthen it ſelf to the performance of any ſpirituall works. And for that cauſe are men taught, that in the Goſpel the holy Spirit is promiſed, who ſhall aide and governe the mindes of them, who doe repent and beleeve the Goſpel. Wherefore in ſo great infirmitie of nature, in the middeſt of theſe aſſaults of Satan, and in all dangers, faith muſt be exerciſed in calling upon God, even throughout our whole life, that we may continue alwaies in the faith, and in our obedience towards God. Therefore *Zacharie*, ſaith, *I will poure forth the ſpirit of grace, and of prayer, upon the houſe of David, and upon the inhabitants of Jeruſalem.* He calleth him the ſpirit of grace, becauſe the holy ſpirit doth confirme and comfort troubled mindes, and beareth record, that God is pleaſed with us. He calleth him the ſpirit of prayer, to the end wee ſhould daily exerciſe our faith in prayer, that by theſe exerciſes our faith might be confirmed, and a new life grow up and increaſe in us.

* Looke the 8. Obſervation.

* Looke the 9 Obſervat.

There is no doubt but true vertues are the gifts of God, ſuch as are, faith, cleereneſſe of judgement in diſcerning of points of religion, courage of minde, ſuch as is requiſite in them which teach and profeſſe the Goſpel, true care and paines in governing of Churches, true humilitie, not to hunt after preferment, not to be puft up with popular praiſe, nor caſt downe with their diſliking and ill will, true charitie, &c. Theſe Princely vertues *Paul* calleth Gods gifts, *Romans* 12 *Having divers gifts, according to the grace that is given us.* And of theſe he ſaith to the *Corinthians*, *Theſe things worketh one and the ſame ſpirit, diſtributing to every one, according, &c.*

Vnto

Vnto theſe gifts we muſt joyne our exerciſe which may both preſerve the ſame, and deſerve an increaſe of them: according to the ſaying: *To him that hath, ſhall be given.* And it is notably ſaid of *Auguſtine, Love deſerveth an increaſe of love,* to wit, when it is put in uſe. For good workes have rewards, as in this life, ſo alſo after this life, in the everlaſting life. Now becauſe that the Church in this life is ſubject to the croſſe, and to the death of the body, therefore many rewards are deferred untill the life to come, which though it be undoubtedly beſtowed through mercy for Chriſts ſake on thoſe which are juſtified by the faith of Chriſt, yet there is alſo a rewarding of good workes, according to that ſaying, *Your reward is great in heaven.* By this it is evident, that the doctrine of good workes, is through the goodneſſe of God purely and truely taught in our Churches. How full of obſcuritie and confuſion the doctrine of good workes was in former times, all godly mindes know full well. There was none that put men in minde of the difference of mans traditions and the law of God: none that taught, how good workes did pleaſe God, in this ſo great infirmitie of ours. To be briefe, there was not one word of faith, which is moſt needfull unto remiſſion of ſinnes. But now that theſe maters be opened and unfolded, godly conſciences lay hold of comfort, and of certaine hope of ſalvation, and doe underſtand which is the true worſhip and ſervice of God, and know how it pleaſeth God, and how it doth merit at his hands.

This article is thus ſet downe in another Edition.

OVr Divines are falſly accuſed to forbid good workes. For their writings extant upon the tenne Commandements, and others of the like argument, doe beare witneſſe, that they have to good purpoſe taught, concerning every kinde of life and duties, what trades of life, and what workes in every Calling doe pleaſe God. Of which things Preachers in former times taught little or nothing, onely they did urge certain childiſh and needleſſe works. As keeping of holy dayes, ſet faſts, fraternities, pilgrimages, worſhipping of Saints, Friaries, Monkeries, and ſuch traſh: whereof our adverſaries having had warning, they doe now forget them, and doe not preach ſo concerning theſe unprofitable workes, as they were wont to doe. Beſides they beginne now to make mention of Faith, which they were wont to paſſe over with ſilence.

But

But yet they cease not to obscure and darken this doctrine of faith, while they leave the conscience in doubt and would have men to merit remission of sinnes, by their workes, and teach not that we doe by faith alone undoubtedly receive remission of sinnes for Christs sake. When as therefore the doctrine of faith, which should be especially above others taught in the Church, hath been so long unknowne, as all men must needs grant, that there was not a word of the righteousnesse of faith in all their Sermons, and that the doctrine of workes onely was usuall in the Churches, for this cause our Divines did thus admonish the Churches. First that our workes cannot reconcile God unto us, or deserve remission of sinnes, grace, and justification, at his hands. But this we must obtaine by faith whiles we beleeve that we are received into favour for Christs sake who alone is appointed the Mediatour and Intercessour by whom the Father is reconciled to us. He therefore that trusteth by his workes to merit grace, doth despise the merit and grace of Christ, and seeketh by his owne power, without Christ, to come unto the Father, whereas Christ hath said expresly of himselfe, *I am the way, the truth, and the life.* This Doctrine of Faith is handled by *Paul* almost in every Epistle, *Ephes.* 2. *Ye are saved freely by faith, and that not of your selves, it is the gift of God, not of workes, &c.* And lest any here should cavill, that we bring in a new found interpretation, this whole cause is underpropped with testimonies of the Fathers. *Augustine* doth in many volumes defend grace and the righteousnesse of faith against the merit of workes. The like doth *Ambrose* teach in his book, *De vocat. Gent.* and else where: for thus he saith in the forenamed place, *The redemption made by the blood of Christ would be of small account, and the prerogative of mans workes would not give place to the mercy of God, if the justification which is by grace, were due to merits going before, so as it should not be the liberalitie of the giver, but the wages or hire of the labourer.*

This doctrine though it be contemned of the unskilfull sort, yet the godly and fearefull conscience doth finde by experience, that it bringeth very great comfort: because that the consciences cannot be quieted by any workes, but by faith alone, when as they beleeve assuredly, that God is appeased towards them for Christs sake, as *Paul* teacheth, *Rom.* 5. *Being justified by faith, we have peace with God.* This doctrine doth wholly belong to the conflict of a troubled conscience, and cannot be well understood, but

where the conſcience hath felt a conflict. Wherefore all ſuch as have had no experience thereof, and all that are prophane men, which dreame that Chriſtian righteouſneſſe is naught elſe, but a civill and philoſophicall juſtice, are evill judges of this matter. In former ages mens conſciences were vexed with the doctrine of works, they never heard any comfort out of the Goſpel. Whereupon conſcience drave ſome into Monaſteries, hoping there to merit favour by a monaſticall life. Others found out other workes, whereby to merit favour, and to ſatisfie for ſinne. There was very great need therefore to teach this doctrine of faith in Chriſt, and after ſo long time to renue it, to the end that fearefull conſciences might not want comfort, but might know, that grace and forgiveneſſe of ſinnes and juſtification were apprehended and received by faith in Chriſt.

Another thing, which we teach men, is, that in this place the name of *Faith* doth not onely ſignifie a bare knowledge of the hiſtory, which may be in the wicked, and as in the Devill, but it ſignifieth a faith, which beleeveth, not onely the hiſtory, but alſo the effect of the hiſtorie, to wit, the article of remiſſion of ſinnes, namely, that by Chriſt we have grace, righteouſneſſe, and remiſſion of ſinnes. Now he that knoweth, that the father is mercifull to him through Chriſt, this man knoweth God truely: he knoweth that God hath a care of him, he loveth God, and calleth upon him: In a word, he is not without God in the world, as the Gentiles are. As for the Devils, and the wicked, they can never beleeve this article of the remiſſion of ſinnes. And therefore they hate God as their enemie, they call not upon him, they looke for no good thing at his hands. After this manner doth *Auguſtine* admoniſh his Reader touching the name of faith, and teacheth, that this word faith, is taken in Scriptures, not for ſuch a knowledge, as is in the wicked, but for a truſt and confidence, which doth comfort and cheere up diſquieted mindes.

Moreover, our Divines doe teach, that it is requiſite to doe good workes, not for to hope to deſerve grace by them, but becauſe it is the will of God that we ſhould doe them. And becauſe that the holy ſpirit is received by faith our hearts are preſently renued, and doe put on new affections, ſo as they are able to bring forth good workes. For ſo ſaith *Ambroſe*, *Faith is the breeder of a good will and of good actions.* For mans powers, without the holy ſpirit, are full of wicked affections, and are weaker then that they

they can doe any good deed before God. Beſides, they are in the devils power, who driveth men forward into divers ſinnes, into profane opinions, and into very hainous crimes. As was to be ſeene in the Philoſophers, who aſſaying to live an honeſt life, could not attaine unto it, but defiled themſelves with open and groſſe faults. Such is the weakeneſſe of man, when he is without faith and the holy Spirit, and hath no other guide, but the naturall powers of man. Hereby every man may ſee that this doctrine is not to be accuſed, as forbidding good works, but rather is much tobe cõmended, becauſe it ſheweth after what ſort we muſt doe good workes. For without faith the nature of man can by no meanes performe the workes of the firſt and ſecond table. Without faith it cannot call upon God, hope in God, beare the croſſe, but ſeeketh helpe from man, and truſteth in mans helpe. So it commeth to paſſe that all luſts and deſires, and all humane deviſes and counſels doe beare ſway, ſo long as faith and truſt in God is abſent. Wherefore Chriſt ſaith, *Without me ye can doe nothing.* Iohn 15. and the Church ſingeth, *Without thy power there is naught in man, and there is nothing but that which is hurtfull.*

Out of the Confeſſion of SAXONY.

Of the remiſſion of ſinnes, and of Iuſtification.

WE ſaid before that theſe controverſies doe pertaine to the interpreting of two Articles of the Creed, *I beleeve the remiſsion of ſinnes*, and, *I beleeve the holy Catholike Church.* Neither doe we ſpeake of not neceſſary or light things. It is moſt neceſſary, that in the Church the doctrine touching ſinne ſhould be propounded, and that men ſhould know what ſinne is, and that there ſhould be an evident difference betweene politicall judgements, and the judgement of God. But ſeeing our adverſaries doe not teach aright, what ſinne is, they confirme in men an evill ſecuritie, and many falſe opinions. Againe, what can be more miſerable, then either to obſcure, or to be ignorant of this great benefit, namely the remiſſion of ſinnes, and deliverance from eternall death? ſeeing that there is no difference betwixt the Church and other men, when as the light is extinguiſhed, concerning free remiſſion of ſinnes, for the Sonnes ſake, and concerning Faith, whereby remiſſion muſt be received: neither is there any other comfort drawing us backe from eternall death, neither can

there be any true Invocation, without this comfort: and God himselfe hath so often commanded, that his Son should be heard, and the Gospel kept, wch is a wonderfull decree brought forth out of the secret counsell of the Godhead, when it was hid from all creatures; therefore it is most necessary, that the true doctrine, touching remission of sinnes, should be kept undefiled.

But in all ages, even from our first fathers time, the devils have scattered subtill delusions, against the true doctrine, concerning the Sonne of God, and especially in this article, whom notwithstanding God hath oftentimes refuted, good teachers being againe raised up, that the Church might not utterly perish. *Adam, Seth, Noe, Sem, Abraham, Isaac, Iacob*, and others after them, did shew the true difference, betwixt the Church of God and other men, and taught that to the Church was given the promise, touching the Mediatour the Sonne of God, and touching remission of sinnes, and that this remission is to be received freely, for the Mediatours sake: And they tied Invocation to this God, which had manifested himselfe by giving a promise, concerning the Mediatour, and they had externall rites given them of God, which were signes of the promise, and the sinewes of the publike Congregation. These rites did a great part of the multitude imitate, omitting the doctrine of the promises and faith: and when they had devised this perswasion, that men by observing these rites might deserve remission of sins, they heaped up many ceremonies, and by little and little boldnesse went so far (as commonly it cometh to passe) that divers men devised divers gods. So the heathen departed from the true Church of God, and from the knowlege of the true God, and the promise of the Redeemer.

The same thing also hapned after *Moses* his time. Ceremonies were appointed for this cause, that they should be admonitions of the Mediatour, of the Doctrine of Faith, of free remission for the Mediatours sake. But they feigned that sinnes were forgiven for those rites and sacrifices, and by this superstition they heaped up sacrifices, and forgot the Mediatour, and were without true comfort, and without true invocation. The same thing hapned also after the Apostles time, the light of the Gospel being lost, wherin is propounded free remission for the Mediatours sake, and that to be received by Faith. They sought remission by Monasticall exercises, by single life, by divers observations, by the offering in the Masse, by the intercession of dead men, and many monstrous

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ſuperſtitions were deviſed, as the hiſtories of the whole Church which ſucceeded the Apoſtles doe declare. Againſt theſe errors the infinite mercy of God hath oftentimes reſtored the voyce of the Goſpel: And as among the people of Iſrael he did often raiſe up Prophets, which ſhould purge the doctrine diligently; ſo in the Church, after the Apoſtles time, when the writings of *Origen* and *Pelagius*, and the ſuperſtition of the people had corrupted the purity of the Goſpel, yet notwithſtanding, as in a myſt, the light of the Goſpel was again kindled by *Auguſtine*, and him followed *Proſper*, *Maximus*, and others, who reproved the falſe opinions touching this Article. Afterward when the Monkes were ſprung up, and that opinion, which feigneth men to merit by their works, was a freſh ſpread abroad, yet there was ſome of a better judgement, although they added ſtubble to the foundation: as *Hugo*, *Bernard*, *Gilbert*, *William* of *Paris*, *Tauler*, *Ambroſe*, *Weſell*, and others in other places. And now by the voyce of *Luther*, the doctrine of the Goſpel is more cleered, and more evidently reſtored, and the Lambe ſhewed unto us, as the *Baptiſt* ſaith, *Behold the Lambe of God, that taketh away the ſinnes of the World. He that beleeveth in the Sonne, hath eternall life: he that beleeveth not, the wrath of God abideth on him.* The ſame voyce of the Goſpel our Churches doe publiſh, and that without corruption: and we doe diſcerne that diſcipline, or righteouſneſſe, which a man not regenerate may performe, from the righteouſneſſe of faith, and that newneſſe, whereof the Goſpel doth preach.

We ſay that all men are to be reſtrained by diſcipline, that is, by that righteouſnes, which even the unregenerate ought, & after a ſort may performe, which is an obedience in externall actions, according to all the commandements of God appertaining to all men. * Becauſe that God left this libertie in man after his fall, that the out ward members might after a ſort obey reaſon and the will, in ſtirring up or omitting out ward motions: as, *Achilles* may draw his ſword, or put it up into the ſheath: *Scipio* may reſtraine his members, ſo that he meddle not with another mans wife, as in their place theſe things are truely and copiouſly declared. Now it is moſt certaine, that this diſcipline is commanded of God, and that the breaking thereof is puniſhed with preſent and eternall puniſhments, even in thoſe which are not converted unto God, according to thoſe ſayings, *The Law was made for the unjuſt. He that taketh the ſword, ſhall periſh with the ſword.* Alſo, *Fornicatours*

* Looke the 1. obſervation upon this confeſſion.

and adulterers the Lord will iudge. Alſo, *Woe unto thee which ſpoileſt, becauſe thou ſhalt be ſpoiled.* And although all men ought to governe their manners by this diſcipline, and God doth ſeverely command that all kingdomes ſhould defend this diſcipline, and he by horrible puniſhments doth declare his wrath againſt this outward contumacie: yet this externall diſcipline, even where it is moſt honeſt, is not a fulfilling of the law, neither doth it deſerve remiſſion of ſinnes, neither is it that righteouſneſſe, whereby we are accepted before God, nor that light ſhining in the nature of men, as righteouſneſſe ſhined in us in our creation, or as new righteouſneſſe ſhall ſhine in us in the life eternall. But all this diſcipline, is an externall government, ſuch as it is, like unto the leafe of a figge tree, wherewith our firſt parents after their fall did cover their nakednеſſe: neither doth it any more take away ſinne, and the corruption of nature and death, then thoſe figge leaves did. Hence it is, that *Paul* doth ſo often cry out, that ſinne is not taken away by the law, *Rom.* 3. *By the workes of the law no fleſh ſhall be iuſtified in his ſight.* And *Rom.* 8. *When it was impoſſible to the law to iuſtifie, &c.* And *Gal.* 2. *If righteouſneſſe doth come by the Law, then Chriſt died in vaine.* And *Tit.* 3. *Not by the workes of righteouſneſſe, which we have done, but according to his mercy he hath ſaved us.* And it is a reproch unto the Sonne of God, to imagine that any our workes are merits, or the price of remiſſion of ſinnes, and that they are propitiations for ſinnes. Therefore we doe openly condemne thoſe Phariſaicall and Pelagian doting dreames, which feigne that that diſcipline is a fulfilling of the law of God: alſo that it doth deſerve remiſſion, either of congruity, or of condignity, or that it is a righteouſneſſe, whereby men are made acceptable to God.

And after a few pages in the ſame Article.

Seeing that the minde is raiſed up by this faith, it is certain that remiſſion of ſinnes, reconciliation, and imputing of righteouſneſſe is given for the merit of Chriſt alone, and that Chriſt is effectuall in us, and doth by his holy ſpirit quicken the beleevers, and deliver us from eternall death, and withall make us heires of eternall life. So ſaith *Paul. Rom.* 3. *We conclude that man is iuſtified by faith, without the workes of the law.* Alſo, *We are iuſtified freely by his grace, through the Redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a reconciliation through faith in his blood.* And *Act.* 10. *To him give all the Prophets witneſſe, that*

that all that beleeve in him, ſhall receive remiſsion of ſinnes.

Now the words are knowne and manifeſt. *Faith* doth ſignifie not onely the knowledge of the (hiſtorie for that is alſo in the Devils, of whom it is ſaid, *The devils doe beleeve, and tremble*) but it doth ſignifie, to embrace all the Articles of Faith, and among thoſe this article, *I do beleeve the remiſsion of ſinnes*, neither doe I beleeve that it is onely given to others, but to me alſo. This faith is alſo a confidence, reſting in the Mediatour, according to that, *Being iuſtified by faith, we have peace.* So that *Paul* ſpeaketh of faith, which conſenting to all the articles of the Creed, doth behold and imbrace the promiſe: for it joyneth together faith and the promiſe, *Rom.* 4. *Therefore is it by faith, that the promiſe might be ſure.*

In expounding the word *Iuſtified*, it is uſually ſaid, *To be Iuſtified*, doth ſignifie, of unrighteous to be made righteous, which being rightly underſtood, doth agree alſo to our purpoſe. Of unrighteous to be made righteous, that is, acquitted from the guilt, for the Sonne of God his ſake, that is, laying hold by faith upon Chriſt himſelfe, *who is our righteouſneſſe* (as *Jeremie* and *Paul* doe ſay) becauſe that by his merit we have remiſſion, and God doth impute his righteouſneſſe to us, and for him doth account us juſt, and by giving his holy Spirit, doth quicken and regenerate us, as it is ſaid, *Iohn* 5. *This is life in his Sonne: He that hath the Sonne, hath eternall life: he that hath not the Sonne of God, hath not life.* And *Rom.* 3. *That he may be iuſt, and a iuſtifier.* And although newneſſe is withall begun, which ſhall be perfect in the life eternall, whereunto we are redeemed, yet neither for the new qualities, nor for any works, is any man in this life made juſt, that is, acceptable to God, and heire of eternall life, but onely for the Mediatours ſake, who ſuffered, roſe againe, reigneth, and prayeth for us, ſhadowing and quickning us. For although vertues are here begun, yet be they ſtill imperfect, and the reliques of ſinne do ſtick in us. Therefore we muſt hold this comfort, that the perſon is accepted for the Sonne of God his ſake, his righteouſneſſe being imputed to us, as it is ſaid, *Rom.* 4. *Abraham beleeved God, and it was imputed to him for righteouſneſſe.* Alſo, *Bleſſed are they, whoſe iniquities be forgiven, and whoſe ſinnes be covered.* Therefore this ſaying muſt be underſtood correlatively, *We are iuſtified by faith*, that is, we are juſtified by confidence in the Son of God, not for our qualities, but becauſe he is the reconciler, in whom the heart doth reſt in

confidence of the promised mercy for his sake. Which confidence he doth raise up in us by his holy Spirit, as *Paul* saith, *Ye have received the spirit of the adoption of the sons, by whom we cry, Abba, father.*

Here also we must speake of the exclusive member. *Paul* doth often repeat the word *Freely*, by which it is most certaine, that the condition of our merits is excluded. Therefore it is said in our Churches, *We are justified by Faith alone*, which we so understand, and declare, Freely, for the onely mediatours sake, not for our contrition, or other our merits, we have our sinnes forgiven us, and are reconciled to God. For, although contrition and many other vertues are together with Faith or with this confidence kindled in us, yet these vertues are not the cause, or the merit of the Remission of sinnes, neither doth the person please God in regard of them, according to that saying, *No man living shall be justified in thy sight*: but the person hath remission, and doth certainly please God, by reason of the Mediatour, who must be apprehended by faith, as it is said, *Eph.* 3. *By whom we have boldnesse, and entrance with confidence, by faith in him.* This whole doctrine is more manifest in the true conversion and daily invocation of the godly. When we are in great feare by the knowledge of the wrath of God, this one comfort is firme and sure, to flie to the Son of God, who saith, *Come unto me all ye that labour, and are laden, and I will refresh you.* Also, *As I live, I will not the death of a sinner, but that he returne and live.* Also, *Grace aboundeth more then sinne.* In these griefes if man be taught, to doubt of the remission of sinnes, sorrow will have the upper hand, and then follow most grievous murmurings against God, and desperation, and eternall death: but if man be taught, that doubting is to be overcome by faith, then shall he understand, that by the word *Faith*, is not onely signified the knowledge of the story: he shall know that confidence doth relie upon the only Mediator, and he shall perceive what is meant by these words, Freely, for the Mediatours sake, remission is received by faith alone, and so the person is made acceptable.

This wrastling hath at all times instructed some. For though *Origen*, and many other writers and sententiaries have brought forth an impure kind of doctrine, yet in *Augustine* & certain others we reade divers sentences which shew, that they also received comfort out of these true fountains. Who although they do sometime speak improperly, or things unlike, because they were somewhat negligent in speaking, yet we may easily gather what

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was their perpetuall judgement, if we will judge aright. *Auguſtine* upon the *Pſal.* 31. ſaith. *Who be happie? not they in whom God ſhall not finde ſins, for thoſe he findeth in all men. For all men have ſinned, and are deſtitute of the glory of God. Therefore if ſinnes be found in all men, it is evident, that none are happie, but thoſe whoſe ſins be forgiven. This therefore the Apoſtle did thus commend: Abraham beleeved God, and it was imputed to him for righteouſneſſe.* Here certainly *Auguſtine* by faith doth underſtand confidence, which receiveth remiſſion of ſins: and that which is ſaid in *Geneſis*, and in *Paul*, he doth altogether underſtand it, as we expound it. And in his booke, *De ſpiritu & litera*, he ſaith, *By the law we feare God, and by faith we flie to his mercie.* *Bernard* in his Sermon, *De Annunciatione*, ſaith, *Firſt of all it is neceſſarie to beleeve, that thou canſt not have remiſſion of ſins, but by the mercie of God. But adde thereunto, that thou maiſt alſo beleeve this, that through him thy ſins be forgiven thee. This is the witneſſe which the holy Ghoſt doth give in our heart, ſaying: Thy ſins be forgiven thee. For ſo doth the Apoſtle thinke, that a man is iuſtified freely by faith.* In this ſentence the judgement of our Churches is plainly and properly alleadged, and like teſtimonies are to be found in this author. *Baſil* alſo, in his Sermon of Humilitie doth moſt properly ſet forth our judgement, in theſe words: *He that reioyceth, let him reioyce in the Lord, ſaying, that Chriſt is made unto us of God, Wiſdome, and righteouſneſſe, and ſanctification, and redemption, as it is written, He that reioyceth, let him reioyce in the Lord. For this is perfect and ſound reioycing in God, when as a man is not puffed up by reaſon of his own righteouſneſſe, but doth acknowledge that he doth ſtand in need of the true righteouſneſſe, and that he is iuſtified by faith alone in Chriſt.*

Seeing therefore that by this which hath been ſpoken it is manifeſt, what the word *Faith* doth ſignifie in this propoſition, *We are iuſtified by Faith*, hereupon we may underſtand, that the Monks and others doe dangerouſly erre, which doe command thoſe that are turned to God, to doubt whether they doe pleaſe God. This common errour of doubting is evidently refuted by theſe words, *Being iuſtified by Faith, We have peace with God.* Alſo, *Therefore is righteouſneſſe of faith, that the promiſe might be ſure.* For ſo long as mens hearts are tormented with doubting, they flie from God, they doe not reſt in God, nor call upon him: and the promiſe becometh unto them but a vaine ſound, becauſe

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they give not consent unto it. To conclude, it is the eternall and immutable commandement of God, that we should beleeve in the Son of God, according to this saying, *The spirit shall convince the world of sinne, because they beleeve not in me.* Also 1 *Joh.* 5. *He that beleeveth not God, maketh him a lyer.* Now it is a foolish cavill, when they say, that we must doubt, in respect of our unworthinesse, and not in respect of mercie. For the promise was therefore given, therefore the Son of God was appointed our Mediatour, because we are unworthy: and that for his sake, having suffered, being raised up againe, and now making intercession for us, and dwelling in us, and cloathing us with his righteousnesse, the Father might undoubtedly be mercifull to this miserable lumpe of ours, being unworthy, and full of filthinesse: according to that saying, *There is now no condemation to them which walke in Christ Jesus.* Also it is absurd which they say, that we must doubt, by reason of our unworthinesse. For we are not to doubt, whether our unworthinesse doe displease God, but with true sighes let us confesse that we are unworthy, & let us lay to the promise, whereunto God hath commanded us to assent. Neither is that saying, *Eccles.* 9. fitly applyed to this doubting, *Man knoweth not whether he be worthy of love, or of hatred.* It is madnesse to imagine that *Salomon* should have any such meaning, that neither the just, nor the unjust ought to determine with themselves whether they please or displease God, seeing it is most certaine, that they, which persevere in wicked deeds againe their conscience, doe displease God. But *Salomon* doth withdraw us from externall shews to the word of God: as though he should say: Doe not determine with thy selfe, that by reason of thy prosperitie thou art in favour with God, or by reason of thy adversitie thou art out of favour with him. *Alexander* doth not therefore please God, because he is a Conquerour, and governeth a large Empire. Let not *Job* in his calamitie, nor *Daniels* exile thinke that they be forsaken of God, because they be miserable; let them not judge according to these events or outward shews, but by the word of God: and then even in the middest of our miseries we shall receive this comfort, *As I live, I will not the death of a sinner, &c. God so loved the world, that he gave his onely begotten Sonne, that every one that beleeveth in him should not perish, &c.* To conclude, This errour of doubting, is altogether heathenish, and doth abolish the Gospel, and in true conversion taketh away comfort from them that

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feele the wrath of God. Men are rather to be taught, that this is undoubtedly the voice of the Goſpel, that we ſhould beleeve the Sonne of God, and be aſſured, that grace doth abound much more then ſinne: and therefore let us withſtand doubting, by wreſtling get the upper hand, and by faith overcome it, that we may have acceſſe to God: invocate him, and give him thanks. Theſe chiefe points of worſhip are fearefully hindred, when mens mindes are ſhaken with the waves of doubting, as experience teacheth. Hereof it is evident, why it is neceſſary, that the Decree of the Tridentine Councell, which confirmeth the errour of doubting, ſhould be reprooved. Alſo, by all that which hath been ſaid, it may be underſtood, that we doe juſtly finde fault with that Synecdoche, whereby ſome interpret *Pauls* words after this ſort, *We are iuſtified by Faith*, that is, by a formed love, as they ſpeake. For they underſtand the word faith onely of knowledge, and thinke that this is the meaning; *We are iuſtified by Faith*, that is, we are prepared to righteouſneſſe, that is, to other vertues, to wit, obedience and fulfilling of the Law. So this is it onely which they ſay. Man is righteous for his own vertues: then they will him to doubt, whether he be furniſhed with thoſe habits, whereof they ſpeake.

Now we have declared before, that by Faith is ſignified a confidence reſting in the Sonne of God the Reconciler, for whom we are received, and doe pleaſe God, not for our vertues, or fulfilling the Law. And ſeeing that in this ſame comfort, the confidence, whereby we doe reſt in the Sonne of God, is indeed a motion, kindled by the holy Ghoſt, whereby the heart is quickened, and freed from eternall death, this converſion is called regeneration, *Ioh.* 3. *Except a man be borne againe of water, and of the ſpirit.* And now man is made indeed the dwelling place of God, who is effectuall in him: as it is ſaid, *Ioh.* 14. *If any man love me, he will keepe my word, and my Father will love him, and we will come unto him, and will dwell with him.* The eternall Father and the Son, by the holy Ghoſt, doe quicken our hearts, when as by faith they are raiſed up in this comfort, as *Paul* ſaith *Galat.* 3. *That ye might receive the promiſe of the ſpirit through faith.* Therefore we doe not ſpeake of an idle faith: and the unskilfull are deceived, whiles they thinke that remiſſion of ſinnes doth happen to ſuch as are idle, without a certain motion of the minde, without wreſtling, and without a feeling comfort of in true griefes, in that

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age which now is able to understand the voice of doctrine, according to that saying, *Faith cometh by hearing, and hearing by the word of God.* And because that in repentance we propound comfort unto the conscience, * we doe not here adde questions of predestination or of election, but we lead all Readers to the word of God, and exhort them to learne the will of God out of his word, as the eternall Father by expresse voice commanded. *Heare him.* Let them not looke for other revelations.

* Looke the 6. observation upon the *August* confess.

Hitherto also pertaineth the fifth Article.
Of new obedience.

THE whole benefit of the Son of God is to be considered: for he will so take away sinne and death, and deliver us from the kingdome of the Devill, that sinne being altogether abolished, and death vanquished, he may restore unto us eternall life, wherein God may communicate unto us his wisdome, righteousnesse, and joy, and wherein God may be all in all. This great benefit he doth begin in this miserable lumpe of ours, in this life, as it is written, 2 *Cor.* 5. *If so be We shall be found cloathed, and not naked.* Also *Matth.* 10. *They that shall continue to the end, shall be saved.* Therefore when we receive remission of sins, and are reconciled, and sealed by the holy Ghost, it is a horrible madnesse to waste these good gifts, as these wasters are described in the parable of the house, that was made cleane, and in the second Epistle of *Peter*, Chap. 2. it is said. *If they after they have escaped from the filthinesse of the world, are yet tangled againe therein, and overcome, the latter end is worse with them then the beginning.* Now these good gifts are wasted or powred out, if a man doe not hold the foundation, that is, the Articles of Faith, and either willingly, or being deceived, imbraceth wicked opinions or Idols: also if a man doe fall grievously against his conscience. These rules are oftentimes repeated, as *Galat.* 5. *They which doe such things shall not inherit the kingdome of God.* Therefore it is necessarie to have a care to avoide such falls. If this manifest necessitie, the great punishment, to wit, the losse of eternall life, being set before their eyes, doe not moove some to doe good works, they shew themselves to be of the number of those, of whom it is said, 1 *Joh.* 3. *He that committeth sin, is of the Devill.* Also, *If any man have not the Spirit of Christ, he is not his.* And there be many causes of this necessitie. First, a debt, that is an immutable order, that the creatures

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ſhould obey God. Therefore *Paul* ſaith, *Rom. 8. Ye are debtors.* Alſo, leſt the holy Ghoſt and faith be ſhaken of, let there be a care to avoyd preſent puniſhments: becauſe it is moſt certaine, that many ſinnes, even of the Elect, are fearefully puniſhed, in this life, as the Church ſpeaketh in *Micheas*, chap. 7. *I will beare the wrath of the Lord, becauſe I have ſinned againſt him.* And the Hiſtories of all times doe containe fearefull examples of puniſhments, as *David, Salomon, Manaſſes, Joſias, Nabuchadonozor*, and innumerable others were grievouſly puniſhed. Wherein this is moſt to be lamented, that in the very puniſhments many ſinnes are heaped up: as in the ſedition raiſed up againſt *David*, and in the renting of the kingdome, for the ſinne of *Salomon*. And touching the neceſſitie of doing good works, the Lord ſaith, *Matth. 5. Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and of the Phariſees, ye ſhall not enter into the kingdome of heaven.* The neceſſitie, which is manifold, being thus conſidered, theſe queſtions inſue thereupon: what works are to be done: How they may be done: In what ſort they doe pleaſe God: What rewards they have: what is the difference of ſins: * what ſins doe ſhake of the holy Ghoſt, and what not.

* Looke the firſt obſervat. upon this confeſſion. in the fourth Section.

What Works are to be done.

IT is the will of God, that Faith and works be governed by his word. Therefore we muſt keepe the rule, touching good works both internall and externall, contained in the commandements of God, which doe pertaine to us, as it is ſaid, *Ezech. 23. Walke ye in my commandements.* And theſe internall and externall works doe then become the worſhip of God, when they be done in faith, and are referred to this end, that God by this obedience may be glorified. Now we have ſhewed before, that even the unregenerate may performe this externall obedience or diſcipline: as *Cicero* liveth honeſtly, and for his pains in government deſerveth well of all mankinde: but his minde is full of doubts, touching the Providence of God, neither doth he know, nor ſpeake unto the true God in invocation, neither doth he know the promiſes, and he alwaies doubteth whether he be heard, eſpecially when he is in miſery, and then is he angry with God, and thinketh that he is unjuſtly puniſhed, ſeeing he was a honeſt Citizen, and profitable for the Common-wealth. Such darkneſſe in the minde,

is great sinne, such as reason, not being illuminated by God, is is not able to judge of.

Therefore inward obedience, true knowledge of God, the feare of God, sorrowes in repentance, trust to obtaine mercie promised for the Sonne of God, invocation, hope, love, joy in God, and other vertues must be begun also in the regenerate, and they must be referred to a proper end, to wit, that God may be obeyed. These kindes of true worship cannot be given unto God, without the light of the Gospel, and without faith: which our adversaries, who will seeme to be jolly preachers of good workes, do neither understand, nor require: seeing they omit the doctrine of faith, which is a confidence to obtaine mercy, resting in the Sonne of God, which is an especiall worke, and the chiefe worship of God. Of workes not commanded of God, we shall speake hereafter, and we must hold fast that rule, *Matth.* 15. *In vaine doe they worship me with the commandements of men.* And in the Church in like sort it commeth out oftentimes, that ceremonies devised by men are more carefully kept, then the commandements of God, yea the authoritie of Pharisaicall and unjust traditions is preferred before the the commandement of God: as in many ages, for the unjust and wicked commandement of single life, the commandement of God concerning true chastitie, was horribly violated. Therefore we must consider of the difference of the law, whereof we will speake againe hereafter.

How good workes may be done.

GReat is the infirmitie of man, and the devill a most cruell enemie, who for the hatred he beareth to God, rageth against mankinde, and doth endeavour all that he can, especially to destroy the Church, as it is written of *Peter*, 1 Pet. 5. *Watch, because your adversarie the devill goeth about like a roaring Lion, seeking whom he may devoure.* * Therefore although men by their naturall strength may after a sort performe the externall discipline, yet are they often overcome by this common infirmitie: and the devill also doth oftentimes force men, not altogether savage, to commit horrible facts, as he deceived *Eve*, and compelled the brethren of *Joseph*, *David*, and others innumerable. Therefore what diligence, or what advisement, can be sufficient for this most subtill enemy? Here let us lay hold upon that most sweet comfort, *The Sonne of God*

* Looke the observation upon this confession.

God appeared to destroy the works of the Devill, 1 *Iohn* 3. The Sonne of God is the keeper of his Church, as he saith, *Ioh.* 10. *No man shall take my sheepe out of my hands*. He doth protect us, and also by his holy spirit doth confirme our mindes in true opinions: as he doth begin eternall life, so doth he kindle in our hearts good motions, faith, the love of God, true invocation, hope, chastitie, and other vertues. We are not Pelagians, but we doe humbly give thanks to the eternall God, the Father of our Lord Iesus Christ, and to his Sonne Iesus Christ, and to the holy Ghost, both for the whole benefit of salvation restored againe to mankinde, and also for this benefit, that the Sonne of God doth dwell in the Church, and doth defend it with his right hand against the furies of the Devils and men, and doth drive away the devils from us, and doth uphold us in this so great infirmitie of ours, and by his word doth kindle in our mindes the knowledge of God, and doth confirme and governe our mindes by his holy spirit. We doe certainly know that these benefits are indeed given unto us, as it is said most comfortably *in Zacharie*, chap. 12. *I will powre out upon the house of David, and upon the inhabitants of Ierusalem, the spirit of grace and prayers*. He nameth the spirit of grace, because that in this comfort, the Son of God, sealing us by his holy spirit, doth testifie that we are in favour, and that we are delivered from the pains of hell. Secondly, he nameth the spirit of prayers, because that when we have acknowledged the remission of sins, we doe not now flie from God, we doe not murmure against God, but we approach unto him with true faith and hope, we doe aske and looke for helpe at his hands, we love him, and submit our selves to him: and thus is the beginning of obedience wrought. After that manner saith the Lord, *Ioh.* 14. *I will pray the Father, and he will give you another Comforter, even the spirit of truth*. The holy Ghost doth kindle the light of truth in our mindes, and new motions in our hearts, agreeable to the Law of God. Let us acknowledge this so great a gift, and let us endeavour to keepe it thankfully, and desire daily to be helped in so great dangers of this life. The will is not idle, when it hath received the holy Ghost.

How our new obedience doth please God.

THE Pharisee in *Luke*, chap. 18. doth admire and please himselfe, being bewitched with this perswasion, that he doth satisfie the law, and for this discipline, such as it is, doth please God. Many such there be among men, who thinke themselves secure, if they performe never so little though it be but a shadow of discipline. But the heavenly voice doth often times accuse the arrogancie of these men: and therefore the Lord saith, *Luk.* 13. *Except ye repent, ye shall all in like sort perish*, and 1 *Joh.* 1. *If we say we have no sinne we are lyers.* Therefore their imagination is vaine, which thinke that obedience doth please God for it own worthinesse, and that it is a merit of Condignitie, as they speake, and such a righteousnesse before God, as is a merit of eternall life. And yet afterward they do adde, that we must alwaies doubt whether our obedience doe please God, because it is evident, that in every one there is much pollution, many sins of ignorance, and omission, and many not small blemishes. Here it is necessary that mens consciences should be instructed aright in either of these points, both concerning our infirmitie, and also concerning the comfort. It is necessarie that the regenerate should have the righteousnesse of a good conscience, and obedience begun in this life, as hath been said: yet nevertheless, in this life there is still remaining in our nature, in our soule, and in our heart, very much pollution, which they doe the more see, and bewaile, which have received more light then others, as the Prophets and Apostles, according to that complaint of *Paul*, *Rom.* 7. *I see another law in my members, which striveth against the law of my minde, and maketh me captive to the law of sinne.* There is as yet in every one a great mist, manifold ignorance, and many sorrowfull doubts, errors in counsels, raised by distrust, by false opinions, and a vaine hope, many vicious flames of lusts, much neglect of dutie, murmurings and indignations against God in his punishments: to conclude it is insensiblenesse and madnesse, not to be willing to confesse that the feare and love of God is much more cold in us, then it ought to be. These confessions are repeated in the Sermons of the Prophets and Apostles, *Psal* 143. *Enter not into iudgement with thy servant, for in thy sight shall no man living be iustified.* And 1 *Joh.* 1. *If we say, that we have no sinne, we deceive our selves, and the truth is not in us.* This confession is necessary, and mans

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arrogancie to be reprooved. Also the errour of our adversaries, who feigne, that men in this mortall life may satisfie the law of God, and of those, who say, that the evill of concupiscence, which is bred with us, is not sin, nor an evill repugnant to the law or will of God, is to be reprehended. These errours doth *Paul* manifestly confute, *Rom.* 7. and 8.

Then must comfort also be joyned thereunto. First, let the regenerate person assure himselfe, that he is reconciled to God, by faith alone, that is, by confidence in the Mediatour, and that the person is certainly accounted righteous, for the Sonne of God the Mediatour, and that freely for his merit. Secondly, let us confesse with true griefe, that there remaine as yet in the regenerate man many sinnes, and much pollution, worthy of the wrath of God. Thirdly, let him nevertheless know, that obedience, and the righteousnesse of a good conscience, must be begun in this life, and that this obedience, although it be very farre from that perfection which the law requireth, is nevertheless, in the regenerate, acceptable to God, for the Mediatours sake, who maketh request for us, and by his merit doth cover our great and unspeakable miseries. Thus for the Mediatours sake, both the person is received, and also our works doe please God, that in either of them our faith may shine. Therefore *Peter* saith, 1 *Pet.* 2. *Offer up spirituall sacrifices, acceptable to God through Iesus Christ.* This comfort is set forth. *Rom.* 8. *Now there is no condemnation to them, which doe walke in Christ Iesus.* And, *Rom.* 3. *Ye are not under the law, but under grace.* In that place this question is asked, whether our obedience doe please God, seeing it doth not satisfie the law? *Paul* answereth, that it doth please God, *Because we are not under the law*, that is, condemned by the law, *but we are under grace*, reconciled, or received into favour. *Rom.* 8. *Who shall condemne? Christ hath died for us, and is risen againe, and sitteth at the right hand of God, and maketh request for us*: that is, holy men doe please God for the Son his sake, who also offered his obedience for us, and maketh request for us. We must oppose these sayings to doubting, lest faith and invocation be extinguished: for doubting doth weaken our invocation.

Seeing therefore that we know, both that new obedience is necessary, and that helpe is certainly given us, and that this obedience doth please God, although it be unperfect and needie, let us acknowledge the infinite mercie of God, and give thanks

for it, and have a great care how to governe our actions, becauſe we know, that we are both helped, and that this obedience is acceptable to God for the Sons ſake. And let this neceſſitie be alwaies in our eyes, that if the benefits of God, to wit, Iuſtification, and Regeneration, be ſhaken of, we looſe eternall life, according to that ſaying, *We ſhall be cloathed, if ſo be that we be not found naked.* And, Rom. 8. *If any have not the Spirit of Chriſt, he is not his.* And alwaies in Iuſtification let there be alſo a beginning of newneſſe of life. The theefe hanging on the croſſe, hath good works, and thoſe both internall and externall: it grieveth him that he had ſinned, and he confeſſeth that he is juſtly puniſhed: then by faith he doth acknowledge the Saviour, and deſireth ſalvation of him, and therefore he heareth expreſſe abſolution, and the preaching of eternall life, and the promiſe, and reſteth in this voice of the Meſſias, and ſubmitteth himſelfe to God, and doth not beare the puniſhment impatiently, but is eaſed by acknowledging the Meſſias, and by the hope of eternall life, and giveth thanks to God: Moreover, to give an evident token of his confeſſion, he found fault with the other which curſed Chriſt Theſe things are done by him, becauſe this very Meſſias, being partner with him in his puniſhment, in a word doth teach his minde, and by the ſame comfort *the Word* is effectuall in him, and through him the eternall Father doth poure the holy Ghoſt into the heart of this hearer, that he may kindle in him, joy, love, invocation, hope of eternall life, and other vertues.

Of Rewards.

PAul ſaith, *Rom. 6. Eternall life is the gift of God, through Ieſus Chriſt our Lord:* and, they that are reconciled, or juſtified, *Are heires annexed with the Sonne of God*, and that for his ſake, not for their own merits. Faith, receiving remiſſion of ſins, and juſtification, and the hope of eternall life, doe relie upon the Son of God the Mediatour, as it is ſaid, *Ioh. 6. This is the will of the Father, that every one that beleeveth in him, ſhould have eternall life.* And, Rom. 5. *Being juſtified by faith, we have peace with God, through our Lord Ieſus Chriſt: by whom we have acceſſe through faith unto this grace wherein we ſtand, and reioyce under the hope of eternall life.* He joyneth faith and hope together, and affirmeth, that either of them doth relie upon the Mediatour: And it is manifeſt, that hope ought not to relie on our works, becauſe it is ſaid,

Pſal.

Pſal. 142. *No man living ſhall be iuſtified in thy ſight.* But as they which repent are accounted juſt by faith, for the onely Sonne of God his ſake, and for him, and through him are quickned; ſo for him, and not for our merits, is eternall life given unto us; as the thiefe on the croſſe heareth this promiſe, *To day thou ſhalt be with me in Paradiſe,* Luk 23.

Neither muſt we dreame, that the Sonne of God did merit, or give unto us, a preparation onely to eternall life: but let that moſt comfortable ſaying of *Hoſea* be alwaies in our ſight: *O death, I will be thy death. O hell, I will be thy deſtruction.* For by the Son of God, and through him, we are delivered from eternall death, and tranſlated into life eternall, as he ſaith, *I give unto them eternall life.* And, 1 *Ioh.* 5. *He that hath the Son, hath life.* And let hope be ſure and firme, as *Peter* ſaith, 1 *Pet.* 1. *Hope perfectly,* that is, looke for eternall life, not with doubtfull opinion, in an aſſured hope, to wit, for the Mediatours ſake. And *Auguſtine* ſaith well, in his booke of Meditations. *The certaintie of our whole confidence conſiſteth in the blood of Chriſt.* Let us hold both theſe points aſſuredly, that he which repenteth, doth freely by faith receive remiſſion of ſins, and juſtification for the Sonne of God his ſake, and that he is an heire of eternall life, as *Paul* ſaith, *Rom.* 8. *As many as are led by the ſpirit of God, they are the ſonnes of God. And if they be children, they are alſo the heires of God.* Yet notwithſtanding, this alſo is true, * that they, which doe ſhake of the holy Ghoſt, falling from faith, or ſinning grievouſly againſt their conſcience, and doe not returne unto God by repentance, are not heires, as it is ſaid, *Galat.* 5. *They which doe ſuch things, ſhall not inherit the kingdome of God.* And, 1 *Tim.* 2. *Fight a good fight, having faith and a good conſcience, which ſome have put away, and as concerning faith have made ſhipwracke.* And, *Matth.* 25. *I was hungry, and ye gave me not to eate.* And, *Theſe ſhall goe into everlaſting puniſhment, but the righteous ſhall goe into life eternall.* Now although life eternall is given to the regenerate for the Sonne of God, yet withall it is alſo a reward of good works, as it is ſaid, *Your reward is plentifull in heaven,* as a patrimonie is the reward of the labours of a ſonne, although it be given to the ſonne for another cauſe.

* Looke the 1. obſervation upon this confeſſion. in the 4. Sect.

Moreover, God hath added unto good workes certaine promiſes of his, and therefore even for the good works of holy men, God doth give ſpirituall and corporall gifts even in this life, and

that diverſly, as it ſeemeth good to his unſpeakable wiſdome, 1 *Tim.* 4. *Godlineſſe hath the promiſes of the life preſent, and of that that is to come,* Mark. 10. *They ſhall receive a hundred fold in this life (but with tribulation) and after this life, eternall life.* Matth. 10. *Whoſoever ſhall give unto one of theſe little ones to drinke a cup of cold water onely in the name of a diſciple, he ſhall not looſe his reward.* Luk. 6. *Give, and it ſhall be given to you.* Exod 20. *Honour thy father and thy mother, that thou maieſt live long upon earth.* Iſa. 33. *Bread ſhall be given him, and his waters ſhall be ſure: they ſhall ſee the King in his glorie,* that is, for obedience and good works God doth give quiet Common-weales, an honeſt and meeke government, &c. *Iſa.* 58. *Breake thy bread to the hungry, and thou ſhalt be as a garden that is watered, &c.* The example of the widow at Sarepta is well knowne: and the Pſalmiſt ſaith, *Subſtance and riches are in his houſe.* For ſeeing that God in this mortall and miſerable life doth gather his Church, and will have it to be an honeſt congregation, he giveth thereunto many places of entertainment, he giveth neſts to godly poore families, for the bringing up of their children, and for the ſpreading abroad of doctrine: to conclude, he will preſerve the ſocietie of mankinde, houſholds, and common weales, and that to this end, that a Church may be gathered. Therefore he giveth ſometime a government not troubleſome, peace, a fruitfull land, and other good things, for the prayers of holy men, for their diligence, and for common neceſſities ſake: as, for *Joſeph*, *Naaman*, and *Daniel*, thoſe kingdomes, wherein they lived, flouriſhed the more. And *Jerem.* 19. The Baniſhed in Babylon are commanded, to pray for the peace, and wholſome government of that place, where they were intertained. So alſo oftentimes puniſhments are heaped up for the ſins of the Church, as is to be ſeene in the puniſhment of the tribe of *Benjamin*, *David*, and others. Now God will have us to underſtand that theſe benefits are neceſſary for the body, and to know that they be given of God: in asking of them he will have our faith to be exerciſed, as we ſhall declare more at large in a fit place. At this time we have therefore added theſe few things, that in this confeſſion there might be alſo a Teſtimonie in our Churches, that this true and neceſſarie doctrine, touching good works, is faithfully laid open.

Out of the Confeſſion of WIRTEMBERGE.

Of Iuſtification. CHAP. 5.

WE beleeve and confeſſe, that to doe and practice ſuch righteouſneſſe, as is acceptable to God, theſe vertues be neceſſary, Faith, hope, and love, and that man cannot of himſelfe conceive theſe vertues, but doth receive them of the favour and grace of God, and that *faith doth worke by love.* But we thinke that their judgement doth farre diſagree from the Apoſtolike and Catholike doctrine, who teach, that man is made acceptable to God, and accounted juſt before God for thoſe vertues, and that when we come to ſtand before God in judgement, we muſt truſt to the merits of theſe vertues. For man is made acceptable to God, and counted juſt before him, for the onely Son of God our Lord Ieſus Chriſt, through faith: and when we appeare before the judgement ſeat of God, we muſt not truſt to the merit of any of thoſe vertues, which we have, but onely to the merit of our Lord Ieſus Chriſt, whoſe merit is ours by faith. And becauſe that before the tribunall ſeat of God, where the queſtion is of true and eternall righteouſneſſe and ſalvation, there is no place at all for the merits of men, but onely for the mercie of God, and the merits of our Lord Ieſus Chriſt alone, who is received of us by faith, therefore we thinke that the ancient Fathers our Elders ſaid truly, that we are juſtified before God by faith alone, *Rom.* 3. *All have ſinned, and are deprived of the glory of God, and are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus, whom God hath ſet forth to be a reconciliation through faith in his blood,* Galat. 3. *The Scripture hath concluded all under ſinne, that the promiſe by the Faith of Ieſus Chriſt ſhould be given to them that beleeve.* And, Chap. 5. *We through the ſpirit waite for the hope of righteouſneſſe through faith. For in Chriſt Ieſus neither Circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love.* Hilarie ſaith, *It offendeth the Scribes, that man ſhould forgive ſinne (for they behold nothing but man in Ieſus Chriſt) and that he ſhould forgive that, which the law could not releaſe. For faith alone doth iuſtifie.* Ambroſe ſaith, *They are iuſtified freely, becauſe that working nothing, nor requiring any thing, by faith alone they are iuſtified, by the gift of God.* And againe, *They are evidently bleſſed, whoſe iniquities are forgiven,*

without any labour or worke, and whose sins are covered, no help of repentance being required of them, but onely this, that they beleeve.

Many places might be alleadged as well out of the writings of the Prophets and Apostles, as out of the holy Fathers, whereby it is prooved, that not onely in the beginning, through the free mercie of God, these vertues, to wit, Faith, hope, and love, are given unto us, but also afterward throughout our whole life, and that in our extreame necessitie, we are not able to stand before the severe tribunall seat of God, but in the confidence of the onely free favour of God, shewed unto us in Christ the Son of God. For this is that, both which *Paul* teacheth, and the Ecclesiasticall writers doe interpret, That we are justified before God by faith alone.

Of good works.

Chap. 7.

WE say that good works, commanded of God, are necessarily to be done, and that, through the free mercie of God, * they doe deserve certaine their own, either corporall, or spirituall, rewards. But we must not thinke, that in the judgement of God, where the question is, concerning the purging of our sins, the appeasing of the wrath of God, and the merit of eternall salvation, we should trust to those good works which we doe. For all the good works which we doe, are unperfect, neither can they sustaine the severitie of the judgement of God, but all our confidence is to be placed in the onely mercie of God, for his Son our Lord Iesus Christ his sake. *Psal.* 142. *Enter not into judgement with thy servant, for no flesh living shall be justified in thy sight.* Gal. 5. *The flesh lusteth against the Spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot doe those things that ye would.* Rom. 7. *I know, that in me, that is, in my flesh, there dwelleth no good.* Dan. 9. *We doe not present our supplications before thee, for our own righteousnesse, but for thy great tender mercies.* Augustine saith, *Woe to the life of man, be it never so commendable, if thou examine it, setting thy mercie aside.* And againe: *All my hope is in the death of my Lord. His death is my merit, my refuge, salvation, life, and my resurrection. The mercie of the Lord is my merit, I am not without merit, so long as the Lord of mercies is not wanting. And if the mercies of the Lord be many, I abound*

* Looke the 6. observation upon this confession.

Augustin. confess. lib. 9. cap. 13. in Manuali. cap. 22.

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in merits. Gregorie ſaith, *Therefore our righteous Aduocate ſhall defend us in the day of iudgement, becauſe we knowe, and accuſe our ſelves to be vniuſt. Therefore let us not truſt to our teares, nor to our actions, but to the alleadging of our Aduocate.* Bernard ſaith, *Our reioycing is this, the teſtimonie of our conſcience, not ſuch a teſtimonie, as that proud Phariſee had, his thoughts being ſeduced, and ſeducing him, giving witneſſe of himſelfe, and his witneſſe was not true. But then is the witneſſe true, when the ſpirit beareth witneſſe with our ſpirit. Now I beleeve that this teſtimonie conſiſteth in three things: For firſt of all it is neceſſarie to beleeve, that thou canſt not haue remiſſion of ſins, but through the fauour of God: Secondly, that thou canſt haue no good worke at all, except he alſo giue it to thee: Laſtly, that thou canſt not deſerue eternall life by any works, except that alſo be giuen thee freely.*

Greg. lib. 1. ſuper Ezech. hom. 7. in fine. Bern. in Serm. 1. annunciat. Beate Mariæ.

Out of the Confeſsion of SVEVELAND.

Of Iuſtification, and of Faith.

CHAP. 3.

OVR Preachers doe ſomewhat differ from the late receiued opinions about thoſe things which the people were commonly taught, concerning the meane, whereby we are made partakers of the redemption wrought by Chriſt, and touching the duties of a Chriſtian man. Thoſe points which we haue followed, we will indeauour to lay open moſt plainly to your ſacred Maieſtie, and alſo to declare very faithfully thoſe places of Scripture, by which we were forced hereunto. Firſt therefore, ſeeing that we were taught of late yeeres, that works were neceſſarily required to iuſtification, our Preachers haue taught, that this whole iuſtification is to be aſcribed to the good pleaſure of God, and to the merit of Chriſt, and to be receiued by Faith alone. To this they were mooued eſpecially by theſe places of Scripture. *As many as receiued him, to them he gaue power to be the ſonnes of God, euen to them that beleeue in his name; which are borne, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* Ioh. 1. *Verily, verily, I ſay vnto you, except a man be borne againe a new, hee cannot ſee the kingdome of God.* Ioh. 3. *No man knoweth the Sonne, but the Father, neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reuele him.* Matt. 11. *Bleſſed art thou Simon, the ſonne of Ionas,*

for flesh and blood hath not revealed this unto thee, but my Father which is in heaven, Matth. 16. *No man can come to me, except my Father draw him.* Ioh. 6. *By grace are ye saved through Faith, and that not of your selves: it is the gift of God: not of works, lest any man should boast himselfe. For we are his workmanship, created in Christ Iesus unto good works, which God hath ordained, that we should walke in them.* Eph. 2. For seeing it is our righteousnesse and eternall life, to know God, and our Saviour Iesus Christ, and that is so farre from being the worke of flesh and blood, that it is necessarie to be borne againe anew, neither can we come to the Sonne, except the Father draw us, neither know the Father, except the Son reveale him unto us: and *Paul* doth write so expressely, *Not of your selves, not of works:* it is evident enough, that our works can helpe nothing at all, that of unjust, such as we are borne, we may become righteous: because that, as we are by nature the children of wrath, and therefore unjust, so we are not able to doe any thing that is just, or acceptable to God: but the beginning of all our righteousnesse and salvation, must proceed from the mercie of the Lord, who of his onely favour, and the contemplation of the death of his Son, did first offer the doctrine of truth, and his Gospel, sending those that should preach it: and secondly, seeing that *naturall men cannot*, as *Paul* saith, 1 *Cor.* 2. *perceive the things that are of God*, he causeth also the beame of his light to arise in the darknesse of our heart, that now we may beleeve the Gospell preached, being perswaded of the truth thereof, by the holy Spirit from above, and then forthwith trusting to the testimonie of this spirit, in the confidence of children to call upon God, and to say, Abba, Father, obtaining thereby true salvation, according to that saying, *Whosoever shall call upon the name of the Lord, shall be saved.*

Of good Works, proceeding out of faith, through love.

THese things we will not have men so to understand, as though we placed salvation and righteousnesse in the sloathfull thoughts of men, or in faith destitute of love (which they call faith without forme) seeing that we are sure, that no man can be just or saved, except he doe chiefly love, and most earnestly imitate God. *For those which he knew before, he also predestinated to be made like to the image of his Sonne.* But no man can love God above

all

all things, and worthily imitate him, but he which doth indeed know him, and doth aſſuredly looke for all good things from him. Therefore we cannot otherwiſe be juſtified, that is, as to become righteous, ſo to be ſaved (for righteouſneſſe is even our ſalvation) then by being endued chiefly with Faith in him, by which faith we beleeving the Goſpel, and therefore being perſwaded, that God hath taken us for his adopted children, and that he will for ever ſhew himſelfe a loving Father unto us, let us wholly depend upon his pleaſure. This faith Saint *Auguſtine* doth call, in his booke *De Fide & operibus, Evangelicall*, To wit, that which is effectuall through love. By this faith we are borne againe, and the image of God is repaired in us. By this faith, whereas we are borne corrupt, our thoughts, even from our childhood, being altogether bent unto evill, we become good, and upright. For hereupon, we being fully ſatisfied with one God (the ſpring of all good things that is never drie, but runneth alwaies moſt plentifully) we doe forthwith ſhew our ſelves, as it were, Gods, towards others, that is, toward the true ſonnes of God, indevouring by love to profit them, ſo much as in us lyeth. For, *He that loveth his brother, abideth in the light, and is borne of God*, and is wholly given to the new, and to the old commandement, touching mutuall love. And this love is the fulfilling of the whole law, as *Paul* ſaith: *The whole law is fulfilled in one word, namely this, Thou ſhalt love thy neighbour as thy ſelfe*, Gal. 5. For whatſoever the law teacheth, hitherto it tendeth, and this one thing it requireth, that at the length we may be reformed to the perfect image of God, being good in all things, and ready and willing to doe men good, the which we cannot doe, except we be adorned with all kindes of vertues. For who can purpoſe and doe all things (as the dutie of a Chriſtian doth require, 1 *Cor.* 10.) to the true edifying of the Church, and the ſound profit of all men, that is, according to the law of God, and to the glory of God, except that he both thinke, ſpeake, and doe every thing in order, and well, and therefore be very familliarly acquainted with the whole company of vertues.

To whom good workes are to be ascribed, and how necessarie they be.

Chap. 5.

Rom. 8. BVt seeing that *they, which are the children of God, are rather led by the Spirit of God,* then doe work any thing themselves,
Rom. 11. And that *Of him, and through him, and for him, are all things,* therefore whatsoever things we doe well, and holily, are to be ascribed to none other, then to this one onely spirit, the giver of all vertues. Howsoever it be, he doth not compell us, but doth lead us being willing, *Working in us both to will, and to doe,* Philip. 2. Whereupon Saint *Augustine* writeth very well, *That God doth reward his workes in us.* And yet we are so farre from rejecting good workes, that we doe utterly deny, that any man can fully be saved, except he be thus far brought by the spirit of Christ, that he finde no want at all in him, touching those good workes, whereunto God hath created him. For there be divers members of the same body, therefore every one of us have not the same office, 1 *Cor.* 12. It is so necessary, that the law should be fulfilled, that *Heaven and earth shall sooner passe away, then any one iotte, or the least point thereof shall be remitted.* Yet because God alone is good, hath created all things of nothing, and doth by his spirit make us altogether new, and doth wholly lead us (for in Christ nothing availeth but a new creature) none of all these things can be ascribed to mans strength, and we must confesse, that all things are the meere gifts of God, who of his owne accord, and not for any merit of ours doth favour and love us. By these things it may sufficiently be knowne, what we beleeve justification to be, by whom it is wrought for us, and by what means it is received of us: also by what places of Scripture we are induced so to beleeve. For although of many we have alledged a few, yet by these few, any one, that is but meanly conversant in the Scripture, may fully perceive, that they which reade the Scriptures shall find every where such kinde of sentences, as doe attribute unto us nothing but sinne, and destruction, as *Hosea* saith, and all our righteousnesse and salvation to the Lord.

Of

Of the duties of a Christian man.

Chap. 6.

NOw it cannot be doubted of, what be the duties of a Christian man, and to what actions he ought chiefly to give himselfe, namely to all those, whereby every one, for his part, may profit his neighbours, and that first, in things pertaining to life eternall, that they also may begin to know, worship, and feare God, and then in things pertaining to this life, that they may want nothing which is necessarie to the sustenance of the body. For as the whole law of God, which is a most absolute commandement of all righteousnesse, is briefly contained in this one word, *Thou shalt love thy neighbour as thy selfe*, so in the performance of this love, it is necessarie that all righteousnesse should be comprised and perfited. Whereupon it followeth, that nothing at all is to be reckoned among the duties of a Christian man, which is not of force and effect to profit our neighbour, and every worke is so much the more belonging to the duty of Christian man, by how much his neighbour may the more be profited thereby. Therefore next after Ecclesiasticall functions, among the chiefe duties of a Christian man, we place the government of the Common weale, obedience to Magistrates (for these be referred to the common profit) that care which is taken for our wife, children, family, and the honour which is due to parents, (because that without these the life of man cannot consist) and lastly, the profession of good arts, and of all honest discipline, because that except these be had in estimation, we shall be destitute of the greatest good things, which are proper to mankinde. Yet in these, and all other duties pertaining to mans like, no man must rashly take any thing to himselfe, but with a right conscience consider, whereunto God doth call him. To conclude, let every man account that his dutie, and that so much the more excellent a dutie, the more that he shall profit other men thereby.

THE

THE TENTH SECTION. OF THE HOLY CATHOLIKE CHVRCH.

The latter Confeſsion of HELVETIA.

Of the Catholike Church of God, and of the head of the Church.

CHAP. 17.

FOraſmuch as God from the beginning would have men to be ſaved, and to come to the knowledge of the truth, therefore it is neceſſary that alwaies from the beginning, at this day, and to the end of the world, there ſhould be a Church, that is, a companie of the faithful, called and gathered out of the world, a communion (I ſay) of all Saints, that is of them, who doe truely know, and rightly worſhip and ſerve the true God in Ieſus Chriſt the Saviour, by the word and the holy ſpirit, and which by faith are partakers of all thoſe good graces, which are freely offered through Chriſt. Theſe all are Citizens of one and the ſame Citie, living under one Lord, under the ſame lawes, and in the ſame fellowſhip of all good things, for ſo the Apoſtle calleth them *fellow Citizens with the Saints, and of the houſhold of God*, tearming the faithfull upon the earth Saints, who are ſanctified by the blood of the Sonne of God. Of theſe is that article of our Creed wholly to be underſtood, *I beleeve the Catholike Church, the communion of Saints.* And ſeeing that there is alwaies but *one God, and one Mediatour betweene God and man, Ieſus Chriſt:* alſo, one ſhepheard of the whole flocke, one head of this body, and to conclude, one ſpirit, one ſalvation, one faith, one Teſtament, or covenant

Heſ. 2.
Cor 6.

nant, it followeth necessarily that there is but one Church, which we therefore call *Catholike*, because it is universall, spread abroad through all the parts and quarters of the world, and reacheth unto all times and is not limited within the compasse either of time or place. Here therefore we must condemne the *Donatists* who pinned up the Church within the corners of Africke, neither doe we allow of the Romane Clergie, who vaunt that the Church of Rome alone in a manner is Catholike.

The Church is divided by some into divers parts or divers sorts: not that it is rent and divided from it selfe, but rather distinguished, in respect of the diversitie of the members that be in it. One part thereof they make to be the Church militant, the other the Church triumphant. The militant warreth still on the earth and fighteth against the flesh, the world, and the prince of the world, the devill, and against sinne and death. The other being already set at libertie, is now in heaven, and triumpheth over all those being overcome, and continually rejoyceth before the Lord. Yet these two Churches have notwithstanding a communion and fellowship betweene themselves. The Church militant upon the earth hath evermore had in it many particular Churches, which must all notwithstanding be referred to the unitie of the Catholike Church. This militant Church was otherwise ordered and governed before the law, among the Patriarkes, otherwise under *Moses*, by the Law, and otherwise of Christ, by the Gospel. There are but two sorts of people for the most part mentioned, to wit, the Israelites, and the Gentiles, or they which of the Iewes and Gentiles were gathered to make a Church. There be also two Testaments, the Old and the New. Yet both these sorts of people have had, and still have one fellowship, one salvation in one and the same Messiah, in whom, as members of one body, they are all joyned together under one head, and by one faith are all partakers of one and the same spirituall meate and drinke. Yet here we doe acknowledge a diversitie of times and a diversitie in the pledges and signes of Christ promised, and exhibited, and that now the ceremonies being abolished, the light shineth unto us more clearely, our gifts and graces are more aboundant, and our libertie is more full and ample.

This holy Church of God is called *the house of the living God, builded of living and spirituall stones, founded upon a rocke, that cannot be removed, upon a foundation, besides which none can be laid:*

Where-

2 Tim. 3. Whereupon it is called *the pillar and foundation of the truth*, that doth not erre, ſo long as it relyeth upon the rock Chriſt, and upon the foundation of the Prophets and Apoſtles. And no marvell, * if it doe erre, ſo often as it forſaketh him, who is the alone truth. This Church is alſo called a *virgin, and the ſpouſe of Chriſt, and his onely beloved.* For the Apoſtle ſaith, *I have ioyned you unto one husband, that I might preſent you a chaſte virgin unto Chriſt. The Church is called a flocke of ſheepe under one ſhepheard*, even Chriſt, *Ezek.* 34. and *Iohn* 10. alſo *the body of Chriſt*, becauſe the faithfull are the lively members of Chriſt, having him for their head.

* Looke the firſt obſervat. upon this confeſſion.

It is the head which hath the preheminence in the body, and from whence the whole body receiveth life, by whoſe ſpirit it is governed in all things, of whom alſo it receiveth increaſe, that it may grow up. Alſo there is but one head of the body, which hath agreement with the body, and therefore the Church cannot have any other head beſide Chriſt. For as the Church is a ſpirituall body, ſo muſt it needs have a ſpirituall head like unto it ſelfe. Neither can it be governed by any other ſpirit, then by the ſpirit of Chriſt. Wherefore *Paul* ſaith, *And he is the head of his body the Church, who is the beginning, the firſt borne of the dead, that in all things he might have the preheminence.* And in another place, *Chriſt* (ſaith he) *is the head of the Church, and the ſame is the Saviour of his body.* And againe, *Who is the head of the Church, which is his body, even the fulneſſe of him, which filleth all in all things.* Againe, *Let us in all things grow up into him which is the head, that is Chriſt, by whom all the body being knit together receiveth increaſe.* And therefore we doe not allow of the doctrine of the Romiſh Prelates, who would make the Pope the generall Paſtour, and Supreame head of the Church of Chriſt militant here on earth, and the very Vicar of Chriſt, who hath (as they ſay) all fulneſſe of power and ſoveraigne authoritie in the Church. For we hold and teach, that Chriſt our Lord is, and remaineth ſtill, the onely univerſall Paſtour, and higheſt Biſhop, before God his Father, and that in the Church he performeth all the duties of a Paſtour or Biſhop, even to the worlds end: and therefore ſtandeth not in need of any other to ſupply his roome, for he is ſaid to have a ſubſtitute, which is abſent. But Chriſt is preſent with his Church, and is the head that giveth life thereunto. He did ſtraightly forbid his Apoſtles and their ſucceſſours all ſuperioritie or dominion in the Church. They therefore that by gaine-ſaying ſet themſelves a-

Coloſſ. 1.

Epheſ. 5.

Epheſ. 1.

Epheſ. 4.

gainſt

gainſt ſo manifeſt a truth, and bring another kinde of government into the Church, who ſeeth not that they are to be counted in the number of them, of whom the Apoſtles of Chriſt propheſied? as *Peter* 2 Epiſt. 2. and *Paul Act.* 20. 1 *Cor.* 11. 2 *Theſſ.* 2. and in many other places.

Now by taking away the Romiſh head, we doe not bring any confuſion or diſorder into the Church: for we teach that the government of the Church which the Apoſtles ſet downe, is ſufficient to keep the Church in due order, which from the beginning, while as yet it wanted ſuch a Romiſh head, as is now pretended to keepe it in order, was not diſordered or full of confuſion. That Romiſh head doth maintaine indeed that tyranny and corruption in the Church, which was brought into the Church: But in the meane time he hindreth, reſiſteth, and with all the might hee can make, cutteth off the right and lawfull reformation of the Church.

They object againſt us, that there have beene great ſtrifes and diſſentions in our Churches, ſince they did ſever themſelves from the Church of Rome, and that therefore they cannot be true Churches. As though there were never in the Church of Rome any ſects, any contentions and quarrels, and that in matters of religion, maintained, not ſo much in the Schooles, as in the holy chaires, even in the audience of the people. We know that the Apoſtle ſaid, *God is not the authour of diſſention, but of peace:* 1 Cor. 14. And *Seeing there is amongſt you emulation and contention, are you not carnall?* Yet may we not deny, but that God was in that Church, planted by the Apoſtle, and that that Apoſtolike Church was a true church, howſoever there were ſtrifes and diſſentions in it. The Apoſtle *Paul* reprehended *Peter* an Apoſtle, and *Barnabas* fell at variance with *Paul* great contention aroſe, in the Church of Antioch, betweene them that preached one and the ſame *Chriſt*, as *Luke* recordeth in the *Acts* of the Apoſtles. And there have at all times beene great contentions in the Church, and and the moſt excellent Doctors of the Church have about no ſmall matters differed in opinions, yet ſo, as in the meane time the Church ceaſed not to be the church for all theſe contentions. For thus it pleaſeth God to uſe the diſſentions that ariſe in the church, to the glory of his name, the ſetting forth of the truth, and to the end *that ſuch as are not approved might be manifeſt.* Now as we acknowledge no other head of the Church then *Chriſt*, ſo we doe

Gal. 2. Acts 15.

not acknowledg every church to be the true church which vaunteth her ſelfe ſo to be: but we teach that to be the true Church indeed, in which the markes and tokens of the true church are to be found. Firſt and chiefly the lawfull or ſincere preaching of the word of God, as it is left unto us in the writings of the Prophets and Apoſtles, which do all ſeeme to leade us unto *Chriſt*, who in the Goſpel hath ſaid, *My ſheepe heare my voyce, and I know them, and they follow me, and I give unto them eternall life. A ſtranger they doe not heare, but flie from him, becauſe they know not his voyce.* And they that are ſuch in the Church of God, have all but one faith, and one ſpirit, and therefore they worſhip but one God, and him alone they ſerve in ſpirit and in truth, loving him with all their hearts, and with all their ſtrength, praying unto him alone through *Jeſus Chriſt* the onely Mediatour and Interceſſour, and they ſeeke not life or juſtice but onely in Chriſt, and by faith in him: becauſe they doe acknowledge *Chriſt* the onely head and foundation of his Church, and being ſurely founded on him, doe daily repaire themſelves by repentance, and doe with patience beare the croſſe laid upon them, and beſides, by unfeigned love joyning themſelves to all the members of *Chriſt*, doe thereby declare themſelves to be the diſciples of *Chriſt*, by continuing in the bond of peace and holy unitie: they do withall communicate in the Sacraments ordained by *Chriſt*, and delivered unto us by his Apoſtles, uſing them in no other manner, then as they received them from the Lord himſelfe. That ſaying of the Apoſtle *Paul* is well knowne to all, *I received from the Lord that which I delivered unto you.* For which cauſe we condemne all ſuch churches, as ſtrangers from the true church of *Chriſt*, who are not ſuch, as we have heard they ought to be, howſoever, in the meane time they bragge of the ſucceſſion of Biſhops, of unitie, and of antiquitie. Moreover we have in charge from the Apoſtles of *Chriſt*, *To ſhunne Idolatrie, and to come out of Babylon, and to have no fellowſhip with her, unleſſe we meane to be partakers with her of all Gods plagues laid upon her.* But as for communicating with the true church of *Chriſt*, we ſo highly eſteeme of it, that wee ſay plainly, that none can live before God, which doe not communicate with the true church of God, but ſeparate themſelves from the ſame. For, as without the Arke of *Noah* there was no eſcaping, when the world periſhed in the flood, even ſo doe we beleeve, that without *Chriſt*, who in the church offereth himſelfe

John 10.

1 Cor 11.

1 Cor. 10.
1 John 5.
Apoc. 18.
2 Cor. 6.

to

to be enjoyed of the elect, there can be no certaine salvation: and therefore we teach that such as would be saved, must in no wise separate themselves from the true Church of Christ.

But yet we doe not so strictly shut up the church within those markes before mentioned, as thereby to exclude all those out of it, which either doe not communicate in the Sacraments (by reason that they want them, or else not willingly, nor upon contempt, but being constrained by necessitie, doe against their wils abstain from them) or in whom faith doth sometimes faile, though not quite decay, nor altogether die: or in whom some slips and errours of infirmitie may be found: for we know that God had some friends in the world, that were not of the common wealth of Israel. We know what befell the people of God in the captivity of Babylon, where they wanted their sacrifices seventy yeers. We know very well what hapned to Saint *Peter*, who denied his Master, and what is wont daily to fall out among the faithfull and chosen of God, which goe astray and are full of infirmities. We know moreover what manner of Churches the Churches at *Galatia* and *Corinth* were in the Apostles time: in which the Apostle *Paul* condemneth divers great and heinous crimes, yet he calleth them *the holy Churches of Christ*. Yea and it falleth out sometimes, that God in his just judgement suffereth the truth of his word, and the Catholike Faith, and his owne true worship to be so obscured and defaced, that the church seemeth almost quite rased out, and not so much as a face of a church to remaine, as we see fell out in the dayes of *Eliah*, and at other times. And yet in the meane time the Lord hath in this world, even in this darkenesse, his true worshippers, and those not a few, but even seven thousand and more. For the Apostle crieth, *The foundation of the Lord standeth sure and hath this seale, the Lord knoweth who are his*, &c. Whereupon the Church of God may be termed invisible, not that the men, whereof it consisteth, are invisible, but because it being hidden from our sight, and knowne onely unto God, it cannot be discerned by the judgement of man. 1 Reg. 19. Apoc. 7. 2 Tim. 2.

Againe, not all, that are reckoned in the number of the church, are Saints, and the lively and true members of the church: for there be many hypocrites, which outwardly doe heare the word of God, and publikely receive the Sacraments, and beare a shew to pray unto God alone through *Christ*, to confesse *Christ* to be their onely righteousnesse: and doe seeme outwardly to worship

God, and to exercise the duties of charitie to the brethren, and for a while through patience to indure in troubles and calamities: And yet they are altogether destitute of the inward illumination of the spirit of God, of faith, and sinceritie of heart, and of perseverance or continuance to the end. And these men are for the most part at the length laid open what they be. For the Apostle
1 Iohn 2. Iohn saith, *They went out from among us, but they were not of us: for if they had beene of us, they would have tarried with us.* Yet these men, whilest they doe pretend religion, they are accounted to be in the church, howsoever indeed they be not of the church. Even as traitours in a commonwealth before they be detected are counted in the number of good Citizens: and as the cockle and darnell and chaffe are found amongst the wheate: and as wennes and swellings are in a perfect body, when they are rather diseases and
Matth. 13. deformities, then true members of the body. And therefore the church is very well compared to a draw net, which draweth up fishes of all sorts: and to a field, wherein is found both darnell and good corne. We are to have a speciall regard, that we judge not rashly before the time, nor goe about to exclude, cast off and cut away them, whom the Lord would not have excluded, nor cut off, or whom without some damage to the church, we cannot separate from it. Againe we must be very vigilant, lest that the godly falling fast asleepe, the wicked grow stronger, and do some mischiefe to the church.

Furthermore we teach, that it is carefully to be marked, wherein especially the truth and unitie of the church consisteth, lest that we either rashly breed or nourish schismes in the church. It consisteth not in outward rites and ceremonies, but rather in the truth and unitie of the Catholike faith. This Catholike faith is not taught us by the ordinances or laws of men, but by the holy Scriptures, a compendious and short summe whereof is the Apostles Creed. And therefore we reade in the ancient Writers, that there was manifold diversities of ceremonies, but that was alwaies free, neither did any man thinke that the unitie of the church was thereby broken or dissolved. We say then that the true unity of the Church, doth consist in severall points of doctrine, in the true and uniforme preaching of the Gospel, and in such rites, as the Lord himselfe hath expressly set downe: and here we urge
Phil. 3. that saying of the Apostle very earnestly, *As many of us therefore as are perfect, let us be thus minded, If any man thinke otherwise,*

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the Lord ſhall reveale the ſame unto him. And yet in that wherevnto we have attained, let us follow one direction, and all of us be like affected one towards another.

Out of the former Confeſſion of HELVETIA.

Of the Church.

THis we hold, that of ſuch lively ſtones, being by this meane built upon this lively rocke, the Church, and the holy gathering together of all the Saints, the Spouſe of *Chriſt* (which being cleanſed by his blood, he ſhall once in time to come preſent without blot before his Father) is founded. The which church, though it be manifeſt to the eies of God alone, yet is it not onely ſeene and known, by certaine outward rites, inſtituted of *Chriſt* himſelfe, and by the word of God, as by a publique and lawfull diſcipline; but it is ſo appointed, that without theſe markes no man can be judged to be in this church, but by the ſpeciall priviledge of God.

Out of the Confeſſion of BASIL.

Of the Church.

VVE beleeve a holy Chriſtian Church, that is, a communion of Saints, a gathering together of the faithfull in ſpirit, which is holy, and the Spouſe of Chriſt: wherein all they be Citizens, which doe truely confeſſe, that Ieſus is the *Chriſt*, the Lambe that taketh away the ſinnes of the world, and doe ſhew forth that faith by the workes of love. *And a little after.* This church of *Chriſt* doth labour all that it can, to keepe the bonds of peace and love in unitie. Therefore it doth by no meanes communicate with Sects, and the rules of orders, deviſed for the difference of dayes, meates, apparell, and ceremonies.

Matth. 18.
Ephe. 1.
Iohn 3.
2 Cor. 11.
Ephe. 5.
Heb. 12.
Iohn 1.
Galat. 5.
Rom. 1.
Iohn 1.
1 Iohn 3.

Out of the Confession of BOHEMIA.

Of the holy Church, and of the godly institution and government thereof, and of Discipline. Also of Antichrist.

CHAP. 8.

IN the eighth place it is taught, touching the acknowledgeing of the holy Catholike Christian Church. And first of all, that the foundation and head of the holy Church is *Jesus Christ* himselfe alone, together with the whole merit of grace and truth to life eternall, upon whom, and by whom, this church is at all times built, by the holy Ghost, the word of God, and the Sacraments, according to the meaning of that which *Christ* said unto *Peter*, *upon this rocke*, (to wit, whereof thou hast made a true confession,) *I will build my Church*. And Saint *Paul* saith, *Other foundation can no man lay then that which is laid, which is Jesus Christ*. And in another place. *And hath appointed him over all things to be the head of the Church, which is his body, and the fulnesse of him, which filleth all in all things.*

Matth. 16.

1 Cor. 3.

Ephes. 2.

Out of these things it is taught, that this is beleeved, held, and publikely confessed, that the holy Catholike church, being present at every time, and militant upon earth, is the fellowship of all Christians, and is here and there dispersed over the whole world, and is gathered together, by the holy Gospel, out of all nations, families, tongues, degrees, and ages, in one faith in *Christ* the Lord, or in the holy Trinitie according to that saying of Saint *John*, who speaketh thus, *And I saw a great company which no man can number, of all nations, peoples, and tongues, standing before the throne, and before the lambe.* This true church, although while it lieth here in the Lords floore, to wit, in the wide world, and as it were in one heape confusedly gathered together, containeth in it as yet, as well the pure wheate, as the chaffe, the godly children of God, and the wicked children of the world, the living and dead members, of the ministers, and of the people, yet where it is least defiled, or most pure, it may be knowne, even by these signes that follow: namely, whersoever *Christ* is taught in holy assemblies, the doctrine of the holy Gospel is purely and fully preached, the Sacraments are administred, according to *Christs* institution,

Apoc. 7.

tution, commandement, meaning, and will, and the faithfull people of *Christ* doth receive and uſe them, and by theſe gathereth it ſelfe together in the unitie of faith and love, and in the bond of peace, and joyneth it ſelfe in one, and buildeth it ſelfe hard together upon *Chriſt*. There therefore is the holy church, the houſe of God, the temples of the holy Ghoſt, lively members, the parts of the heavenly Ieruſalem, the ſpirituall body of *Chriſt*, and joynts knit together, the which are joyned and coupled each with other, by one head *Chriſt*, one ſpirit of regeneration, one word of God, the ſame and ſincere Sacraments, one faith, one love and holy communion, one bond of peace, order, diſcipline, and obedience, whether the number of this people be great or ſmall, as the Lord witneſſeth, *Where two or three are gathered together in my name* (in what countrey or nation, and in what place ſoever this be) *there am I in the middeſt of them*: and contrarily, where *Chriſt*, and the ſpirit of *Chriſt*, dwelleth not, and the holy Goſpel cannot have any place granted unto it, &c. but on the contrary ſide, manifeſt errours * and heatheniſh life have their full courſe, and by getting the upper hand doe ſpread themſelves farre, there muſt alſo needs be a church ſo defiled, that *Chriſt* will not acknowledge it for his welbeloved Spouſe, ſeeing that none belongeth to *Chriſt*, who hath not the ſpirit of Chriſt. Every Chriſtian is alſo bound with diligent care to ſeeke after this and ſuch a true part of the holy church, and after he hath found it, to joyne and maintaine holy communion and fellowſhip therewith, as the other part of that point of the Church in our Chriſtian Creed doth declare, where we doe profeſſe, that *We beleeve the communion of Saints*: and ought altogether, with this fellowſhip, or ſpirituall company of Gods people, to maintaine the true unitie and concord of *Chriſts* ſpirit, to love and beare good will to all the members, to yeeld obedience thereunto, and endevour, by all meanes poſſible, to procure the profit and furtherance thereof, and in truth to hold agreement therewith, and by no meanes through ſtubbornneſſe to move ſchiſmes, ſeditions and ſects, againſt the truth. To which thing the Apoſtle exhorteth all men, where he ſaith, *So walke or behave your ſelves, as worthy of the place or vocation whereunto ye are called, with all humbleneſſe and meekeneſſe, with a quiet minde, and long ſuffering, forbearing one another, and indevour ye to keepe the unitie of the ſpirit, in the bond of peace. There is one body, and one ſpirit, even as ye are called in one hope of your vocation: there is one*

Matth. 18.

* Looke the 1. obſervatio upon this co feſſion.

Rom. 5.

Epheſ. 4.

Lord, one faith, one baptisme, one God and Father of all. And again, *Let every man please his neighbour in that that is good to edification.* Also, *Doe nothing through strife, or for vaine glory.* Againe, *Let there not bee dissentions among you.* He therefore that in this life walketh according to these commandements, he is a true and lively member of the holy Church, which bringeth forth the fruite of Faith and love. * But he that looseth the spirit of Faith and love in the holy fellowship, must needs bee a dead member.

Together with these things the Ministers of our Churches teach, that this is to be thought of their fellowship, which is in like manner to be thought of any other Christian fellowship, whether it be great, or small: to wit, that it selfe alone is not that holy Catholike Christian Church, but onely one part thereof, as the Apostle writeth of the church at Corinth, *Ye are the body of Christ, and members of him, every one for his part.* They teach also that there must be a platforme and certaine order of government in the holy Church. Now without a platforme of order and outward government, it cannot be in good case or goe well with it, no more then it can with any other even the least societie. But this platforme of order consisteth chiefly in this, that they be both ordinarily called, and lawfully ordained, who execute due functions in the same, beginning at the least, and proceeding to those that are of a mean sort, and so forth even to the chiefest. The next point is, that every one doe well discharge that place, and as it were his ward, to which he is called, and use watchfulnesse, and suffer nothing to be found wanting in himselfe, nor at his own pleasure do closely convey himselfe out of the same, or goe beyond the bounds thereof, and meddle with other mens charges, and moreover, that all among themselves submit themselves one to another, and all performe obedience from the least to the greatest, every man in his owne place, whereunto he is called: and doe it with the affection of love, and of his owne accord, not of constraint, even for Christs sake, and for the care they have of eternall salvation, according as the Apostles and other holy men have taught, concerning this matter, and after their examples, by which they founded their Churches, and according to that also that they brought old lawes or decrees into subjection: the which thing our Ministers among themselves doe indeede declare and practise. This laudable order of governing the Church together with lawfull discipline,

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discipline, that is, with the severitie of punishments appointed by God, which it hath annexed unto it, ought diligently to be exercised: to wit, so, that the wicked, and such as abide in manifest sinnes without repentance, having their hearts hardened, and such sinners, as give not obedience to God, and to his word, and in the Church are authours of great offences, and doe not repent, or become better, after due, faithfull, and sufficient warning, that such, I say, may be publiquely punished, and be removed from the holy fellowship, by Ecclesiasticall punishment, which * commonly is called abandoning, excommunication, or cursing, yet not by the helpe of the civill power, but by vertue of the word and the commandement of Christ. And that this punishment may indifferently be used towards all, no regard or respect is to be had of persons, of what degree soever they be, whether they be civill or Ecclesiasticall persons, according to that sentence of the doctrine of Christ, who saith, *If thy brother trespasse against thee, * goe and reprove him betweene him and thee alone: if he heare thee, thou hast won thy brother: if he heare thee not, take yet with thee one or two: If he heare not these, tell it unto the Church: and if he hear not the Church, let him be unto thee as an heathen man, and a Publican.* And S^t. *Paul*, together with his fellow Ministers, did in expresse words give a commandement hereof, writing thus: *We command you, brethren, in the name of our Lord Iesus Christ, that ye withdraw your selves from every brother that walketh unordinately, and not after the instruction which he received of us.* And in another place he saith, *Put from among your selves that wicked man.* And yet this is not to be concealed, that at all times there have beene many in the Church, which seemed to be Christians, and yet were wicked hypocrites, close sinners, farre from repentance, and that there be, and shall be such hereafter, even unto the end of the world: such as are neither chastened by this discipline of Christ, neither can easily be excommunicated, or altogether separated from the Church, but are to be reserved and committed to Christ alone, the chiefe Shepheard, and to his coming: as the Lord himselfe saith of these men, that *the Angels in the last day shall first separate such from the righteous, and cast them into the fiery furnace, where shall be wailing and gnashing of teeth.*

* Looke the 3. observat. upon the confession.

* Looke the 4 Observat. Mat. 18.

1 Cor. 5.

Dan. 9 Matth. 24. Mark. 13. 2 Thes. 2. 2 Pet. 3.

Herewithall it is also taught, that that mischievous and wicked Antichrist, shall sit in the Temple of God, to wit, in the Church, of whom the Prophets, Christ our Lord, and the Apostles have foretold

foretold us, and warned us to take heede of him, that the simple sort among the faithfull might avoide him, and not suffer themselves to bee seduced by him. Now in Antichrist we are to acknowledge a double overthwartnesse: to wit, dishonestie, and deceiving: the first is an overthwartnesse of the minde or meaning, or a bringing in of false doctrine, cleane contrary to the meaning of *Christ* our Lord, and of the holy Scripture: whereof
Tim 4. Pet. 3. the Apostle speaketh after this sort: *The time will come, when they will not suffer any longer the holy doctrine, but having their eares itching, shall after their own lusts get them an heap of teachers, and shall turne their eares from the truth, and shall be given unto fables.* The other evill or offence, that we are to consider in Antichrist, is a corrupt and naughtie life, giving unto others a very ill example, and is full of horrible sinnes, hurtfull filthinesse, and all kinde of vices, which in the Antichristian church are openly practized, and that freely, without any kinde of punishment:
Tim 3. whereof the Apostle saith, *This know also, that in the last daies shall come perilous times. For men shall be lovers of their owne selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankefull, prophane, without naturall affection, such as cannot be pleased, false accusers, intemperate, fierce, not lovers or desirous of that which is good, traiterous, headie, high minded, lovers of pleasure more then of God, having a shew of godlinesse, but have denied the power thereof: turne away therefore from such.* Of which time also Christ forespake in these words:
atth. 24 *And then many shall be offended at these examples, and shall betray one another, and hate one another. And many false Prophets shall arise, and deceive many. And because iniquitie shall increase many waies, the love of many shall be cold. But he that indureth to the end, he shall be saved.* These words are to be understood of them, which doe continue in the doctrine of *Christ*, enduring all adversities, wherewith they are assailed.
at. 18. And in another place *Christ* crieth out: *Woe to the world, because*
atth. 11. *of offences.* And, *Blessed is he that shall not be offended in me.*

Out of the FRENCH *Confession.*

tus 26. THerefore we beleeve, that it is not lawfull for any man, to withdraw himselfe from the congregations, and to rest in himselfe, but rather that all men are to defend, and to preserve the unitie of the church, submitting themselves to the common instruction,

instruction, and to the yoake of Christ, whereſoever God doth appoint that true Eccleſiaſticall diſcipline, although the Decrees of Magiſtrates doe gain-ſay it: from which Order whoſoever doe ſeparate themſelves, they doe reſiſt the ordinance of God.

We beleeve, that very carefully and wiſely the true Church (the name whereof too many do abuſe) is to be diſcerned. Therefore we affirme out of the word of God, that the Church is a company of the faithfull, which agree together in following the word of God, and in imbracing pure Religion, wherein alſo they doe daily profit, growing and confirming themſelves mutually in the feare of God, as they which have need daily to goe forward and to profit, and who, although they profit never ſo much, muſt notwithſtanding of neceſſitie daily flie to the remiſſion of ſinnes. Yet we doe not deny, but that many Hypocrites and Reprobates are mingled with the faithfull, but their guilefull dealing is not able to take away the name of the Church. *Artic. 27.*

Therefore, ſeeing we beleeve this to be ſo, we withall boldly affirme, that where the word of God is not received, and where there is no profeſſion of that obedience which is due thereunto, nor any uſe of Sacraments, there (if we will ſpeake properly) we cannot judge any Church to be. Therefore we condemne the Papiſticall aſſemblies, becauſe that the pure truth of God is baniſhed from them, and among them the Sacraments of Faith are corrupted, counterfeited, and falſified, or altogether aboliſhed, and to conclude, among whom all Superſtitions and Idolatries are in full force. And therefore we thinke, that all they who joyne themſelves to ſuch actions, and communicate therewith, doe ſeparate themſelves from the body of Chriſt. Yet notwithſtanding, becauſe that in Papacie there be ſome ſmall tokens of a Church, and the ſubſtance eſpecially of Baptiſme hath remained, the efficacie whereof doth not depend upon him, by whom it is miniſtred, we confeſſe, that they which are there baptized, need not to be baptized the ſecond time, howbeit, by reaſon of the corruptions which are mingled therewith, no man can offer Infants there to be baptized, but that he muſt defile himſelfe. *Artic. 28.*

Out of the ENGLISH *Confession.*

Artic. 4. WE beleeve, that there is one Church of God, and that the ſame is not ſhut up (as in times paſt among the Iews) into ſome one corner or kingdome, but that it is Catholike, and univerſall, and diſperſed throughout the whole world. So that there is now no nation, which may truely complaine, that they be ſhut forth, and may not be one of the Church and people of God: and that this Church is the Kingdome, the Body, and the Spouſe of Chriſt: that Chriſt alone is the Prince of this Kingdome: that Chriſt alone is the Head of this Body: and that Chriſt alone is the Bridegroome of this Spouſe.

Out of the Confeſsion of BELGIA.

Artic. 27. WE beleeve and confeſſe, that there is one Catholike or Vniverſall Church, which is the true Congregation or companie of all faithfull Chriſtians, which doe looke for their whole ſalvation from Chriſt alone, in as much as they be waſhed in his blood, and ſanctified and ſealed by his ſpirit. Furthermore, as this Church hath been from the beginning of the world, ſo it ſhall continue unto the end thereof. The which appeareth by this, that Chriſt is our eternall King, who can never be without ſubjects. This Church God doth defend againſt all the fury and force of the world, although for a ſmall time it may ſeeme to be very little, and as it were utterly extinguiſhed, to the ſight of man: even as in the perilous time of *Achab*, God is ſaid: to *have reſerved to himſelfe ſeven thouſand men, which bowed not their knees to Baal.* To conclude, this holy Church is not ſituated or limited in any ſet or certaine place, nor yet bound and tied to any certaine and peculiar perſons, but ſpread over the face of the whole earth, though in minde and will, by one and the ſame ſpirit, through the power of faith, it be wholly joyned and united together.

Artic. 28. We beleeve, that ſeeing this holy Companie and Congregation conſiſteth of thoſe that are to be ſaved, and out of it there is no ſalvation, therefore no man, of how great dignitie and preheminence ſoever, ought to ſeparate and ſunder himſelfe from it, that being contented with his own ſolitary eſtate, he ſhould live apart by himſelfe. But on the contrary ſide, that all and every one are bound

bound to associate themselves to this companie, carefully to preserve the unitie of the Church, to submit himselfe both to the doctrine and discipline of the same, finally to put his necke willingly under the yoake of Christ, as common members of the same body, to seeke the edification of their brethren, according to the measure of gifts, which God hath bestowed upon every one. Moreover, to the end that these things may the better be observed, it is the part and dutie of every faithfull man to separate himselfe according to Gods word, from all those which are without the Church, and to couple himselfe unto this company of the faithfull, wheresoever God hath placed it, yea though contrary Edicts of Princes and Magistrates doe forbid them, upon paine of corporall death, presently to ensue upon all those, which doe the same. Whosoever therefore doe either depart from the true Church, or refuse to joyn themselves unto it, do openly resist the commandement of God.

We beleeve, that with great diligence and wisdome it ought to be searched and examined by the word of God, what the true Church is, seeing that all the Sects, that at this day have sprung up in the world, doe usurpe and falsely pretend the name and title of the Church. Yet here we doe not speake of the company of hypocrites, which together with the good are mingled in the Church, though properly they doe not pertaine to the Church, wherein they are onely present with their bodies; but onely of the manner, how to distinguish the Body and Congregation of the true Church from all other Sects, which doe falsely boast that they be the members of the Church. Wherefore the true Church may be discerned from the false by these notes. First, if the pure preaching of the Gospell doe flourish in it; if it have the lawfull administration of the Sacraments, according to Christ his institution: if it doe use the right Ecclesiasticall discipline, for the restraining of vice: Finally, to knit up all in one word, if it doe square all things to the rule of Gods word, refusing whatsoever is contrary to it, acknowledging Christ to be the onely head of the same. By these notes, I say, it is certaine that the true Church may be discerned. From the which it is not lawfull for any man to be severed. Now who be the true members of this true Church, it may be gathered by these marks and tokens which be common to all Christians: such is faith, by the vertue whereof, having once apprehended Christ the onely Saviour, they doe flie sinne, and *Artic. 29.*

follow

follow righteouſneſſe, loving the true God, and their neighbours, without turning either to the right hand, or to the left and doe crucifie their fleſh with the effects thereof, not as if no infirmitie at all remained ſtill within them, but becauſe they doe fight all their life long againſt the fleſh by the power of the ſpirit, having often recourſe unto the blood, death, paſſion, and obedience of our Lord Chriſt, as unto a moſt ſafe refuge, in whom alone they are aſſured to finde redemption for their ſins, through faith in him. But on the other ſide, the falſe Church doth alwaies attribute more unto her ſelfe, to her owne decrees and traditions, then to the word of God, and will not ſuffer her ſelfe to be ſubject to the yoake of Chriſt, neither doth adminiſter the Sacraments, ſo as Chriſt hath preſcribed, but at her own will and pleaſure, doth one while adde unto them, another while detract from them. Furthermore, ſhe doth alwaies leane more to men, then to Chriſt: and whoſoever doe goe about to lead a holy life, according to the preſcript rule of Gods Word, whoſoever doth rebuke and reproove her faults, as her covetouſneſſe, and idolatry, thoſe ſhe doth perſecute with a deadly hatred. By theſe marks therefore it is eaſie to diſcerne and diſtinguiſh both theſe Churches the one from the other.

Out of the Confeſſion of Auspurge.

Alſo they teach, that there is one holy Church, that ſhall continue alwaies. Now, to ſpeake properly, the Church of Chriſt is a congregation of the members of Chriſt, that is, of the Saints, which doe truely beleeve, and rightly obey Chriſt; though in this life there be many wicked ones and hypocrites mingled with this companie and ſhall be to the day of judgement. Now the Church properly ſo called, hath her notes and marks, to wit, the pure and ſound Doctrine of the Goſpel and the right uſe of the Sacraments. And for the true unitie of the Church, it is ſufficient, to agree upon the Doctrine of the Goſpel, and the adminiſtration of the Sacraments. Neither is it neceſſary that humane traditions, or rites inſtituted by men, ſhould be alike every where, according as Saint *Paul* teacheth. *There is one Lord, one Faith, one Baptiſme, one God, and Father of all.*

These things are thus set down in another Edition.

ALso they teach, that there is one holy Church, which is to continue alwaies. Now the Church is a Congregation of Saints, in which the Gospel is purely taught, and the Sacraments rightly administred. And unto the true Vnitie of the Church, it is sufficient, to agree upon the Doctrine of the Gospel, and the administration of the Sacraments. Neither is it necessary that humane traditions, and rites or ceremonies ordained by man, should be alike in all places, as Saint *Paul* saith, *There is one Faith, one Baptisme, one God and Father of all.*

Out of the Confession of SAXONY.

Of the Church.

GOd will have us to understand, that mankinde is not borne by chance, but that it is created of God, and created, not to eternall destruction, but that out of mankinde he might gather unto himselfe a Church, to the which in all eternitie he might communicate his wisdome, goodnesse, and joy: and he will have his Sonne to be seene, for whom and through whom, by his unspeakable wisdome, and infinite mercie, he hath repaired this miserable nature of men. Therefore amongst men he would at all times have a companie, whereunto he delivered the doctrine, concerning his Sonne, and wherein the Sonne himselfe did institute and preserve a ministerie, to keepe and spread abroad that doctrine, by the which he hath been, is, and will be effectuall, and hath converted many to himselfe, as *Paul* doth manifestly teach: *The Gospell is the power of God to salvation to every one that beleeveth.* *Artic.* 11.

But it is to be marveiled at, and to be lamented, that the greatest part of mankinde, being carried away with a horrible rage, should contemne this voice, and testimonie of God, and the Son of God: and that in this company, which hath the name of the Church, there have been alwaies many divisions, and that the true Church hath been overcome by forreine and domesticall enemies. When men doe looke upon these dissentions, and doe see that they which imbrace other doctrines repugnant to the Gospell, doe get the upper hand in kingdomes, multitude, and glory, they doubt whether there be any Church of God, which it is,

what

what manner of Church it is, and where it ſhould be. And for prophane men it is a hard matter to judge hereof: but the true Church doth certainly know out of the divine Teſtament, whence theſe ſo great furies of men doe ariſe, and yet that amongſt them the Church of God is preſerved; and doth diſcerne it from other nations, and knoweth which is it, what manner of one it is, and where to be found. Therefore that all godly men might be the better confirmed againſt theſe doubts, This Article is ſet before them in the Creed: *I beleeve the holy Catholike Church.* By this profeſſion we affirme, that all mankinde is not rejected of God, but that there is, and ſhall remaine, a certaine true Church, that the promiſes of God are ſure, and that the Sonne of God doth as yet reigne, receive, and ſave thoſe that call upon him. And being raiſed up by this comfort, we doe give God thanks, and invocate him, we do deſire, receive, and look for eternall good things at his hand.

By reaſon of this admonition and comfort, the Article in the Creed is rehearſed, ſeeing that the ſelfe ſame doctrine, touching the preſerving of the Church, is very often repeated in ſundry Sermons in the booke of God: as *Iſa. 59. This is my covenant with them, ſaith the Lord: my Spirit, which is upon thee, and my words, which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, ſaith the Lord, from henceforth even for ever.* And Chriſt ſaith, *I am with you for ever, even to the end of the world.* Alſo this is a ſweet comfort, that the heires of eternall life are not to be found elſe where, then in the company of thoſe that are called, according to that ſaying, *Whom he hath choſen, them he hath alſo called.* Let not therefore mens mindes goe aſtray, beholding this ragged body of the Church, and peradventure dreaming, that in other places ſome, which do not know the Goſpell, are not withſtanding holy, and the dwelling houſe of God, as *Fabius, Scipio, Ariſtides,* and ſuch like. But turne thou thy eyes hither: Know for a certaintie, that in this companie of thoſe which are called, ſome be choſen, and joyne thy ſelfe to this companie by Confeſſion and Invocation: as *David* ſaith, *Pſal. 26. One thing have I deſired of the Lord, and that I doe ſtill require, that I may dwell in the houſe of the Lord all the daies of my life, to behold the will of the Lord, and to viſit his temple.*

We doe not therefore ſpeake of the Church, as if we ſhould ſpeake of *Plato* his *Idea,* but we ſpeake of ſuch a Church, as may

be

be ſeene and heard, according to that ſaying, *Their ſound is gone forth into all the earth.* The eternall Father will have his Sonne to be heard among all mankinde, as he ſaith, *Heare him.* And *Pſalme 2. I have ſet my King upon the holy hill of Sion: I will declare the Decree. The Lord ſaid to me, thou art my Sonne, this day have I begotten thee. Be wiſe now therefore ye Kings.* We ſay therefore, that the viſible Church in this life is a companie of thoſe, which doe embrace the Goſpell of Chriſt, and uſe the Sacraments aright, wherein God by the miniſtery of the Goſpell is effectuall, and doth renue many to life eternall. And yet in this company there be many, which are not holy, but do agree together, concerning the true doctrine, as in the time of *Mary*, theſe were the Church, to wit, *Zacharie, Simeon, Joſeph, Elizabeth, Mary, Anne*, the teachers, and many other, who agreed with them in the pure doctrine, and did not heare the Sadduces and the Phariſees, but *Zachary, Simeon, Anne, Mary*, and ſuch like, &c. For when the companie is very ſmall, yet God doth reſerve ſome remnants, whoſe voice and confeſſion is heard, and he doth oftentimes renue the miniſtery, according to that ſaying: *Except the Lord had left a ſeed unto us, we had been like to Sodome, &c.*

Therefore this deſcription, taken out of the manifeſt teſtimonies of the Scriptures, doth declare, which is the Church, what it is, and where it is. We may not doubt, that the Church is tied to the Goſpell, as *Paul* ſaith, *If any man teach another Goſpell, let him be accurſed.* And, *Joh. 10 My ſheepe heare my voice.* And, *Joh. 14. If any man loveth me, he heareth my word, and my Father ſhall love him, and we will come to him, and will dwell with him.* And, *Joh. 17. Sanctifie them with thy word, thy word is truth.* Therefore the Sadduces, the Phariſees, and ſuch like Biſhops, and others, who ſet forth an other doctrine, differing from the Goſpell, and doe obſtinately eſtabliſh idolatry, are no members of the Church of God, although they hold a title and dominions. But it is manifeſt, that our adverſaries teach and defend another kinde of doctrine differing from the Goſpell, ſeeing they teach that the Law of God may be fulfilled by our obedience in this life, and that this obedience doth deſerve remiſſion of ſinnes: Alſo, that by this obedience men are made righteous before God. Alſo that evill concupiſcence is not ſin, nor an evill reſiſting of the law of God. Alſo, that they which are converted, muſt doubt, whether they be in ſtate of grace, and that this doubting is not ſinne. Alſo, that

dead

dead men are to be prayed unto. Alſo, that difference of meats, monaſticall vowes, and other ceremonies, choſen without any commandement of God, are the ſervice of God. Alſo, that the ſacrifice in the maſſe doth deſerve the remiſſion of ſinnes, and other things, both for him that maketh it, and alſo for others that are alive or dead. Alſo, other manifold and horrible prophanations of the Sacraments. Alſo, that Biſhops may appoint ſervices of God, and that the violating of thoſe ſervices, which are appointed by them, is mortall ſinne. Alſo, that they may enjoyne the law of ſingle life, to any degree of men. Alſo, that the rehearſall of all and every offence is neceſſarie to the obtaining of remiſſion of ſinnes. Alſo, that Canonicall ſatisfactions doe recompence the puniſhments of Purgatorie. Alſo, that thoſe Synods, wherein the Biſhops alone doe give their judgement, cannot erre. Alſo, they which doe conſecrate oyles, and other things, without the commandement of God, and doe attribute thereunto a divine power againſt ſins, and Devils, and diſeaſes: Alſo, they which allow of prayers made to certaine Images, as though there were more helpe to be had: Alſo, they which doe kill honeſt men, onely for that they diſlike theſe errours, and doe profeſſe the truth: Theſe things ſeeing they be altogether heatheniſh and idolatrous, it is manifeſt, that the maintainers thereof, are not members of the Church, but doe rule and have ſoveraigntie, as the Phariſees and Saduces did. Nevertheleſſe there have beene, are, and ſhall be in the Church of God, ſuch men as doe keepe the foundation, although ſome had, have, and ſhall have more light, and others leſſe. And ſomtimes alſo even the very Saints doe build ſtubble upon the foundation, eſpecially ſeeing that the miſerie of theſe times doth not ſuffer thoſe, which have the beginnings of faith, to be inſtructed, and to conferre with the better learned. Yet theſe are in the number of thoſe, whom the Lord commandeth to be ſpared, *Ezech. 9.* who ſigh and are ſorry, becauſe that errours are eſtabliſhed.

Therefore chiefly by the voyce of the Doctrine we may and ought to judge, which, and where the true Church is, which by the voyce of the true doctrine, and then by the lawfull uſe of the Sacraments, is diſtinguiſhed from other nations. And what is the voice of the true doctrine, the writings of the Prophets and Apoſtles, and the Creeds, doe declare. In theſe the doctrine is not doubtfull, touching the foundation, to wit, touching the Articles

cles of faith, the essence and will of God, the Sonne the Redeemer, the Law, the Promises, the use of the Sacraments, and the ministery. And it is manifest, that it is not permitted to any creature, not to Angels, nor to men, to change that doctrine, which is delivered of God.

Now what the Church is, the Sonne of God sheweth, saying, *My kingdome is not of this world.* Also, *As my Father sent me, so doe I send you.* By the voice of the Ministers of the Gospell an eternall Church is gathered to God, and by this voice God is effectuall, and turneth many to himselfe. This exceeding great benefit of God, we ought to acknowledge, and thankfully to extoll. And although the Church be a companie, that may be seene and heard, yet it is to be distinguished from Politicall Empires, or those that beare the sword. Bishops have not authoritie by the Law of God to punish the disobedient, neither doe they possesse the kingdomes of the world, and yet in the Church there is an order, according to that saying, *He ascended, he giveth gifts to Men, Apostles, Prophets, Evangelists, Pastors, and Teachers.* The Sonne of God is the high Priest, anoynted of the eternall Father, who, that the Church might not utterly perish, hath given unto it Ministers of the Gospell, partly called immediatly by himselfe, as the Prophets and Apostles, partly chosen by the calling of men. For he doth both allow of the choise of the Church, and of his infinite goodnesse he is effectuall, even when the Gospell doth sound, by such as are chosen by voices, or in the name of the Church.

Therefore we doe retaine in our Churches also the publique rite of Ordination, whereby the ministerie of the Gospell is commended to those that are truely chosen, whose manners and doctrine we doe first throughly examine. And touching the worthinesse of the ministery, we doe faithfully teach our Churches. No greater thing can be spoken then that which the Sonne of God saith: *As my Father sent me, so doe I send you.* He also declareth what commandements he giveth, *Preach ye the Gospell,* and he affirmeth, that he will be effectuall by their voice, as the Father sheweth himselfe to be effectuall by the Son. Also, we set before men the commandements of God. *He that heareth you, heareth me: and he that despiseth you, despiseth me.* Also, *Obey them that have the oversight of you.* And yet these sayings doe not erect a kingdome without the Gospel: but they command an obedience

which is due to the voice of the Gospel. And these things pertaine to the ministery: To teach the Gospell, to administer the Sacraments, to give Absolution to them that aske it, and doe not persevere in manifest offences: to ordaine Ministers of the Gospell, being rightly called and examined, to exercise the judgements of the Church after a lawfull manner, upon those * which are guiltie of manifest crimes in manners or in doctrine, and to pronounce the sentence of excommunication against them that are stubborne, and againe to absolve and pardon them that do repent. That these things may be done orderly, there be also Consistories appointed in our Churches.

* Locke the 2. Observat. upon this confession.

We said in the description of the Church, that there be many in this visible Church, which be not holy, who notwithstanding in outward profession doe imbrace the true Doctrine. We condemne the Donatists, who feigned that their ministerie is not effectuall, which are not holy. Also we condemne that Anabaptisticall filth, which feigned that to be the visible Church, wherein all are holy. And we confesse that we are so to thinke of the visible Church in this life, as our Lord saith. *Matth.* 13. *The kingdome of God, is like unto a draw net, cast into the sea, wherein fishes are gathered both good and bad:* but yet they which become enemies to the true doctrine, cease to be members of this visible congregation, according to this saying: *If any man teach another Gospell, let him be accursed.*

Out of the Confession of WIRTEMBERGE.

Of the chiefe Bishop.

THere be those that attribute this to the Bishop of Rome, that he is the head of the Vniversall Church, and that he hath power in earth, not onely to ordaine civill kingdomes, and to governe all Ecclesiasticall persons and matters, but also to command the Angels in heaven, to deliver soules out of Purgatorie, and to blesse, or deliver whom it pleaseth him. But we acknowledge, that if the Bishop of Rome were a godly man, and did teach the Gospel of Christ, according to the writings of the Prophets and Apostles, then he had a ministery of high authoritie in this earth, to wit, a ministery of remitting and retaining sinnes, then which ministerie there is nothing greater or more excellent in this earth. But he alone hath not this ministerie, but he hath it in

common

common with all thoſe, who by a lawfull calling doe preach the Goſpell of Chriſt. For the miniſterie of remitting or retaining ſins, which otherwiſe is called *the Key of the kingdome of heaven*, is not given to the free power of the perſon of men, but it is ſo neerely annexed to the word of the Goſpell, that ſo many as doe preach the Goſpell, may truly be ſaid to remit, and to retaine ſins, to wit, to remit their ſins, who by faith do receive the Goſpell; to retaine theirs, that doe contemne the Goſpell. *Mar. 16. Preach the Goſpell to every creature. He that ſhall beleeve, and be baptized, ſhall be ſaved: but he that will not beleeve, ſhall be damned.* Hilarie, *De Trinit. lib. 6.* ſaith. *The Father revealed it to* Peter, *that he ſhould ſay, thou art the Sonne of God, Therefore upon this rocke of Confeſſion is the Church builded: this faith is the foundation of the Church: whatſoever this faith ſhall looſe or binde in earth, ſhall be looſed or bound in heaven.* Chryſoſtome ſaith: *They which beare the keyes be the Prieſts, to whom the Word of teaching, and interpreting the Scriptures, is committed. Now the key is the word of the knowledge of the Scriptures, by which key the truth is opened to men.* Auguſtine, *De Doctr. Chriſt. Lib. 1. Cap. 18.* ſaith: *Theſe keyes did he give to the Church, that whatſoever it looſeth in earth, ſhould be looſed in heaven: to wit, that whoſoever would not beleeve, that his ſinnes are forgiven him in the Church, they ſhould not be forgiven to him: but whoſoever ſhould beleeve, and being corrected doth turne from his ſins, being placed in the lap of the Church, ſhould, by the ſame faith and correction be healed.* Ambroſe ſaith, *Sinnes are remitted by the Word, whereof the Levite is the Interpreter or Expounder.* Bernard. *in Epiſt. ad Eug.* ſaith: *The true ſucceſſour of* Paul *will ſay with* Paul, *Not that we have dominion over your faith, but we are helpers of your ioy. The heires of* Peter *will heare* Peter *ſaying: Not as though ye were Lords over Gods heritage, but that ye may be enſamples to the flocke.* Thomas, *in Summa ſua, parte, 3. in addit. q. 6. art. 6.* ſaith: *Becauſe the Church is founded upon Faith, and the Sacraments, therefore it doth not pertaine to the Miniſters of the Church to make new Articles of Faith, or to ſet apart thoſe which are made, neither to appoint new Sacraments, or to take away thoſe, which are appointed: but this is proper to that excellencie of power, which is due to Chriſt alone, who is the foundation of the Church. And therefore, as the Pope cannot diſpenſe, that any one may be ſaved without Baptiſme, ſo cannot he not diſpenſe with any to be ſaved without confeſſion, becauſe that he bindeth by force of a Sacrament.* And

although *Thomas* have his opinions, touching confeſſion, yet this which he ſaith, *It doth not pertaine to the Miniſters of the Church* (among whom he reckoneth the Pope) *to make new Articles of Faith, and to appoint new Sacraments*, is indeed an Apoſtolike and Catholike judgement. For no other miniſterie doth pertaine to the Miniſters of the Church, which have their calling from Chriſt, then that which we mentioned before, and which the Apoſtles of Chriſt, themſelves did execute, touching the remitting and retaining of ſins. Therefore if any thing more then this miniſterie be attributed to the Biſhop of Rome, this is either given unto him by mans ordinances, or elſe it is feigned by the Monks and other flatterers, againſt the authoritie of the word of God.

Of the Church.

Artic. 32. VVE beleeve and confeſſe, that there is one holy Catholike, and Apoſtolike Church, according to the Creed of the Apoſtles, and the Nicene Creed. 2. That this Church is ſo governed of the holy Ghoſt, that although he ſuffer it to be weake in this earth, yet he doth alwayes preſerve it, that it doe not periſh either by errours, or by ſins. 3. That in this world many naughtie men and hypocrites, are mingled with this Church. 4. That theſe naughtie men and hypocrites, if by a lawfull calling they ſhall take upon them the miniſterie of the Church, ſhall not of themſelves any whit hinder the truth of the Sacraments, except they pervert the ordinance of Chriſt, and teach wicked things. 5. That in this Church there is true remiſſion of ſins. 6. That this Church * hath authoritie to beare witneſſe of the holy Scripture. 7. That this Church hath authoritie * to judge of all doctrines, according to that, *Try the ſpirits, whether they be of God.* And, *Let the other iudge.* 8. That this Church hath authoritie * to interpret the Scripture.

* Looke the 1. Obſervation upon this confeſſ.

* Looke the 2. obſervation.

But where this Church is to be ſought, and whether her authoritie be limited within certaine bounds, divers men doe judge diverſly. But we thinke, that men are to judge, by the authoritie, both of the holy Scripture, and alſo of the ancient Fathers, that the true Catholike, and Apoſtolike Church, is not tied to one certaine place or nation, nor to one certaine kinde of men, but that it is in that place or nation, where the Goſpell of Chriſt is ſincerely preached, and his Sacraments rightly adminiſtred, according

according to Christ his institution. *Ioh.* 10. *I have said, ye are Gods: He called them Gods, unto whom the word of God was given, &c.* Therefore there is the people or Church of God, where the word of God is preached. *Ioh.* 15. *Now you are cleane, through the word, which I have spoken to you.* Therefore the word of Christ, which is the Gospell, doth declare where that Church is, which is cleane in the sight of God: *Romanes* 1. *The Gospell is the power of God to salvation, to every one that beleeveth.* Therefore where the Gospell is, which is acknowledged by faith, there God hath his Church, wherein he is effectuall unto eternall life. *Chrysostome* in his Commentaries upon *Matthew, Cap.* 24. *Hom.* 49. saith. *Therefore at this time all Christians must goe to the Scriptures: because that at this time, since heresie possessed those Churches, there can be no triall of true Christianitie, neither can there be any other refuge for Christians, that would willingly know the truth of faith, but onely the Divine Scriptures.* And a little after, *Therefore he that will know which is the true Church of Christ, whence may he know it, but onely by the Scriptures?* Augustine, Tom. 2. Epist. 166. saith. *In the Scriptures we have learned Christ, in the Scriptures we have learned to know the Church: these Scriptures we have in common: why doe we not in them retaine in common both Christ and the Church?* And againe, Tom. 7. *in Epist. contra Epist. Petiliani Donatistæ*, cap. 2. 3. & 4. *It is a question betweene us and the Donatists, where the Church is. What then shall we doe? shall we seeke the Church in our own words, or in the words of her Head, in our Lord Iesus Christ? I thinke that we ought to seeke it rather in his words, who is the truth, and doth best of all know his body.*

Now that which is affirmed, that the Church hath authoritie to beare witnesse of the holy Scripture, to interpret the Scripture, and to judge of all doctrines, it is not so to be understood, that the Church hath absolute authoritie to determine what she listeth, and also, if it please her, to change the Scripture, and to feigne a new doctrine, and to appoint new worships of God; but that the Church, as the Spouse of Christ, ought to know the voice of her husband, and that she hath received of her husband a certain rule, to wit, the Prophetically and Apostolicall preaching, confirmed by miracles from heaven, according to the which she is bound to interpret those places of the Scripture, which seeme to be obscure, and to judge of doctrines. *Psal.* 119. *Thy word is a light*

unto my feete. Rom. 8. *Having gifts, that be divers, according to the grace that is given unto us, whether we have prophecy, according to the proportion of Faith, &c.* 2 Pet. 1. *We have a more sure word of the Prophets, to the which ye do well that ye take heede, as unto a light that shineth in a darke place, &c.* Origen upon Ieremy Hom. 1. *It is necessary for us to call the holy Scriptures to witnes: for our meanings and interpretations have no credit, without these witnesses.* Ierome upon Matth. 23. *That which is spoken without authority of the Scriptures, is as easily contemned, as it is spoken.* And Augustin *De Nupt. & Concup. lib. 2. cap. 23.* saith, *This controversie sheweth, Iudge. Therefore let Christ iudge, and let him shew, what thing it is that his death doth profit. This, saith he, is my blood.* And a little after: *Together with him let the Apostle iudge, because that Christ himself also speaketh in the Apostle, he crieth out and saith touching God the Father, He which spared not his owne Sonne, &c.* Where the Church hath so farre authority to iudge of doctrine, that notwithstanding she must keep her selfe within the bonds of the holy Scripture, which is the voice of her husband, from which voice it is not lawfull for any man, no not for Angell, to departe.

Out of the Confession of SVEVELAND.

Of the Church.

FVrthermore we will shew, what is taught among us, both touching the Christian Church, and also touching the holy Sacraments: and touching the Church, this is it that we teach. The Church or congregation of Christ, (which as yet is in this world as a stranger from God) is the fellowship and company of those, which addict themselves to Christ, and do altogether trust and rest in his protection: among whom notwithstanding many shall be mingled, even to the end of the world, who although they professe the Christian faith, yet they have it not in deed. This hath our Lord taught sufficiently, Matth. 13. by the parable both *of the cockle, and of the Net cast into the sea, in the which the bad fishes are caught with the good.* Also, Matth. 22. by the parable of the King, inviting all men to the marriage of his Sonne, and afterward, *casting him out, being bound hand and foot, into utter darkenes, which had not a wedding garment.* Now these places of Scripture, wherein the congregation of Christ is commended, to be *the Spouse of Christ,*

Christ, for the which he hath given himselfe. Eph. 5. *The house of God, the pillar and ground of truth.* 1 Tim. 3. Also, *The holy hill of Sion, the City of the living God, the heavenly Ierusalem, and congregation of the first borne, which are written in heaven*: I say, all these places of Scripture do properly pertaine to them, who for their sincere faith are truely, and in the sight of God, reckoned among the children of God. For seeing that in these alone the Lord doth fully reigne, these onely, if we will speake properly, are called the Church of Christ, and the communion of Saints, in which sence also the name of the Church is expounded, in the common Articles of faith, these false Christians being excluded, which are mingled amongst them. Furthermore, the holy Ghost himselfe doth governe this Church or congregation, and remaineth with it, as Christ doth even to the end of the world, and *doth sanctifie it, that at the length he may present it unto himselfe without spot or wrinckle*, as it is said, Ephes 5. Also this is that Church which all men are commanded to heare, and he that will not heare her, is to be counted as an Heathen and Publicane.

And although that, to wit, faith it selfe, cannot be seene, whereby this Congregation hath obtained, to be called the Church and company of Christ, yet the fruits of that faith may be seene and knowne, and of them a certaine Christian conjecture be taken. These fruits be chiefly, a bold profession of Faith, a true love offering it selfe to do humble service to all men, a contempt of all things. Seeing therefore that these be the proper fruites, wheresoever the holy Gospell and the Sacraments be exercised, thereupon it may easily be known, where and who be the Christian Church; so much as is necessary for us to preserve among us the Christian communion, and that in the same we may be instructed, admonished, and help one another, according to the commandement of Christ.

Furthermore, seeing this congregation is the very kingdome of God, wherein all things ought to be appointed in best order, she hath all kind of offices and ministers: for she is the body of Christ himselfe, compacted of many members, whereof every one have their proper worke. Therefore whosoever do faithfully discharge such functoins, and do earnestly labour in the word and doctrine, they do represent the Church, and may do all things in the name thereof, so that whosoever shall either despise

them, or refuse to heare them, he may worthily be said to despise the Church it selfe.

Now with what spirit or with what spirituall authoritie we do beleeve that they are furnished, we have declared before, out of most firme foundations of the Scripture, where we shewed, what we thought of the spirituall or Ecclesiasticall offices, and dignities. For they cannot by any means represent the Church of Christ, or doe any thing in the name thereof, which are not Christs, and therefore propound no Christian things, but whatsoever is contrary to the doctrine of Christ. For although it may be, that even the wicked may teach some good thing, and may also prophesie in the name of Christ (after their example, to whom the Lord himselfe doth witnesse that he will once in time to come say, *(That he never knew them.)* Yet it cannot be, that they can discharge the dutie of the Church of Christ, and are to be heard, in his stead, which doe not propound the voice of their husband Christ, although otherwise they should thinke aright of faith, and be counted amongst the members of the Church, as it doth oftentimes fall out, when as the very children of God are wrapped in errours, and doe also publish the same. For the Church of Christ is wholly addicted to Christ himselfe. Therefore that cannot be counted a doctrine, precept, or commandement of the true Church, except it be the same with the doctrine, precept, and commandement of Christ himselfe. And whosoever propoundeth any other thing in her name (although he were an Angel from heaven) he is not to be heard: as also the Church in those things doth represent nothing lesse then the Church of Christ.

THE ELEVENTH SECTION. OF THE MINISTERS OF THE CHVRCH, and of their Calling and Office.

The latter Confession of HELVETIA.

Of the Ministers of the Church, their Institution, and Offices.

CHAP. 18.

GOD hath alwaies used his Ministers, for the gathering or erecting up of a Church to himselfe, and for the governing and preservation of the same, and still he doth, and alwaies will use them, so long as the Church remaineth on the earth. Therefore the first beginning, institution, and office of the Ministers, is a most ancient ordinance of God himselfe, not a new devise appointed by men. True it is, that God can by his power, without any meanes, take unto himselfe a Church amongst men, but he had rather deale with men by the ministerie of men. Therefore Ministers are to be considered, not as Ministers by themselves alone, but as the Ministers of God, even such as by whose meanes God doth work the salvation of mankinde. For which cause we give counsell to beware, that we doe not so attribute the things that appertaine to our conversion and instruction unto the secret vertue of the holy Ghost, that we make frustrate the Ecclesiasticall ministerie. For it behoveth us alwaies to have in minde the words of the Apostle, *How shall they beleeve in him, of whom they have not heard? and how shall they heare without a Preacher? Therefore faith is by hearing, and hearing by the word of God.* And that also which the Lord Rom. 10.

saith,

Iohn 3. saith, in the Gospel. *Verely, verely I say unto you, he that receiveth those that I shall send, receiveth me, and he that receiveth me, receiveth him that sent me.* Likewise that a man of Macedonia appeared in a vision to *Paul* being then in *Asia*, and said unto him, Act. 16. *Come unto Macedonia, and helpe us.* And in another place the 1 Cor. 3. same Apostle saith, *We together are Gods labourers, and ye are his husbandrie, and his building.* Yet on the other side we must take heed, that we doe not attribute too much to the ministers and ministerie, herein remembring also the words of our Lord in the Gospel: Iohn 6. *No man cometh to me except the Father, which hath sent me, draw him.* And the words of the Apostle, 1 Cor. 3. *Who then is Paul, and who is Apollo, but the ministers by whom ye beleeved? and as the Lord gave unto every one. Therefore neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.* Therefore let us beleeve that God doth teach us by his word outwardly by his ministers, and doth inwardly move and perswade the hearts of his Elect unto beliefe by his holy spirit: and that therefore we ought to render all the glory of this whole benefit unto God. But we have spoken of this matter in the 1 *Chapter* of this our declaration.

God hath used for his ministers, even from the beginning of the world, the best and most excellent men in the world (for howsoever divers of them were but simple, for worldly wisdome or Philosophy, yet sure in true divinitie they were most excellent) namely the Patriarks, to whom he spake very often by his Angels. For the Patriarks were the Prophets or teachers of their age, whom God for this purpose would have to live many yeers, that they might be, as it were Fathers, and lights of the world. After them followed *Moses* together with the Prophets, that were most famous throughout the whole world. Besides after all these our heavenly Father hath sent his onely begotten Sonne, the most absolute and perfect teacher of the world, in whom is hidden the wisedome of God, and from him derived unto us by that most holy, perfect, and most pure doctrine of all other. For he chose unto himselfe Disciples whom he made Apostles. And they going out into the whole world gathered together Churches in all places by the preaching of the Gospel. And after they ordained pastors and Doctors in all Churches, by the commandement of Christ, who by such as succeeded them, hath taught and governed the Church unto this day. Therefore God gave unto his ancient people the Patriarkes, together with *Moses* and the Prophets:

phets: so also to his people under the new covenant he hath sent his onely begotten Sonne, and with him the Apostles and teachers of his Church.

Furthermore, the Ministers of the new covenant are tearmed by divers names, for they are called Apostles, Prophets, Evangelists, Bishops, Elders, Pastors, and Doctors. The Apostles remained in no certaine place, but gathered together divers Churches throughout the whole world: which Churches when they were once established, there ceased to be any more Apostles, and in their places were particular parsons appointed in every Church. The Prophets in old time did foresee and foretell things to come, and besides did interpret the Scriptures, * and such are found some amongst us at this day. They were called Evangelists, which were the penners of the history of the Gospel, and were also * preachers of the Gospel of Christ, as the Apostle *Paul* giveth in charge unto *Timothy*, *To fulfill the work of an Evangelist*. * Bishops were the overseers and the watchmen of the Church, which did distribute food and other necessities of the Church. The Elders were the ancients and as it were the Senators and Fathers of the Church, governing it with the wholesome counsell. The Pastors did both keepe the Lords flock, and also * provide things necessary for it. The Doctors doe instruct, and teach the true faith and godlinesse. Therefore the Church Ministers that now are, may be called Bishops, Elders, Pastors and Doctors. But in processe of times there were many moe names of Ministers brought into the Church. For some were created Patriarks, others Archbishops, others Suffragans, other Metropolitanes, Archpriests, Deacons, Subdeacons, Acoluthes, Exorcists, Queristers, Porters, and I know not what a rable besides Cardinals, Provosts, and Priors, Abbots greater and lesser, governours higher and lower. But touching all these we passe not a rush what they have beene in time past, or what they are now. It is not sufficient for us, that, forasmuch as concerneth Ministers, we have the doctrine of the Apostles.

1 Cor. 12. Ephes. 4.

* Looke the 1. observation upon this confession.

* Looke the 2. Observation.

* Looke the 3. Observat.

* Looke the 4. Observat.

We therfore knowing certainly that Monks and the orders or sorts of them are neither instituted of Christ nor of his Apostles, we teach that they are so farre from being profitable, that they are pernicious and hurtfull unto the Church of God. For although in former times they were somewhat tolerable (when they lived solitarily, getting their livings with their owne hands, were burdensome to none, but did in all places obey their Pastours,

even

even as laie men, yet what kinde of men they be now, all the world ſeeth and perceiveth. They pretend, I know not what vowes, but they leade a life altogether diſagreeing from their vowes: ſo that the very beſt of them may juſtly be numbred among thoſe, of whom the Apoſtle ſpeaketh: *We heare ſay that there be ſome among you which walke inordinately and worke not at all, but are buſie bodies, &c.* Therefore we have no ſuch in our Churches: and and beſides we teach, that they ſhould not be ſuffered to rout in the Churches of Chriſt.

2 Theſſ. 3.

Furthermore, no man ought to uſurpe the honour of the Eccleſiaſticall miniſterie, that is to ſay, greedily to plucke it to him by bribes, or any evill ſhifts, or of his owne accord. But let the miniſters of the Church be called and choſen by a lawfull and Eccleſiaſticall election and vocation, that is to ſay, let them be choſen religiouſly of the Church, or of thoſe which are appointed thereunto by the Church, and that in due order, without any tumult, ſeditions, or contention. But we muſt have an eye to this, that not every one that will, be elected, but ſuch men as are fit, and have ſufficient learning, eſpecially in the Scriptures, and godly eloquence, and wiſe ſimplicitie, to conclude, ſuch men as be of good report for a moderation and honeſty of life, according to that Apoſtolike rule which Saint *Paul* giveth in the 1 to *Timothy*, 3. cap. and 1 to *Titus*. And thoſe which are choſen, let them be ordained of the Elders, with publike prayer, and laying on of hands. We doe here therefore condemne all thoſe, which runne of their own accord being neither choſen, ſent, nor ordained. We doe alſo utterly diſallow unfit Miniſters, and ſuch as are not furniſhed with gifts requiſite for a Paſtor. In the meane time we are not ignorant that the innocent ſimplicitie of certaine Paſtours in the Primitive Church, did ſometimes more profit the Church then the manifold exquiſite, and nice learning of other ſome, that were over loftie and high minded. And for this cauſe we alſo at this day doe not reject the honeſt ſimplicitie of certaine men, which yet is not deſtitute of all knowledge and learning.

The Apoſtles of Chriſt doe terme all thoſe which beleeve in Chriſt, *Prieſts*, but not in regard of their miniſterie, but becauſe that all the faithfull being made Kings and Prieſts by Chriſt, may offer vp ſpirituall ſacrifices unto God. The miniſterie then and Prieſthood are things farre different one from the other. For Prieſthood, as we ſaid even now, is common to all Chriſtians, &

Exod. 19. 1 Pet. 2. Apoc. 1.

is not the miniſterie. And we have not taken away the miniſtery from the Church, becauſe we have thruſt the Popiſh prieſthood out of the Church of Chriſt. For ſurely in the new covenant of Chriſt, there is no longer any ſuch prieſthood, as was in the ancient Church of the Iewes, which had an externall anointing, holy garments, and very many ceremonies, which were figures and tipes of Chriſt, who by his coming fulfilled and aboliſhed them. And he himſelfe remaineth the onely Prieſt for ever: and we doe not communicate the name of Prieſt to any of the miniſters, leſt we ſhould detract any thing from Chriſt. For the Lord himſelfe hath not appointed in the Church any prieſts of the new Teſtament, who having received authoritie from the Suffragane may offer up the hoſte every day, that is, the very fleſh and the very blood of our Saviour, for the quicke and the dead, but Miniſters which may teach, and adminiſter the Sacraments. *Paul* declaring plainly and ſhortly, what we are to thinke of the Miniſters of the New Teſtament, or of the Church of Chriſt, and what we muſt attribute unto them, *Let a man*, ſaith he, *thus account of us, as of the Miniſters of Chriſt, and diſpenſers of the myſteries of God.* So that the Apoſtle his minde is, that we ſhould eſteeme of Miniſters, as of Miniſters. Now the Apoſtle calleth them as it were underrowers, which ſhould onely have an eye unto their maſter and chiefe governour, and be as men that live not to themſelves, nor according to their owne will, but unto others, to wit, their Maſters, at whoſe commandement and becke they ought to be. For the Miniſter of the Church is commanded wholly and in all parts of his dutie, not to pleaſe himſelfe, but to execute that onely, which he hath received in commandment from his Lord. And in this ſame place, it is expreſly declared, who is our Maſter, even Chriſt, to whom the Miniſters are in ſubjection in all the functions of their miniſterie. And to the end that he might the more fully declare their miniſterie, he addeth further that the miniſters of the Church are *ſtewards and diſpenſers of the myſteries of God.* Now the *myſteries of God*, *Paul* in many places, and eſpecially in the third to the *Epheſ.* doth call the *Goſpel of Chriſt*. And the Sacraments of Chriſt are alſo called myſteries of the ancient Writers. Therefore for this purpoſe are the miniſters called, namely to preach the Goſpel of Chriſt unto the faithfull, and to adminiſter the Sacraments. We reade alſo in another place in the Goſpel, of *the faithfull and wiſe ſervant, that his Lord ſet him over his family,*

Heb. 4.

1 Cor. 4.

1 Cor. 4.

Luk. 12.

to give foode unto it in due season. Againe, (in an other place of the Gospel) a man gooth into a strange countrey, and leaving his house, giveth unto his servants authoritie therein, committeth to them his substance, and appointeth every man his worke.

Or This is now a fit place to speake somewhat also of the power and office of the ministers of the Church. And concerning their power, some have entreated and disputed overbusily, and would bring all things even the very greatest under their jurisdiction, and that against the commandement of God who forbad unto his all dominion, and highly commendeth humilitie: indeed there is one kinde of power which is a meere and absolute power, called the power of right. According to this power all things in the whole world are subject unto Christ, who is Lord of all: even as he himselfe witnesseth, saying: *All power is given unto me in heaven and in earth.* And againe, *I am the first, and the last, and behold I live for ever, and I have the keies of hell, and of death.* Again, *He hath the key of David, which openeth, and no man shutteth, shutteth, and no man openeth.* This power the Lord reserveth to himselfe, and doth not transfer it to any other, that he might sit idle by, and look on his ministers while they wrought. For Isaiah saith, *I will put the keie of the house of David upon his shoulder.* And again, *Whose government shall be upon his shoulders.* For he doth not lay the government on other mens shoulders, but doth stil keep, and use his own power, thereby governing all things. Furthermore, there is another power of duty, or ministeriall power limited out by him, who hath full and absolute power and authority. And this is more like a ministry then dominion. For we see that some master doth give unto the steward of his house authoritie and power over his house, and for that cause delivereth him his keies, that he may admit or exclude such as his Master will have admitted, or excluded. According to this power, doth the minister by his office, that which the Lord hath commanded him to do, and the Lord doth ratifie and confirme that which he doth, and will have the deeds of his ministers to be acknowledged and esteemed as his own deeds unto which end are those speeches in the Gospel: *I will give unto thee the keies of the Kingdome of heaven, and whatsoever thou bindest, or loosest in earth, shall be bound, and loosed in heaven.* Againe, *Whose sinnes soever ye remit, they shall be remitted, and whose sinnes soever ye retaine, the shall be retained.* But if the Minister deale not in all things as his Lord hath commanded him: but

Luc. 22. Mat. 28. Matth. 28 21. Apoc. 23 and 22. Matth. 16. Iohn 20.

passe

but passe the limits and bounds of faith, then the Lord doth make voyde that which he doth. Wherefore the Ecclesiasticall power of the ministers of the Church, is that function whereby they doe indeed governe the Church of God, but yet so as they doe all things in the Church as he hath prescribed in his word: which thing being so done, the faithfull doe esteeme them as done of the Lord himselfe: but touching the keies we have spoken somewhat before.

Now the * power that is given to the Ministers of the Church is the same and alike in all: and in the beginning the Bishops or Elders, did with a common consent and labour, governe the Church, no man lifted up himselfe above another, none usurped greater power or authoritie over his fellow Bishops, for they remembred the words of the Lord, *He which will be the chiefest among you, let him be your servant*: they kept in themselves by humility, and did mutually aide one another in the governement and preservation of the Church. Notwithstanding, for orders sake, some one of the ministers, called the assembly together, propounded unto the assembly the matters to be consulted of, gathered together the voyces or sentences of the rest, and to be briefe, as much as lay in him, provided that there might arise no confusion. So did Saint *Peter*, as we read in the *Acts*: who yet for all that was neither above the rest, nor had greater authority then the rest. Very true therefore is that saying of *Cyprian* the Martyr, in his booke, *De simpl. Cler. The same doubtlesse were the rest of the Apostles that Peter was, having an equall fellowship with him both in honour and power, but the beginning hereof proceedeth from unitie, to signifie unto us that there is but one Church.* Saint *Jerome* upon the epistle of *Paul* to *Titus* hath a saying not much unlike this. *Before that by the instinct of the Devill there was partaking in religion, the Churches were governed by the common advice of the Priests: but after that every one thought, that those whom he had baptised, were his owne and not Christs, It was decreed, that one of the Priests should be chosen and set over the rest, who should have the care of the whole Church laid upon him, and by whose meanes all schismes should be removed.* Yet *Jerome* doth not avouch this as an order set downe of God. For straight way after he addeth, *Even as*, saith he, *the Priests knew by the continuall custome of the Church, that they were subiect to him that is set over them: So the Bishop must know that they are above the priests, rather by custome, then by the prescript*

* Looke the 5. observation upon this confession.

Luc. 22.

rule

rule of Gods truth, and they ſhould have the government of the Church in common with them. Thus farre *Ierome.* Now therefore no man can forbid by any right that we may returne to the old appointment of God, and rather receive that, then the cuſtome deviſed by men.

The offices of the miniſters are divers, yet notwithſtanding moſt men doe reſtraine them to two, in which all the reſt are comprehended; to the teaching of the Goſpel of Chriſt, and to the lawfull adminiſtration of the Sacraments. For it is the dutie of the Miniſters to gather together a holy aſſembly, therein to expound the Word of God, and alſo to apply the generall doctrine to the ſtate and uſe of the Church, to the end, that the doctrine which they teach, may profit the hearers, and may build up the faithfull. The Miniſters dutie, I ſay, is, to teach the unlearned, and to exhort, yea and to urge them to goe forward, in the way of the Lord, who doe ſtand ſtill or linger, and goe ſlowly forward: moreover to comfort, and to ſtrengthen thoſe, which are faint-hearted, and to arme them againſt the manifold temptations of Satan, to rebuke offenders, to bring them home that goe aſtray, to raiſe them up that are fallen, to convince the gainſaiers, to chaſe away the wolfe from the Lords flocke, to rebuke wickedneſſe and wicked men, wiſely and ſeverely, not to winke at, nor to paſſe over great wickedneſſe, and beſides to adminiſter the Sacraments, and to commend the right uſe of them, and to prepare all men by wholeſome doctrine to receive them, to keepe together all the faithfull in an holy unitie, and to meete with ſchiſmes. To conclude, to catechiſe the ignorant, to commend the neceſſitie of the poore to the Church, to viſit and inſtruct thoſe that are ſicke or intangled with divers temptations, and ſo to keepe them in the way of life. Laſtly, to looke diligently, that there be publike prayers, and ſupplications made in time of neceſſitie, together with faſting, that is, an holy abſtinencie, and moſt carefully to looke to thoſe things which belongeth to tranquillity, ſafety, and peace of the Church. And to the end that the Miniſter may performe all theſe things the better, and with more eaſe, it is required in him that he be one that feareth God, pray diligently, giveth himſelfe much to the reading of the Scripture, and in all things, and at all times is watchfull, and doth ſhew forth a good example unto all men of holineſſe of life. And ſeeing there muſt needs be a diſcipline in the Church, and that among the ancient fathers excommunication

munication was in uſe, and there were Eccleſiaſticall judgements amongſt the people of God, wherein this diſcipline was exerciſed by godly men, it belongeth alſo to the Miniſters dutie for the edifying of the Church, to moderate this diſcipline, according to the condition of the time and publike eſtate, and according to neceſſitie: whereas this rule is alwaies to be holden, that *All things ought to be done to edification, decently, honeſtly*, without any oppreſſion or tumult. For the Apoſtle witneſſeth, that *power was given to him of God, to edifie and not to deſtroy.* 2 Cor. 10. And the Lord himſelfe *forbad the cockle to be plucked up in the Lords field, becauſe there would be danger leſt the wheate alſo ſhould be plucked up with it.*

But as for the errour of the Donatiſts, we doe here utterly deteſt it, who eſteemed and judged the doctrine and adminiſtration of the Sacraments to be either effectuall, or not effectuall, by the good or evill life of the Miniſters. For we know that the voyce of Chriſt is to be heard, though it be out of the mouthes of evill Miniſters foraſmuch as the Lord himſelfe ſaid, *Doe as they* Matth. 23. *command you, but according to their Workes doe ye not.* We know that the Sacraments are ſanctified by their inſtitution, and alſo by the word of Chriſt, and that they are effectuall to the Godly although they be adminiſtred by ungodly Miniſters. Of which matter *Auguſtine*, that bleſſed ſervant of God, did reaſon diverſly out of the Scriptures againſt the Donatiſts, yet notwithſtanding there ought to be a ſtreight diſcipline amongſt the Miniſters. For there muſt be diligent enquirie in the Synods touching the life and Doctrine of the Miniſters.

Thoſe that offend are to be rebuked of the Seniours, and to be brought into the way, if they be not paſt recovery, or elſe to be depoſed, and as wolves to be driven from the Lords flocke, by the true Paſtors, if they be incurable. For, if they once be falſe teachers, they are in no wiſe to be tollerated: neither doe we diſallow of generall councels, if that they be taken up according to the example of the Apoſtles, to the ſalvation of the Church and not to the deſtruction thereof.

The faithfull Miniſters alſo are worthy (as good workemen) of their reward, neither doe they offend when as they receive a ſtipend and all things that be neceſſary for themſelves and their family. For the Apoſtle ſheweth that theſe things are for juſt cauſe offered of the Church, and received of the Miniſters, they

are likewiſe of right, 1 *Cor.* 9. and 1 *Tim.* 5. and in other places alſo.

The Anabaptiſts, likewiſe are confuted by this Apoſtolicall doctrine, who condemne and raile upon thoſe miniſters which live upon the miniſterie.

Out of the former Confeſſion of HELVETIA.

Of the Miniſterie of the Word.

Artic. 15. WE confeſſe that the Miniſters of the Church, are (as *Paul* termeth them) the fellow labourers of God, by whom he doth diſpenſe both the knowledge of himſelfe, and alſo remiſſion of ſinnes, turne men to himſelfe, raiſe them up, comfort them, and alſo terrifie and judge them: yet ſo, that notwithſtanding we doe aſcribe all the vertue and efficacie that is in them unto the Lord, and give a miniſterie onely to the Miniſters. For it is certaine that this vertue and efficacie is not to be tied to any creature at all, but is to be diſpenſed by the free favour of God, in what manner and to whom it pleaſeth him. For *he that watereth is nothing, neither he that planteth, but God that giveth the increaſe.*

Eccleſiaſticall power.

Artic. 16. * Looke the 1. obſervation upon this confeſſion. NOw the authoritie of the Word, and feeding the flock of the Lord (which properly is the power of the keyes) preſcribing to all, as well high as low, what to doe, ought to be ſacred and inviolable: and is to be committed onely to thoſe that are choſen and fit to diſcharge it, and that either by the divine ſervice of God, or by the certaine and adviſed ſuffrage of the Church, or by their ſentence, to whom the Church hath aſſigned this charge.

The chooſing of Miniſters.

Artic. 17. FOr this function is to be given to none, whom the Miniſters, and they to whom this charge is committed by the Church, doe not finde and judge to be skilfull in the law of God, to be of a blameleſſe life, and to beare a ſingular affection to the name of Chriſt, which, ſeeing it is the true election of God, is rightly allowed by the conſent of the Church, * and by the laying on of the hands of the Prieſt.

*Looke the 2. obſervation upon this confeſſion.

The

The head and ſhepheard of the Church.

FOr Chriſt himſelfe is the true head of his Church, and he alone is the Shepheard, who giveth governours, Paſtours, and Doctors, that by the outward adminiſtration of the keies, they may rightly and lawfully uſe that authoritie. Wherefore we doe not acknowledge that thoſe are Shepheards, and that head of Rome, which have the bare title and nothing elſe. *Artic.* 18.

The duties of Miniſters.

THe chiefe dutie of this function is, to preach repentance and remiſſion of ſinnes through Chriſt, without ceaſing to pray for the people, to give themſelves very diligently without wearineſſe to holy ſtudies, and to the word of God, and with the word of God, as with the ſword of the ſpirit, and by all kinde of meanes to perſecute Satan with deadly hatred, and to weaken his force, to defend thoſe Citizens of Chriſt which are ſound, and to admoniſh, reprehend, and puniſh thoſe that are infected: and by a godly conſent of them which are choſen out of the miniſters and the magiſtrates, by diſcipline to ſhut out, or by ſome other fit meanes to mulct thoſe, which proceed further in wickedneſſe, till ſuch time as they doe repent and may be ſaved. For that is the returning to the Church for a diſeaſed Citizen of Chriſt, if having changed his minde and endevour (whereunto all this diſcipline doth tend) hee acknowledge and confeſſe his errour, and doth now of his owne accord require holeſome diſcipline and by his new endeavour of godlineſſe doth rejoyce all the godly. *Artic.* 19.

Out of the declaration of the ſame Confeſſion, which Luther himſelfe approved by his letters, Anno 1537.

VVE beleeve and confeſſe, that mankinde, by the onely mercy of God, is juſtified by faith through Chriſt, and that the Almightie God, by the outward preaching of the Goſpel, and the holy ſeales, doth declare, and ſet before our eyes that ſalvation and happineſſe, which Chriſt, without any worke or merit of ours, hath purchaſed for us, and given freely unto us. But we are unjuſtly ſuſpected of ſome as though we did attribute nothing to

the preaching of the outward word, and to the Sacraments, or as though we did take that from them, which the Lord himselfe doth attribute unto them, and by this meanes should overthrow and abolish the ordering and guiding of those things which pertaine to the Church: whereas on the contrary side wee have a chiefe regard unto this that we neither attribute too much nor too little to these things. For we have learned both out of the holy Scriptures, and also out of the Catholike Doctor *Austin*, *That the soule is in miserable servitude if any man take or worship the signes in stead of the things which they signifie.* And againe, *That is an errour, if any man interpret them unfruitfully.* We have learned also that the externall gifts are not to be despised, because of the internall gifts: knowing that *Cornelius* the Centurion was taught of God, and that yet notwithstanding he was put over to heare *Peter* the Apostle preach, and to be baptised of him. Therefore that we may walke in the high and plain way, that is, that we may detract nothing from the Word and Sacraments, which the Scripture doth attribute unto them, and againe that we may not give that to the creature, which is proper to the Creator, and that the ordinance of God may not be disanulled, but all glory may be given to God alone: to conclude, lest that by those externall things instituted of God, we should too much tie the mindes of the faithfull to things created, wee so beleeve touching the Ministerie of the Word and the Sacraments, as we have professed, which thing also wee do thus declare by that which followeth.

Of the ministery of the Word of God.

ALthough the Lord hath expresly said, *No man cometh to me, except my Father which sent me, doe draw him.* Yet it was his will, that the Gospel of the kingdome should be preached to all nations, and that Bishops should discharge this dutie of the Ministery, with great care and diligence, and with speciall watchfulnesse, and be instant in season, and out of season, and by all means, to gaine many unto Christ. For therefore, when he was ready to depart hence into heaven in his body, he said to his disciples: *Goe ye into the whole world, and preach the Gospel to every creature.* After the which manner also *Paul* the Apostle saith, *He that descended, is even the same that ascended farre above all heavens, that he might fill all things. And he gave some to be Apostles, and some Prophets,*

and

and ſome Evangeliſts, and ſome Paſtours, and Teachers, for the gathering together of the Saints, for the worke of the miniſterie, and for the edification of the body of Chriſt.

Now the Lord doth uſe theſe his Miniſters to inſtruct his Church, ſo as he uſeth meats to nouriſh us, the ſower to ſowe ſeed, and Phiſicians to heale our bodies. For except himſelfe doe give power and vertue, whereby both the meate may be turned into nouriſhment, and the ſeed may ſpring up, and alſo the medicine may be made effectuall, the outward worke doth nothing at all profit: So except the Lord do give increaſe in the heart of the hearer, the doctrine indeed in him which hath not faith, is as it were a watering and planting, but ſuch as is without efficacie and unfruitfull: but being received by faith into good ground, and being trimmed by the inward husbandman the holy Ghoſt, doth worke marvellouſly, and profit. Notwithſtanding it hath ſo pleaſed the Lord to moderate the affaires of men, that although by his owne power he doth all things in all men, yet he vouchſafeth to uſe the Miniſters as workers together. For that ſaying of *Paul* is evident: *For we together are Gods labourers*, but he addeth: *Ye are Gods husbandrie, and Gods building:* to wit, that we might give unto God all the vertue, efficacie, accompliſhing and perfiting of the worke, and to the Miniſters a ſervice onely: whereupon we doe truely ſay with *Paul*: *Who is Paul then? and who is Apollos? but the Miniſters by whom ye beleeved? and as the Lord gave to every man. I have planted, Apollos watered, but God gave the increaſe. So then, neither is he that planteth any thing, neither is he that watereth, but God that giveth the increaſe.* And in this ſenſe we doe know, and willingly uſe theſe ſpeeches, and teſtimonies of the holy Scripture: *I have begotten you in Chriſt by the Goſpel; you are the Epiſtle of Chriſt, written by us, not with inke, but with the ſpirit of the living God.* And, *Whoſe ſinnes you remitte, they are remitted to them.* Againe, *Faith commeth by hearing, and hearing by the Word of God.* And againe, *I ſend thee to the Gentiles, that thou maiſt open their eyes. Alſo the Scripture ſaith of Iohn Baptiſt, He ſhall turn the hearts of the fathers to the children, &c.* For when all theſe things be done (that is, when we are borne againe, when the holy Ghoſt is given to us, when our ſinnes be forgiven us, when faith is given us, and our eies opened, and our hearts turned) *one and the ſelfe ſame ſpirit,* (as the Apoſtle ſaith) *worketh them all,* who by his grace doth lighten their hearts, and

draw them unto him, and that after a common order and meane, to wit, by the instrument or meane of his word: and yet he might draw us without all meanes, and without any instrument, whether, as much, and whom it pleaseth him. Therefore let no man glory in men, but in him that giveth the increase. Againe, let no man despise men, which are sent of the Lord, of whom he pronounceth, *He that heareth you, heareth me: and he that despiseth you, despiseth me.* This is our opinion as touching the ministery of the word, agreeable, as we hope, to the Scripture and found writers: which also we have found often in *Luthers*, and in his friends bookes.

Out of the Confession of BOHEMIA.

Of those that teach in the Church, and who they be that governe them.

CHAP. 9.

IN the ninth place it is taught concerning the acknowledging of the shepheards of soules or lawfull Ministers of sacred functions in the holy Church: according to the degrees and order of divers cures, and first that these are especiall members of the holy Ecclesiasticall communion, and Christ his * Vicegerents, that is, they who supply his place. *He that heareth them, heareth Christ, he that despiseth them, despiseth Christ, and his heavenly Father.* For to these is the ministery of the Word and Sacraments lawfully committed. But Ministers ought not of their owne accord to prease forward in that calling: but ought according to the example of the Lord and the Apostles, to be lawfully appointed, and ordained thereunto: and that after this manner, that from among a people that is found in religion and feareth God, such men may be chosen and called to the administration of holy functions, as are strong and mightie in faith, fearing God, and having gifts requisite for the ministerie, and be of an honest and blamelesse life. And againe, that above all things these be proved and tried by examination whether they be such, and so afterward, prayers and fastings being made, they may be confirmed or approved of the Elders, * by laying on of hands. * Hereof speaketh the Authour of the Epistle to the *Hebrewes*. *Every high Priest is taken from among men* (that is to say) from among the faithfull, and such as are

Looke the Observation on this office. Matth. 10. Luke 10. John 13. 2 Cor. 4.

Matt. 10. Mar. 1. 6. & 3. & 1.

1 Tim. 2. Looke the Observation. Heb. 5. Look the Observat.

are a ſpirituall prieſthood.) And *Paul*, laying before *Timothie* his owne example, ſaith, *What things thou haſt heard of me before many witneſſes, the ſame deliver to faithfull men, which ſhall be able to teach others alſo.* Of ſuch Prieſts or Miniſters and of making, ordaining, and conſecrating them, and how the ordaining of them ought to be handled, the Apoſtle teacheth evidently and plainely in his Epiſtles to *Timothy* and *Titus*. 2 Tim. 2. 1 Tim. 3. Titus 1.

Therefore it is not permitted to any among us to execute the office of the miniſtery, or to adminiſter holy functions of the Lords, unleſſe, according to this cuſtome of the Primitive Church, and order appointed by God, he come to this function, and be called and aſſigned thereunto: which thing may alſo manifeſtly appeare by the ancient Canons of the Church. Saint Cyprian hath in like ſort ſet downe the manner of ordaining Prieſts. According to theſe things, the miniſters of lower degree, eſpecially they which are called * Deacons, are a long time detained with our Elders, and kept in exercise: and this thing they doe very ſeriouſly, making a ſtreight trial and examination of their faith & diligence, following herein the example of the Primitive Church, and alſo of Chriſt himſelfe, who kept his Diſciples with him for the ſpace of three yeeres. Alſo the Apoſtles dealt ſo by others, to the to the end that afterward godly men and ſuch as were illuminated with the heavenly light, might be taken and ordained from among them to higher degrees, and to the executing of greater functions, and that they might have teſtimonie as well from the common ſort, as from their Elders, that they were fit men, and worthy of that place. * Looke the 4. Obſervat

Together with theſe things it is taught, that by the executing of that charge wherein they be lawfully placed, they are bound to this, that they take care for the ſoules of men committed to their charge, and for their everlaſting ſalvation, and faithfully employ their ſervice unto them, by teaching of the Word of God and adminiſtring the Sacraments according to Chriſt his meaning and ordinance, that they be an example and allurement to practise all vertue, make prayers for them, bring them out of ſinnes and errours, and inquire after the will of God, and ſearch the ſame in the holy Scriptures, by diligent reading and continuall meditation: as the Apoſtles alſo exhort men to theſe things: Saint *Peter* writeth thus, *Feed the flocke of God which dependeth upon you, caring for it, not by conſtraint, but willingly, not for filthy lucre, but of a* 1 Pet. 5.

1 Tim. 4. *readie minde.* In like sort *Paul* writeth to *Timothy* a Ruler, and Bishop, *But be thou sober, and watch in all things, suffer adversitie, doe the worke of an Evangelist, make thy ministery fully knowne, or*
1 Tim. 4. *with all diligence.* Againe, *Be thou an example to the faithfull, in speech, in conversation of life, in love, in the spirit, in faith, in pure-nesse. Till I come be instant in reading, exhorting, and teaching. Despise not the gift of grace which is in thee, which was given to thee by prophecie with the laying on of the hands, of the company of the*
1 Tim 3. *Eldership. These things exercise, and give thy selfe unto them, that all men may see how thou profitest: take heede to thy selfe, and unto learning, and abide in these things. For in doing this thou shalt save both thy selfe, and them that heare thee.* Such ministers ought also to deliver sound and wholesome doctrine such as they have received from Christ and the Apostles, out of holy Scripture, and being all alike minded, through one spirit to teach the same in their Sermons, according to the ordinance of Saint *Paul*, who
1 Tim. 1. writeth thus, *Keepe the true patterne of the wholesome words, which thou hast heard of me, in faith and in love, which is in Iesus Christ.* And againe, *But abide thou in those things, that thou hast learned, and are committed unto thee, knowing of whom thou hast learned them, and that thou hast knowne the holy Scriptures of a childe, which are able to make thee wise unto salvation, through the faith which is in Jesus Christ.* And elsewhere: *charge certaine,* saith he, *that they teach no other thing.*

But peculiar mention is made thereof, that they which have the spirituall government of the Churches, and doe their endeavour in them, ought not themselves, nor by others, to use civill power or constraint, to force men to beleeve, or to exercise Lordly authoritie over the faith and people of God, according to the doctrine of Christ and the Apostles. The Lord spake thus to the
Matth. 20. Apostles, and in them to all faithfull and true Preachers of the Gospel, *Ye know that they who are rulers of the people have domination over them whose rulers they are, and they that are great Lords exercise authoritie over the people that are subiect to them. But it shall not be so among you. But if any man among you will be great, let him be your servant, and he that will be chiefe among you or beare rule, let him be your minister. Even as the Sonne of man came not to be ministred unto, but that he himselfe might minister to others,*
1 Pet. 5. *and give his life, as a price, for the redemption of many.* Peter also saith, *Not as being Lords over the people, or the Lords inheritance,*

but

but as they who are an ensample to the flocke. And *Paul*, *Not that we are Lords over your faith, but because we are helpers of your ioy.* 2 Cor. 1.
But the gain-sayers are with a quiet minde to be forborne, and by reasons grounded on the truth of holy Scripture to be refuted and convinced, and pains must be taken that they may suffer themselves, to be bettered by wholsome doctrine as the Apostle giveth in charge touching this matter. 2 Tim. 2. Tit. 3.

And after other things.

Besides it is taught, that all the people ought to performe obedience (and that with a great affection of love toward them) to such lawfull, godly, and faithfull Pastours of souls and that they ought to assure and undoubtedly to perswade themselves very well of them, obey them, use their helpe in matters pertaining to salvation, yeeld them due honour, and performe all convenient duties, towards them, whereunto they are bound by Gods word and that according to the Doctrine of Christ who saith, *He that receiveth you, receiveth me, and he that heareth you, heareth me.* Matth. 10. Luk. 10. And also in the Epistle to the Hebrews, *Obey them that have the oversight of you, and submit your selves, for they watch for your souls, as they that must give account for them.* Iohn 13. Heb. 13. And the Apostle, *Elders that rule well, are worthy double honour, especially, they that are occupied in the Word and Doctrine.* 1 Tim. 5. Furthermore, they ought to be provided for, that they may have a competent living, and such things as are needfull for the maintenance of the body, according to the Lords ordinance, whereof *Paul* speaketh after this sort, *The Lord hath so appointed that they which preach the Gospell should live of the Gospell.* 1 Cor. 9.

And to the end that the danger of an idle, secure, and * Sodomiticall life may be avoyded, and so they may be an example to the flocke, whereof they have charge, and that by a feeling of the burdens of this common life, they may learne to understand the miserie of men, and may by this means be touched and have compassion on the miseries of others, for these causes, I say, this is taught, that they, whose abilitie of strength in such * especially those, on whom as yet the greatest and painfullest charge of the people, is not laid, should themselves with their owne hands get their living, that they be not a burden to the Churches, especially in the beginning of their buildings, and reparations, or also in times of long persecution, or otherwise

* Locke the 5. Observat. upon this confession.

* Looke the 6. Observation upon this confess.

by

2 Cor. 6. 1 Theſſ. 2. 2 Theſſ. 3. by reaſon of the weaker ſort, and that they give not place to vaine voluptuous, and riotous ſloath, as thoſe who faithfully follow Saint *Pauls* doctrine, and who have the Lords ſpeech before their eyes, Acts 20. *ſaying, it is a more happie thing to give, then to take.*

And if ſo be that ſome one of theſe Paſtors ſlip into ſin or errors, or be ſomewhat negligent in looking to this charge, he ought by the ordinary and lawfull diſcipline of the Church to be brought into the way againe, and to be chaſtiſed, but if he will not repent, nor be healed, then he ought firſt to be remooved from the executing of his charge and from the miniſterie, and afterward as an unprofitable ſervant, as a member which cauſeth offence, a dry branch, and unſavoury ſalt to be caſt out or baniſhed from the fellowſhip of the Church and injoying of ſalvation, of whom the Matth. 5. Lord ſaith, *that this ſalt is henceforth good for nothing*, that which Joh. 15. *Paul* alſo teacheth, when he ſaith, *Thoſe that offend* (meaning Matth. 5. thoſe that are Elders) *reproove or chaſtiſe before all men, that the* 1 Tim. 5. *reſt alſo may ſtand in feare.* But the people ought ſo to behave themſelves toward ſuch Teachers, either growne out of kinde, or entangled with errors, or toward other Elders alſo not repenting, and excommunicated, as the holy Scripture ſheweth, and firſt Matth. 7. Chriſt ſaith. *Take ye heed of falſe Prophets, which come to you in ſheeps cloathing, but inwardly are ravening woolves, ye ſhall know* Rom. 16. *them by their fruits*, and Paul. *Now I beſeech you brethren, marke thoſe diligently which cauſe diviſion and offences, contrary to the doctrine which ye have learned, and avoyd them, for they that are ſuch ſerve not our Lord Ieſu Chriſt but their own bellies.*

Of the Keyes of Chriſt.

Chap. 14.

THE fourteenth Chapter of Eccleſiaſticall doctrine is of the Matth. 16. Lords Keyes, of which he ſaith to *Peter*, *I will give thee the Keyes of the kingdome of heaven*, and theſe Keyes are the peculiar Function or Miniſterie and adminiſtration of Chriſt his power, and his holy Spirit, which power is committed to the Church of Chriſt, and to the Miniſters thereof, unto the end of the world: that they ſhould not onely by preaching publiſh the holy Goſpell, although they ſhould doe this eſpecially, that is, ſhould ſhew forth that word of true comfort, and the joyfull meſſage of peace, and new tidings of that favour which God offereth: but alſo that to

the

the beleeving and unbeleeving they should publikely or privately denounce and make knowne, to wit, to them his favour, to these his wrath, and that to all in generall, or to every one in particular, that they may wisely receive some into the house of God, to the communion of Saints and drive some out from thence, and may so through the performance of their ministerie, hold in their hand the Scepter of Christ his kingdome, and use the same to the government of Christ his sheepe.

Therefore the condition, and proper office of the Keyes is, first first to open and loose, that is, in Christ to appease and still the conscience of the faithfull ones, and of those that turne againe by repentance: to make it knowne unto them that their sins be forgiven, and to strengthen them in a sure hope of salvation: and by this means to open the kingdome of heaven unto them, to give them courage against all temptations, and to stirre up stedfastnesse and cheerefulnesse in them. And all these things are done by the faithfull Shepheards of souls in the Lords stead, not doing this of themselves, but upon Christ his commandement, not by their own and proper vertue, but by Christs, and by the efficacie of his Word and Sacraments, as those that are Stewards and Dispensers of the mysteries of God, and Ministers onely. In the administration of which things, they may use some seemely and indifferent ceremonies, that is, which are no way necessary, such as are * to lay on hands, or to reach out the right hand, or else they may omit them.

* Looke the 6. observation. 1 Cor. 4. 2 Cor. 3. & 5.

On the other side the office and proper worke of the Keyes of Christ is, to shut and binde, that is, by the commandement of Christ, and the authoritie of this office given by him to the Church, which is his power and scepter, to denounce against all stubborne impenitent, unbeleeving, and other such like sinners, Gods horrible judgement and his intollerable wrath, which no nature can abide, and his severe sentence: and so by the word of Christ, according to the qualitie of the offence to reproove sinne, to sever them from the fellowship of Christ our Saviour, and from the fruit and participation of the Sacraments, and to cast them out of the Christian Church, and in a word to shut the kingdome of heaven upon them, and at the length to deliver them to Sathan.

This power of his Scepter and spirit hath the Lord granted and delivered to the holy Apostles and in them to all Ministers of Churches, lawfully ordained that they might exercise in his stead:

and

John 20. and he granted it to them by these words, *As the Father hath sent me, so doe I send you also.* And by and by he addeth these words, *Receive ye the holy Ghost. If ye forgive any men their sins, they are forgiven them, and if ye retaine any mans sins, they are retained.* Moreover a manifest example of using the power of the Keyes is layed out in that sinner of Corinth and others, whom St. *Paul*, together with the Church of that place, by the power and authoritie of our Lord Iesu Christ and of his spirit, threw out from thence and delivered to Sathan: and contrariwise, after that God gave him grace to repent, he absolved him from his sins, he tooke him againe into the Church to the communion of Saints and Sacraments, and so opened to him the kingdome of heaven againe. By this we may understand that these Keyes, or this Divine Function of the Lords, is committed and granted to those, that have charge of souls and * to each severall Eccleſiasticall Societies, whether they be small, or great. Of which thing the Lord saith to the Churches, *Verily, I say unto you, whatsoever things ye binde on earth, shall be bound in heaven.* And straight after: *For where two or three be gathered together in my name, there am I in the middest of them.* Moreover, this is likewise taught * that every Christian, so often as he needeth these Keyes of the Lord, ought to require them particularly for himself of the Pastors of souls of that Church or fellowship, of which himselfe is a part, and to which he belongeth, and that he use them with full confidence, no otherwise then if he received them of Christ himselfe, seeing that Christ hath delivered them unto the Pastours and that he by no meanes doubt, that by the ministerie of these keyes, through the vertue and power of Christ his sins are forgiven him, and that he is freed from them, according to Christ his own saying, *whose sins you forgive, &c.* And, *He that heareth you, heareth me: and he that receiveth you* (in the behalfe, to wit, of the Eccleſiasticall ministerie, and in his time of need) *receiveth me:* and contrarily, *He that despiseth you, despiseth me.*

1 Cor. 5.

2 Cor. 2.

* Looke the 7. observation

Matth. 18.

* Look the 8. Observation.

John 20. Luke 10. Matth. 10. John 13.

This is also taught and handled, * that the Priests ought not to use these keyes of the Lord otherwise, then according to the meaning and will of Christ, which is declared expressely in his word, and according to the sure, flat, and expresse determinations of his judgement: and that they doe not any manner of way, according to mens opinions, much lesse after their own minde or lust, abuse these keyes: for so it would come to passe, that the keyes

* Looke the 9. Observation.

should

should swarve from their office. And this is to be taken heed of, that it be not by this meanes fulfilled in the misusing of them, which the Lord hath said by the Prophet: *For you, saith he, is this commandement, O ye Priests, if you will not heare it, nor consider it in your hearts, to give glory to my name, saith the Lord of Hosts, I will send a curse upon you, and will curse your blessings, as I have cursed them already, because you regard not in your hearts the feare of the Lord.* Malac. 2.

Out of the French *Confession.*

SEeing that we are not made partakers of Christ, but by the Gospell, we beleeve that that good order, which by the authoritie of the Gospell is confirmed, ought to be kept sacred and inviolable: and that therefore Pastours are necessarily required in the Church, upon whose shoulders the burden of teaching the word, and administring of the Sacraments, doth lie, whom also we ought to honour and reverently to beare, if so be that they being lawfully called, doe discharge their dutie: not as though God did stand in need of such stayes and inferiour helps, but therefore rather, because that so it seemeth good to him to governe us as it were by using this bridle. Therefore we detest all those fanaticall spirits, who, as much as in them lyeth, desire that both this sacred ministerie or preaching of the word and the administration of the Sacraments, were utterly abolished. *Artic.* 25.

We beleeve that this true Church ought to be governed by that regiment or discipline, which our Lord Iesus Christ hath established, to wit so, that there be in it Pastours, Elders, and Deacons, that the puritie of Doctrine may be retained, vices represt, the poore, and others that be in miserie, according to their necessitie, may be provided for, and that there may be holy meetings, for the edifying both of small and great. *Artic.* 29.

We beleeve that all true Pastours, in what place soever they be placed, have the same, and equall authoritie among themselves given unto them, under Iesus Christ the onely head, and the chiefe and alone universall Bishop, and that therefore it is not lawfull for any Church, to challenge unto it selfe Dominion or Soveraignitie over any other Church. *Artic* 30.

We beleeve that it is not lawfull for any man, upon his owne authoritie, to take upon him the government of the Church, but *Artic.* 32.

that

that every one ought to be admitted thereunto by a lawfull election, ſo neere as may be, and ſo long as the Lord giveth leave. And this exception we doe expreſſely adde, becauſe that ſometime (as it fell out alſo in our daies, the ſtate of the Church being diſturbed) it was neceſſary, that ſome ſhould be raiſed up of the Lord extraordinarily, which ſhould repaire the ruines of the decayed Church. Nevertheleſſe, howſoever it be, we beleeve, that this rule is alwaies to be followed, that all Paſtours and Elders ſhould have a teſtimonie of their calling.

Out of the ENGLISH *Confeſſion.*

Artic. 5. FVrthermore (we beleeve) that there be divers degrees of Miniſters in the Church: whereof ſome be Deacons, ſome Prieſts, ſome Biſhops: to whom is committed the office to inſtruct the people, and the whole charge, and ſetting forth of Religion. Yet notwithſtanding, we ſay, that there neither is, nor can be any one man, which may have the whole ſuperioritie in this univerſall ſtate: for that Chriſt is ever preſent to aſſiſt his Church, and needeth not any man, to ſupply his roome, as his onely heire to all his ſubſtance, and that there can be no one mortall creature, which is able to comprehend, or conceive in his minde the Vniverſall Church, that is to wit, all the parts of the world, much leſſe able rightly, and duely to put them in order, and to governe them. For all the Apoſtles, as *Cyprian* ſaith, were of like power among themſelves; and the reſt were the ſame, that *Peter* was. And that it was ſaid indifferently to them all, *Feed ye:* indifferently to them all, *Goe into the whole world.* Indifferently to them all, *Teach ye the Goſpell.* And, as *Hierome* ſaith, *All Biſhops whereſoever they be, be they at Rome, be they at Eugubium, be they at Conſtantinople, be they at Rhegium, be all of like preeminence, and of like Prieſthood.* And, as *Cyprian* ſaith, *There is but one Biſhopricke, and a peece thereof is perfitly and wholly holden of every particular Biſhop.* And according to the judgement of the *Nicene Councell*, we ſay, that the Biſhop of *Rome* hath no more juriſdiction over the Church of God, then the reſt of the Patriarks, either of *Alexandria*, or of *Antioch* have. And as for the Biſhop of *Rome*, who now calleth all matters before himſelfe alone, except he doe his dutie, as he ought to do, except he miniſter the Sacrament, except he inſtruct the people, except he warne them and teach them, we

ſay,

ſay, that he ought not of right once to be called a Biſhop, or ſo much as an Elder. For a Biſhop, as ſaith *Auſtine*, *is a name of labour, and not of honour: that the man, that ſeeketh to have preeminence, and not to profit, may underſtand, himſelfe to be no Biſhop.* And that neither the Pope, nor any other worldly creature can no more be head of the whole Church, or a Biſhop over all, then he can be the Bridegroome, the light, the ſalvation, and life of the Church. For theſe priviledges, and names belong onely to Chriſt, and be properly, and onely fit for him alone. And that no Biſhop of Rome did ever ſuffer himſelfe to be called by ſuch a proud name and title, before *Phocas* the Emperours time, (who, as we know, by killing his owne Soveraigne *Mauritius* the Emperour, did by a traytorous villany aſpire to the Empire.) Which was about the ſixth hundred and thirteenth yeere after Chriſt was borne. Alſo the Councell of *Carthage* did circumſpectly provide, *that no Biſhop ſhould be called either the higheſt Biſhop, or chiefe Prieſt.* And therefore, ſithence the Biſhop of Rome will now adaies ſo be called, and challengeth unto himſelfe an authoritie, that is none of his: beſides that, he doth plainly contrary to the ancient Councels, and contrary to the old Fathers: We beleeve, that he doth give to himſelfe, as it is written by his own companion *Gregory*, *A preſumptuous, a prophane, a ſacrilegious, and an antichriſtian name: that he is alſo the King of pride, that he is* Lucifer, which preferreth himſelfe before his Brethren: that he hath forſaken the faith, and is the forerunner of Antichriſt.*

* Looke the 1. Obſervat. upon this confeſſion. *Artic.* 6.

Further we ſay, that the Miniſter ought lawfully, duely, and orderly to be preferred to that office of the Church of God, and that no man hath power to wreſt himſelfe into the holy Miniſterie at his owne pleaſure. Wherefore theſe perſons doe us the greater wrong, which have nothing ſo common in their mouthes, as that we doe nothing orderly, and comely, but all things troubleſomely, and without order: And that we allow every man to be a Prieſt, to be a Teacher, and to be an Interpreter of the Scriptures.

Moreover we ſay, that Chriſt hath given to his Miniſters power to binde, to looſe, to open, to ſhut. And (we ſay) that the office of looſing conſiſteth in this point: that the Miniſter, either by the preaching of the Goſpell, offereth the merits of Chriſt, and full pardon to ſuch as have lowly and contrite hearts, and doe unfainedly repent themſelves, pronouncing unto the ſame a ſure, *Artic.* 7.

and

and an undoubted forgiveneſſe of their ſins, and hope of everlaſting ſalvation. Or elſe that the ſame Miniſter, when any have offended their brothers mindes with ſome great offence, or notable, and open crime, whereby they have, as it were, baniſhed, and made themſelves ſtrangers from the common fellowſhip, and from the body of Chriſt, then after perfit amendment of ſuch perſons, doth reconcile them, and bring them home againe, and reſtore them to the companie, and unitie of the faithfull. We ſay alſo, that the Miniſter doth execute the authoritie of binding and ſhutting, as often as he ſhutteth up the gate of the kingdome of heaven againſt unbeleeving, and ſtubborne perſons, denouncing unto them Gods vengeance, and everlaſting puniſhment: Or elſe, when he doth quite ſhut them out from the boſome of the Church, * by open excommunication. Out of doubt, what ſentence ſoever the Miniſter of God ſhall give in this ſort, God himſelfe doth ſo well allow it, that, whatſoever here in earth by their meanes is looſed, and bound, God himſelfe will looſe, and binde, and confirme the ſame in heaven. And touching the Keyes, wherewith they may either ſhut or open the kingdome of heaven, we with *Chryſoſtome* ſay, *They be the knowledge of the Scriptures:* with *Tertullian* we ſay, *They be the interpretation of the Law:* and with *Euſebius* we call them *the Word of God.* Moreover that Chriſts Diſciples did receive this authoritie, not that they ſhould heare the private confeſſions of the people, and liſten to their whiſperings, as the common maſſing Prieſts doe every where now a dayes, and doe it ſo, as though in that one point lay all the vertue, and uſe of the Keyes: but to the end, they ſhould goe, they ſhould teach, they ſhould publiſh abroad the Goſpell, and be unto the beleeving a ſweet ſavour of life unto life: and unto the unbeleeving, and unfaithfull, * a ſavour of death unto death: and that the mindes of godly perſons being brought low by the remorſe of their former life and errours, after they once begun to looke up unto the light of the Goſpel, and beleeve in Chriſt, might be opened with the word of God, even as a doore is opened with a Key. Contrariwiſe, that the wicked and wilfull, and ſuch, as would not beleeve, nor returne into the right way, ſhould be left ſtill as fiſt locked, and ſhut up, and, as Saint *Paul* ſaith, waxe worſe, and worſe. This take we to be the meaning of the Keys: and that after this ſort mens conſciences be either opened, or ſhut. We ſay that the Prieſt in deed is a judge in this caſe, but yet hath no

* Looke the 2. obſervation upon this confeſſion.

* Looke the 2. obſervation upon this confeſſion.

2 Tim. 3.

manner

manner of right to chalenge an authoritie or power, as *Ambrose* saith. And therefore our Saviour Iesus Christ, to reproove the negligence of the Scribes, and Pharisees in teaching, did with these words rebuke them, saying: *Woe be unto you Scribes, and Pharisees, which have taken away the Keyes of knowledge, and have shut up the kingdome of heaven before men.* Seeing then the Key whereby the way, and entry to the kingdome of God is opened unto us, is the word of the Gospel, and the expounding of the Law, and Scriptures, we say plainly, where the same word is not, there is not the Key. And, seeing one manner of word is given to all, and one onely key belongeth to all, we say, there is but one onely power of all Ministers, as concerning opening, and shutting. And, as* touching the Bishop of Rome, for all that his flattering Parasites sing these words in his eares, *To thee will I give the keyes of the kingdome of heaven*, (as though these keyes were fit for him alone, and for no body else) * except he goe so to worke, as meris consciences may be made pliant, and be subdued to the word of God, we deny, that he doth either open, or shut, or hath the keyes at all. And although he taught, and instructed the people (as would God he might once truely doe, and perswade himselfe, it were at the least any piece of his dutie) yet we thinke his key to be never a whit better, or of greater force, then other mens. For who hath severed him from the rest? Who hath taught him more cunningly to open, or better to absolve, then his brethren?

* Looke the 1. Observation.

Luk. 11. Matth. 23.

Matth. 16.

* Locke the 4. Observat. upon this confession.

* Looke the 4. Observat. upon this confession.

Out of the Confession of BELGIA.

WE beleeve, that this Church ought to be ruled and governed by that spirituall regiment, which God himselfe hath delivered in his word, so that there be placed in it Pastours and Ministers purely to preach, and rightly to administer the holy Sacraments: that there be also in it Seniours and Deacons, of whom the Senate of the Church might consist, that by these means true Religion might be preserved, and sincere doctrine in every place place retained and spread abroad: that vicious and wicked men might after a spirituall manner be rebuked, amended, and as it were by the bridle of discipline kept within their compasse: that the poore is like manner, and those that be afflicted, may be relieved either with aide or comfort, according to the several necessitie of every one. For then shall all things in the Church be done

Artic. 30.

in due and convenient order, when faithfull and godly men are choſen to have the government of the ſame, even as S^t. *Paul* hath preſcribed in the firſt to *Timothie* the 3. and the firſt to *Titus*.

Artic. 31. We beleeve that the Miniſters, Seniours, and Deacons, ought to be called to thoſe their functions, and by the lawfull election of the Church to be advanced into thoſe roomes, earneſt prayer being made unto God, and after the order and manner, which is ſet downe unto us in the word of God. This eſpecially every one ought to take diligent heed of, that he doe not by unlawfull means thruſt himſelfe into thoſe offices. For every one muſt waite, untill he be called of God himſelfe, that he may have a certaine teſtimonie of his vocation, and may know that it is from the Lord. Yet in what place of the world ſoever the Miniſters of the word of God doe keep, they have all of them the ſame and equall power and authoritie, being all of them equally the Miniſters of Chriſt the onely univerſall Biſhop and head of the Church. Moreover, leſt that this holy ordinance of God be deſpiſed and brought into contempt, it is the dutie of all men to have a very honourable and reverent opinion of all the Miniſters of the Word, and Seniours of the Church, even for that works ſake, wherein they doe labour: alſo to be at peace and unitie with them, and as much as poſſibly may be, to abſtaine from all manner of quarrellings and contentions one with another.

Out of the Confeſſion of AUSPURGE.

Artic. 14. COncerning Eccleſiaſticall Orders they teach, that no man ſhould publiquely in the Church teach or Miniſter the Sacraments, except he be rightly called: according as Saint *Paul* giveth commandement to *Titus*, *To ordaine Elders in every Citie*.

Out of the Articles concerning abuſes.

Of the power Eccleſiaſticall.

Artic. 7. THere have been great controverſies touching the power and authoritie of Biſhops, in which many have incommodiouſly mingled together the Eccleſiaſticall power, and the power of the ſword. And out of this cõfuſion there hath ſprung very great wars and tumults, while that the Popes, bearing themſelves bold upon the

the power of the keyes, have not only appointed new kindes of worſhip and ſervice of God, and burdened mens conſciences by reſerving of caſes and by violent excommunications, but alſo have laboured to transferre worldly kingdomes from one to another, and to ſpoile Emperours of their power and authoritie. Theſe faults did godly and learned men long ſince reprehend in the Church, and for that cauſe, our Divines were faine, for the comfort of mens conſciences, to ſhew the difference betweene the Eccleſiaſticall and civill powers. And they have taught that either of them, becauſe of Gods commandement, is dutifully to be reverenced, and honoured, as the chiefeſt bleſſings of God upon earth.

Now their judgement is this, that the power of the keyes, or the power of the Biſhops, by the rule of the Goſpel, is a power, or commandement from God, of preaching the Goſpel, of remitting or retaining ſins, and of adminiſtring the Sacraments. For Chriſt doth ſend his Apoſtles with this charge, *As the Father hath ſent me, ſo ſend I you. Receive ye the holy Ghoſt: Whoſe ſins ye forgive, they are forgiven them, and whoſe ſins ye retaine, they are retained.* Mar. 16. *Go and preach the Goſpel to every creature, &c.* This power is put in execution, onely by teaching or preaching the Goſpel, and adminiſtring the Sacraments, either to many joyntly, or to ſeverall perſons, according to their calling. For they be not corporall things but eternall, that are granted unto us, as an eternall righteouſneſſe, the holy Ghoſt, life everlaſting. Theſe things cannot be gotten but by the miniſterie of the Word and Sacraments. As *Paul* ſaith, *The Goſpel is the power of God to ſalvation to every one that beleeveth.* Seeing then that the power Eccleſiaſticall concerneth things eternall, and is put in uſe onely by the miniſtery of the word, it hindreth not the politicall government, * no more then doth the * skill of muſicke or ſinging. For the civill government is occupied about other matters, then is the Goſpel * the Magiſtrate is to defend, not the mindes, but the bodies, and bodily things, againſt manifeſt injuries, he reſtraineth men by the * ſword and corporall puniſhment, that he may uphold peace, and a civill juſtice. Wherefore the Eccleſiaſticall and civill powers are not to be confounded. The Eccleſiaſticall power hath a peculiar commandement to preach the Goſpel and adminiſter the Sacraments. Let it not by force enter into another charge, let it not turne worldly kingdomes from the right owners. Let it not abrogate the Magiſtrates laws, let it not withdraw from them lawfull

* Looke the 1. obſervati

* Looke th 2. obſervati

obedience, let it not hinder judgements touching any civill ordinances and ſtatutes, or contracts, let it not preſcribe lawes to the magiſtrate, touching the forme of a common-wealth, as Chriſt ſaith, *My kingdome is not of this world.* Againe, *Who made me a iudge over you.* And Paul to the Philip. 3. *Our converſation is in heaven.* 2 Cor. 10. *The weapons of our warfare are not carnall but mighty in God, to throw downe the imaginations, &c.* Thus doe our Divines diſcerne and diſtinguiſh the duties of each power one from the other, and doe warne all men to honour both powers and to acknowledge both to be the good gift and bleſſing of God.

* Looke the 3. obſervation upon this confeſſion.

* If ſo be that the Biſhops have any power of the ſword, they have it not as Biſhops by the commandement of the Goſpell, but by mans law given unto them of Kings and Emperours, for the civill government of their goods. Yet this is a kind of function and charge diverſe from the miniſtery of the Goſpell.

Therefore when as the queſtion is touching the juriſdiction of Biſhops, rule and dominion muſt be diſtinguiſhed from Eccleſiaſticall juriſdiction. Againe, by the Goſpell, or as they tearme it, by Gods law, Biſhops, as they be Biſhops, that is, ſuch as have the adminiſtration of the word and Sacraments committed to them, have no juriſdiction at all, but onely to forgive ſinne, alſo to know what is true doctrine, and to reject ſuch doctrine as will not ſtand with the Goſpell, and * to debarre from the communion of the Church ſuch as are notoriouſly wicked, not by humane force and violence, but by the word of God. And * herein of neceſſity the Churches ought by the law of God to perform obedience unto them, according to the ſaying of Chriſt, *he that heareth you, heareth me.* But when as they teach or determine any thing contrary to the Goſpell, then have the Churches a commandement of God, which forbiddeth obedience to them. *Matt. 7. Beware of falſe Prophets*, Gal. 1. *If an Angel from heaven preach any other Goſpel, let him be accurſed.* 2 Cor. 13. *We cannot doe any thing againſt the truth, but for the truth.* Alſo, *This power is given us to edifie, and not to deſtroy.* So doe the Canons command. 2. quæſt. 7. Cap. Sacerdotes, & Cap. Oves. And *Auguſtine* in his Treatiſe againſt *Petilians* Epiſtle ſaith, *Neither muſt we ſubſcribe to Catholike Biſhops, if they chance to erre or hold opinion which be againſt the Scriptures.* If ſo be * that they have any other power or juriſdiction, in hearing and underſtanding certaine caſes, as namely, of

Look the . Obſervation.

Looke the Obſervat.

Matrimony

Matrimony and Tithes, &c. They hold it by mans law: and that in ſuch places where the ordinary judges failing, the Princes are conſtrained, will they, nill they, to miniſter juſtice to their ſubjects for maintaining of peace.

And a few lines after.

So oft as we handle this place, by and by our Adverſaries cry out, that the Biſhops authoritie being overthrowne, there followeth diſorder, that the peoples behaviour cannot be ordered, that the common ſort waxe luſty and unbridled, and in a word there followeth a helliſh life, ſuch a one as is painted out by *Euripides* in this verſe. Νομαδες ἀκτὲς δ' ἀθεμιστος ἀθεος.

They complaine alſo, that when as ſome laws are abrogated, the common people taketh it as a patterne, how to deale with all the reſt. And ſo ſhaking off the bonds and reines of diſcipline and order, they take an exceſſive libertie to themſelves, which breedeth infinite offences, breaches betweene Princes, ſcattering of Churches, tumults, warres, and deſolations. To conclude, they tell us here, what an enemie to mankinde want of government is, and how many vices and calamities ariſing out of this fountaine, doe overflow the whole life of man.

They adviſe therefore for the avoiding of theſe ſo great evils, to eſtabliſh the authoritie of Biſhops to retaine ſtill the laws that have been in uſe before, and alſo to beare with the inconveniences (if there be any in them) in reſpect of the common weakneſſe of men, and for quietneſſe ſake to diſſemble them: eſpecially ſeeing there can no ſtate or order be appointed which is without all manner of faults. Here alſo they bring in that old ſaying. *That an evill well couched, is not to be ſtirred.* They rehearſe many examples, how great overthrows followed upon the remooving of laws, and the change of the forme of government, in the Cities of Athens, Sparta, Rome, and divers others. At Rome how oft did the diſſentions of the Conſuls and the Tribunes ſtirre up great civill warres?

Though theſe Senatour like declamations be very plauſible, and incenſe the mindes of many againſt us, yet they may be confuted by moſt true and ſubſtantiall arguments. Firſt, therefore we deſire that theſe our Accuſers would turne over the Hiſtorie of the Church from time to time, and that they would not thinke that thoſe notable men, the Prophets and Apoſtles, were without common ſenſe and reaſon and ſo hard hearted, that they

cared not for the peace and quiet of their country, or so barbarous and cruell, that they made no great accompt of the discipline, lawes, and good order of the kingdome. For those most wise, vertuous, and grave men, *Esay*, *Ionas*, *Ieremy*, *Iohn Baptist*. * *Christ*, *Peter*, *Iames*, *and Paul*, Did both know what a great good civill concord is, and loved their country and country-men, and also were greeved to behold the discords and renting a sunder of those notable common-wealthes. How often did Christ weep, when he spake of the discords and Tumults of his nation, and the sacking of the City? Albeit therefore the Prophets and Apostles did very well know and greatly like of those civill duties: Yet were they constrained by the commandement of God to warre against the divels kingdome, to preach heavenly doctrine, to collect a Church unto God, and to imploy their service to the eternall salvation of a great number of men. These are the first lawes that ever were given, and are to be preferred before all other. *Thou shalt have no other Gods. Thou shalt not take the name of God in vaine.* And this concerning the sonne, *This is my beloved sonne, heare him.* These lawes must needs be obeyed, The true doctrine of God and his true worship must needs be embraced and received: and all errors, that tend to the dishonour of God, must be abhorred and forsaken, though all the world should breake and fall downe. No humane thing must be preferred before Gods commandement, not our life, not our friends, not the concord and agrement of neighbours and countrymen. *Moses* a very wise man, & no doubt a politick man, layeth upon the tribe of *Levi* the charg of teaching and knowing what great conflicts and dangers teachers shall meete withall, he forewarneth them of that which he tooke to be most difficult of all other. And chargeth them that the defence of true doctrine be most deare unto them, for so he saith, Deut. 33. *These shall keepe thy word, and shall forget their Parents, children, and brethren.* And hereof we have experience, that it is no small burden that is laid upon the teachers of the word. Our men are cruelly dealt with in many places. We are sore oppressed, and the discord in our country bringeth no small griefe unto us. But, as was said before, the commandement of God concerning the embracing of the true doctrine of God and renouncing of errours, must be preferred before these great inconveniences. We are not ignorant what wise men have written, of changing and altering lawes. We remember well the saying of Plato, *that*

* Look the 7. Observation.

as the manners of doting parents, ſo the cuſtomes and fashions of our country, though none of the wiſeſt, are to be borne with all, But theſe precepts have their bounds and limits, within which they muſt be reſtrained. Bondage without impiety may be borne, but Idolatry is not to be borne with, nor the light of the Goſpell to be extinguiſhed.

Againe, why do our adverſaries declaime of ſuch a moderation, unto us, when as they in the meane while murder the Citizens and members of Chriſt? They might eaſily eſtabliſh peace, and maintaine the authour of good order, if they would aboliſh ſuperſtition and unjuſt lawes. But now they contend not for the ſafety of the Church, but for their owne profits and pleaſures. They would not have the Idolatry of the Maſſe nor praying to the dead ſpoken againſt: becauſe they cannot abide that their gaine ſhould decreaſe. They forbid wandring luſts, becauſe the unmarried ſtate is beſt for the keeping of their goods. Theſe things are in all mens eyes. Therefore let them leave of their Senator like invectives wherein to uſe the old Poets words *under a faire colour they ſeeke to eſtabliſh ſhameleſſe facts.* Hereto I adjoyne alſo the other part of our defence both true and unfeigned. We doe not ſhake of government to bring in diſorder. We teach that the miniſtery of the Goſpel is moſt highly to be reverenced and obeyed in thoſe things, which (according to the goſpel) do properly belong to the miniſtery thereof. And he is a wicked and an accurſed wretch, that doth not with reverence entertaine as *moſt beautifull the feet of ſuch as bring tidings of peace.* And as for the civill power, which beareth the ſword, it hath been highly commended and approved in our writings. Wherefore it is a vile ſlaunder that they object againſt us, that we be enemies of government.

Hitherto alſo belongeth the ſſ. in the end of this 7. Article.

THey alleadge againſt us alſo other ſayings which command obedience, *Obey thoſe that are ſet over you.* How oft muſt we anſwer, that obedience is moſt neceſſary in ſuch things, as belong properly to this miniſtery ordained of God. For theſe ſayings do not allot unto Biſhops a kingdome without the Goſpell. Chriſt gave them certaine commandements, and thoſe he will have us

obey. Againe he forbad that any new found worſhip ſhould be ſet up in the Church, and ſuch he will not have us yeeld unto. There are certaine bonds and limits prefixed, within which both the Paſtours authority and our obedience muſt containe it ſelfe. But theſe limites do thoſe Biſhops moſt malapertly remove, who proudly challenge to themſelves a triple power, whereby they eſtabliſh moſt pernicious errours; to wit, a Princely and ſupream power of interpreting the Scriptures. Secondly a power of erecting new worſhip and ſervice of God. Thirdly, a ſoveraigne power of making new lawes. And thus they transforme the Church into an humane government. They imagine, forſooth, that as the Prince or higheſt Iudge in a Realme is to interpret the law, and as the Prince hath power to make new lawes ſo the Biſhops muſt have a power in the Church, not unlike that. And they cannot abide that the Church ſhould be governed by the dumbe writings (as they call them) of the Prophets and Apoſtles, which becauſe ſometime they ſcarſe make the matter plaine enough, which they do ſet down, the ambiguity breedeth diſſentions and diſcords. Here therefore there muſt needs be (ſay they) a definitive voice of ſome ſoveraigne or high Iudge, to interpret that which is ambiguous and doubtfully written. And except all be tied to ſtand to their interpretation, there will be no end of ſtrife and controverſies. Againe, unleſſe they may according as times and occaſions require make lawes, what a diſorder would there follow? Theſe things are ſet out with bigge words, and they carry a ſhew of probability in them, becauſe they are in imitation of the civill government. And ſurely ſuch conceits as theſe, have in all ages, from the beginning of the world, hurt the Church greatly and ſtill will hurt it. The godly are therefore to be admoniſhed, that they be not overtaken with theſe ſubtilties & ſleights. God will have his Church governed by his word, which Chriſt and his Apoſtles have left unto the Church, and he will have this his voice to ſound in the Church by the mouthes of his miniſters. And though it do containe a wiſdome, that is farre from reaſons reach, yet the word of the Prophets and Apoſtles is ſure and not doubtfull. Therefore *Peter* ſaith, *Ye do well in attending to the word of the Prophets, as to a light in the darknes.* Beſides the Church hath the gift of interpretation, that is, the underſtanding of the heavenly doctrine, but that is not tyed to the name or degree of Biſhops: and therefore it is no power of interpreting like to the

power

power of a Prince or higheſt Iudge. But thoſe that are learned in the word of God and born again by his ſpirit in what place ſoever they be, they aſſent unto the word of God, and underſtand the ſame, ſome more ſome leſſe. Men muſt therefore judge wiſely of thoſe huge Bulwarkes of the peoples power. Touching lawes, to be made by the Biſhops, *Peter* ſaith in a word, *Why doe ye tempt God, laying a yoke on them, &c.*

Out of the Confeſſion of WIRTEMBERGE.

Of Order.

IT is evident by the holy Scriptures, that all they which are indeed Chriſtians, are conſecrated in baptiſme by Chriſt the Son of God, to be ſpirituall prieſts, and that they ought alwaies to offer up to God ſpirituall ſacrifices. Neither is it unknowne, that Chriſt in his Church hath inſtituted miniſters, who ſhould preach his Goſpel, and adminiſter the Sacraments. Neither is it to be permitted to every one, although he be a ſpirituall prieſt, to uſurpe a publike miniſterie in the Church, without a lawfull calling. For *Paul* ſaith, *Let all things be done honeſtly and decently among you.* And againe, *Lay hands ſuddenly on no man.* Wherefore we doe not account it an unprofitable thing, to prove, as it were by certaine ſteps, the faith of them that are to be admitted to the publike miniſterie of the Goſpel. And it ſeemeth not a little to further concord and unitie, to keepe a due order among the Miniſters of the Church. *Artic.* 10.

But the holy Scripture doth not teach us, that Chriſt hath inſtituted in his Church ſuch prieſts, as ſhould be Mediatours betweene God and men, and pacifie the wrath of God towards men, by their ſacrifices, and apply the merit of Chriſt to the quick and the dead, without the preaching of the Goſpel, and adminiſtration of the Sacraments. For if we will ſpeake of the great and true Mediatour, *There is but one Mediatour betweene God and men, Jeſus Chriſt the Sonne of God**. If we will ſpeake of the Mediatour of praying every godly man is made a Mediatour each for other through Ieſus, becauſe that their dutie doth require, that they ſhould commend one anothers health to God in their prayers: the which dutie alſo then every one doth performe, when they ſay the Lords prayer in faith. If we ſpeake of the ſacrifices which doe purge our ſinnes, and appeaſe the wrath of God, then

* Locke the 2. Obſervat. upon this confeſſion.

is there one onely ſacrifice, which doth purge vs, and reconcile God unto us, to wit, the ſacrifice of our Lord Ieſus Chriſt, which was once made on the Croſſe. And as Chriſt doth die no moe, death hath no more Dominion over him, ſo this ſacrifice of his ſhall never be made againe, but *by his one oblation*, as it is written in the Epiſtle to the *Hebrews*, *He hath made perfect for ever thoſe that be ſanctified.* If we ſpeake of the remembrance of this one ſacrifice, and of the applying of the merit thereof, then the publike miniſters of the Church, which doe teach the Goſpel publikely, and adminiſter the Sacraments according to the inſtitution of Chriſt, doe not onely make a true and right remembrance of this purging ſacrifice, but doe alſo apply, by their diſpenſation, the merit of this ſacrifice to all thoſe, that doe receive the Goſpel and the Sacraments by faith. Therefore we cannot ſee what uſe there is of thoſe kinde of men in the Church, which are ordained for this purpoſe, that they may have authoritie to ſacrifice for the quicke and the dead. *Paul*, when as in his Epiſtles to the *Corinthians* and *Epheſians*, he rehearſeth thoſe offices and miniſteries which are neceſſary to the edifying and preſerving of the Church, he reckoneth Prophets, Apoſtles, Evangeliſts, Paſtors, Doctors, and ſuch like: but in this rehearſall he maketh no mention at all of private Prieſts, of which ſort the world is now full: neither is it like that he would have omitted this kinde of Prieſts, if either Chriſt had appointed it, or if it had been profitable and neceſſary for the Church: And *Paul* writeth that a Biſhop ought to be *apt to teach*: And *Ierome* teacheth that *A Prieſt and a Biſhop are all one.* Therefore it is evident, that except a * Prieſt be ordained in the Church to the miniſterie of teaching, he cannot rightly take unto him neither the name of a Prieſt, nor the name of a Biſhop.

* Looke the 2. Obſervation upon this confeſſ.

Out of the Confeſſion of SUEVELAND.

Of the Office, dignitie, and power of Eccleſiaſticall Perſons.

Actis.13.

TOuching the miniſtery, and dignitie of the Eccleſiaſticall Order, we doe thus teach: Firſt, that there is no power in the Church, but that which tendeth to edifying, 2 *Cor.* 10. Secondly that we muſt not thinke otherwiſe of any man in this ſtate, then *Paul* would have men to eſteeme, either of himſelfe, or of *Peter* and

and *Apollo* and others, *As of the ſervants of Chriſt, and the diſpenſers of the myſteries of God, in whom this is chiefly required, that they be faithfull.* For theſe be they which have the keies of the kingdome of God, and the power to binde and looſe, and to remit or retaine ſinnes: yet that power is ſo limited, that they be neverthelesſe the miniſters of Chriſt, to whom alone the right and authoritie to open heaven, and forgive ſinnes, doth properly pertaine. For *neither he which planteth, nor he that watereth, is any thing, but God that giveth the increaſe,* 1 Cor. 3. *Neither is any man of himſelfe fit to thinke any of thoſe things as of himſelfe, but if any man be found fit thereunto, he hath it all of God.* Who giveth to whom it pleaſeth him, to be the miniſters, and preachers of the New Teſtament, to wit, ſo farre forth as he giveth them a mind, faithfully to preach the meaning and underſtanding of the Goſpel, and uſeth them hereunto, that men may be brought by a true faith to his new covenant of grace. Furthermore theſe be they, which doe miniſter unto us the dead letter (that is, ſuch a doctrine of truth, as pearceth no further then to humane reaſon) but the ſpirit which quickneth, and doth ſo pearce into our ſpirit and ſoule, that it doth throughly perſwade our heart of the truth. Theſe are the true fellow-labourers of the Lord, 1 *Cor.* 3. opening indeed heaven, and forgiving ſinnes to thoſe, to whom they declare the doctrine of faith, by meanes of the grace and ſpirit of God. Whereupon Chriſt, ſending out his Apoſtles to exerciſe this dutie, he breathed upon them, ſaying, *Take ye the holy Ghoſt.* And furthermore he addeth, *Whoſe ſins ye remit, &c.*

Hereof it is manifeſt, that the true and fit Miniſters of the Church (ſuch as be Biſhops, Seniors, annointed and conſecrated) can doe nothing but in reſpect of this, that they be ſent of God. *For how ſhall they preach* (ſaith *Paul*) *except they be ſent?* That is, except they receive of God both a minde, and power to preach the holy Goſpel aright and with fruite, and to feed the flocke of Chriſt. And alſo, except they receive the holy Ghoſt, who may worke together with them, and perſwade mens hearts. Other vertues where with theſe men muſt be endued are rehearſed, 1 *Tim.* 3. *Tit.* 1. Therefore they which are in this ſort ſent, annointed, conſecrated and qualified, they have an earneſt care for the flocke of Chriſt, and doe labour faithfully in the word and doctrine, that they may feede the people more fruitfully: and theſe are acknowledged and accounted, of our preachers for ſuch

Biſhops

Biſhops, as the Scripture every where ſpeaketh of: and every Chriſtian ought to obey their commandements. But they which give themſelves to other things, they place themſelves in other mens ſeats, and doe worthily take unto themſelves other names. Yet notwithſtanding the life of any man is not ſo much to be blamed, as that therefore a Chriſtian ſhould refuſe to heare him, if peradventure he teach ſomething out of the chaire of *Moſes* or *Chriſt* (that is, either out of the Law of God, or out of the holy Goſpel) that may ſerve for edification. They which bring a divers or a ſtrange voice, whatſoever they be, they are in no account or eſtimation, with the ſheepe of Chriſt, *Iohn* 10. * Yet they which have a ſecular power and ſoveraigntie, they have it of God himſelfe, howſoever they be called: therefore he ſhould reſiſt the ordinance of God, whoſoever ſhould oppoſe himſelfe to that temporall government.

* Looke before the third Obſervation, upon the Auguſt. confeſsion. Alſo after ſect. 17. 3. obſervat. upon the ſame confeſsion of Auguſt.

Theſe things doe our Preachers teach, touching the authoritie of Eccleſiaſticall perſons: ſo that they have great injurie offered to them in that they are blamed, as though they ſought to bring the authoritie of Eccleſiaſticall Prelats to nothing, whereas they never forbad them that worldly government and authority, which they have. But they have often wiſhed, that they would come neerer to the Eccleſiaſticall commandements, and that either they themſelves would inſtruct and faithfully feed the conſciences of Chriſtians, out of the holy Goſpel, or that at the leaſt-wiſe they would admit others hereunto, and ordain ſuch as were more fit for this purpoſe. This is it, I ſay, that our Preachers have oftentimes requeſted of the Prelates themſelves, ſo farre they have beene from oppoſing themſelves at any time to their ſpirituall authoritie.

But whereas we could not either beare any longer the doctrine of certaine Preachers, but being driven thereunto by neceſſitie, we have placed others in their roome: or elſe have retained thoſe alſo, which have renounced that Eccleſiaſticall ſuperioritie: We did it not for any others cauſe but for that theſe did plainely and faithfully declare the voyce of our Lord Ieſus Chriſt, the other did mingle therewith all mans inventions. For ſo often as the queſtion is, concerning the holy Goſpel, and the doctrine of truth, Chriſtians muſt wholly turne themſelves to the Biſhop of their ſoules the Lord Ieſus Chriſt, and not admit the voyce of any ſtranger by any meanes, wherein notwithſtanding neither we,

nor

nor they doe offer violence to any man: for *Paul* ſaith, *All things are yours, whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things preſent, or things to come, even all are yours, and ye Chriſts, and Chriſt Gods.* Therefore ſeeing that *Peter* and *Paul* are ours, and we are not theirs, but Chriſts, and that after the ſame manner, that Chriſt himſelfe is his Fathers, to wit, that in all things, which we are, or may be, we might live to him alone. Furthermore, ſeeing to this end we have power to uſe all things (yea even men themſelves of what ſort ſoever they be) as though they were our owne, and are not to ſuffer that any man, or any thing ſhould hinder us therein, no Eccleſiaſticall perſon may juſtly complaine of us, or object to us, that we are not ſufficient by obedient to them, or that we doe derogate any thing from their authoritie, ſeeing that the thing it ſelfe doth witneſſe, that we have attempted and done all thoſe things according to the will of God, which we have attempted againſt the will of Eccleſiaſticall perſons. Theſe therefore be thoſe things, which we teach, touching the office, dignitie, and power of the Miniſters of the Church, whom they call Spirituall: the which that we may credit, we are moved thereunto by thoſe places of Scripture, which for the moſt part we rehearſed before.

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THE TVVELFTH SECTION. OF TRVE AND FALSE SACRAMENTS IN GENERALL.

The latter Confession of HELVETIA.

Of the Sacraments of Christ.

CHAP. 19.

GOD even from the beginning added unto the preaching of the Word his Sacraments or sacramentall signes in his Church. And this doth the holy Scripture plainely testifie. Sacraments be mysticall signes or holy rites or sacred actions ordained of God himselfe, consisting of his word, of outward signes and of things signified: whereby he keepeth in continuall memorie and eftsoones calleth to minde in his Church his great benefits bestowed upon man, and whereby he sealeth up his promises and outwardly representeth and as it were offereth unto our sight those things which inwardly he performeth unto us, and therewithall strengthneth and increaseth our faith though the working of Gods Spirit in our hearts: lastly, whereby he doth separate us from all other people and religions, and consecrateth and bindeth us wholly unto himselfe, and giveth us to understand what he requireth of us.

These Sacraments are either of the Old Testament or of the New. The Sacraments of the Old Testament were circumcision, and the Paschall Lambe, which was offered up in sacrifice and for that cause is referred to the sacrifices which were in use from the beginning

beginning of the world. The Sacraments of the New Teſtament, are Baptiſme and the Supper of the Lord. Some there are which reckon ſeven Sacraments of the New Teſtament. Of which number we grant that repentance, matrimonie and the ordination of miniſters (we meane not the Popiſh but the Apoſtolicall ordination) are very profitable ordinances of God but no Sacraments. As for confirmation and extreame unction, they are meere devices of men, which the Church may very well want without any damage or diſcommoditie at all: and therefore we have them not in our Churches, becauſe there be certaine things in them which we can at no hand allow of. As for that merchandiſe which the Romiſh Prelates uſe in miniſtring their Sacraments we utterly abhorre it. The authour and inſtitutor of all Sacraments is not any man, but God alone, for men can by no meanes ordain Sacraments, becauſe they belong to the worſhip of God, and it is not for man to appoint and preſcribe a ſervice of God, but to embrace and retaine that which is taught unto him by the Lord. Beſides, the ſacramentall ſignes have Gods promiſes annexed to them which neceſſarily require faith, now faith ſtayeth it ſelfe onely upon the word of God. And the word of God is reſembled to writings or letters, the Sacraments to ſeales, which the Lord alone ſetteth to his owne letters: Now as the Lord is the Author of the Sacraments, ſo he continually worketh in that Church, where they be rightly uſed, ſo that the faithfull when they receive them of the Miniſters doe know that the Lord worketh in his owne ordinance, and therefore they receive them as from the hand of God: and the Miniſters faults (if there be any notorious in them) cannot hurt them ſeeing they doe acknowledge the goodneſſe of the Sacraments to depend upon the ordinance of the Lord. For which cauſe they put a difference in the adminiſtration of the Sacraments, betweene the Lord and the Lords miniſters, confeſſing that the ſubſtance of the Sacraments is given them of the Lord, and the outward ſignes by the hands of the miniſters.

Now the principall thing, that in all the Sacraments is offered of the Lord, and chiefly regarded of the godly of all ages (which which ſome have called the ſubſtance and matter of the Sacraments) is Chriſt our Saviour, *That onely ſacrifice and the Lambe of God ſlaine from the beginning of the world, the rocke alſo of which all our fathers dranke, by whom all the elect are circumciſed with circumciſion made without hands, through the holy ſpirit,* and are waſhed

washed from all their sinnes, and are nourished with the very body and blood of Christ unto eternall life.

Now in respect of that, which is the chiefe thing, and the very matter and substance of the Sacraments, the Sacraments of both the Testaments are equall. For Christ the onely Mediatour and Saviour of the faithfull is the chiefe thing and substance in them both, one and the same God is authour of them both. They were given unto both Churches, as signes and seales of the grace and promises of God, which should call to minde and renew the memorie of Gods great benefits to them, and should distinguish the faithfull from all the religions in the world: lastly, which should be received spiritually by faith, and should binde the receivers unto the Church, and admonish them of their dutie: In these, I say, and such like things, the Sacraments of both Churches be not unequall, although in the outward signes they be diverse.

And indeed we doe yet put a greater difference betweene them: for ours are more firme and durable, as those which are not to be changed to the end of the world. Againe, ours testifie that the substance and promise is alreadie fulfilled and performed in Christ, whereas the other did onely signifie that they should be performed. And ours are more simple, and nothing paine full, nothing so sumptuous, nor so full of ceremonies: Moreover they belong to a greater people, that is dispersed through the face of the whole earth. Againe, because they are more excellent, and doe (by the Spirit of God) stirre up in us a greater measure of faith, therefore a more plentifull measure of the spirit doth follow of them.

But now since that Christ the true Messias is exhibited unto us, and the abundance of grace is powred forth upon the people of the New Testament, the Sacraments of the old law are surely abrogated and ceased, and in their stead the Sacraments of the New Testament are placed: namely, for Circumcision, Baptisme, and for the Paschall Lambe and Sacrifices, the Supper of the Lord.

And as in the old Church the sacraments consisted of the word, the signe, and the thing signified, so even at this day they stand as it were of the same parts. For the word of God maketh them Sacraments, which before were none: for they are consecrated by the word, and declared to be sanctified by him who who first ordained

ordeined them. To sanctifie or consecrate a thing, is to dedicate it unto God and unto holy uses, that is, to take it from the common and ordinarie use, and to appoint it to some holy use. For the signes that be in the Sacraments are drawne from common use, to things eternall and invisible. As in baptisme the outward signe is the element of water, and that washing is visible, which is done by the Minister. The thing * signified is regeneration, and the cleansing from sinne. Likewise in the Lords Supper, the outward signe is bread and wine, taken from things commonly used for meate and drinke. The thing signified is *the body of Christ, which was given, and his blond which was shed for us*, and the communion of the body and bloud of the Lord: wherefore, the water, bread, and wine, considered in their owne nature, and out of this holy use and institution of the Lord, they are onely that which they are called, and which they were said then to be. But let the word of God be once added to them together with invocation upon his holy name, and the renewing of their first institution and sanctification, and then these signes are consecrated and declared to be sanctified by Christ. For Christs first institution and consecration of the Sacraments standeth yet in force in the Church of God, in such sort that they which celebrate the sacraments, no otherwise then the Lord himselfe from the beginning hath appointed, have still even to this day the use and benefit of that first and most excellent consecration. And for this cause in the administration of the Sacraments the very words of Christ are repeated. And forasmuch as we learne out of the word of God, that these signes were appointed unto an other end and use, then commonly they are used unto, therefore we teach that they now in this their holy use doe take upon them the names of things signified, and are not still called bare water, bread or wine, but water is called regeneration, and *washing of the new birth*, and the bread and wine the body and bloud of the Lord, or the pledges and Sacraments of his body and bloud; not that the signes are turned into the things signified, or cease to be that which in their owne nature they are, (for then they could not be Sacraments, which should consist onely of the thing signified, and have no signes) but therefore doe the signes beare the names of the things, because they be mysticall tokens of holy things: and because that the signes and the things signified are sacramentally joyned together: joyned together, I say, or united by a mysticall signification, and by the

* Looke the 1. observation upon this confession.

purpose and will of him, who first instituted them. For the water, bread and wine, are not common, but holy signes. And he that instituted water in Baptisme, did not institute it with that minde and purpose, that the faithfull should onely be dipped in the water of baptisme: and he which in the Supper commanded the bread to be eaten, and the wine to be dunke, did not meane that the faithfull should onely receive bread and wine, without any further mystery, as they eate bread at home in their owne houses: but that they should spiritually be partakers of the things signified, and by faith be truely purged from their sinne and be partakers of Christ also.

And therefore we cannot allow of them which attribute the consecration of the Sacraments to I know not what syllables, to the rehearsall of certaine words pronounced by him that is consecrated, and that hath an intent of consecrating, or to some other accidentall things, which are not left unto us either by the word, or by the example of Christ or his Apostles. We doe also mislike the doctrine of those, that speake no otherwise of the Sacraments, then of common signes, not sanctified, nor effectuall. We condemne them also, who because of the invisible things doe despise the visible signes, and thinke them superfluous, because they doe alreadie enjoy the things themselves: such were the Messalians, as it is recorded. We doe disallow their doctrine also, who teach that grace and the things signified are to be so tied and included in the signes, that whosoever doe outwardly receive the signes, must needs inwardly participate the grace and the things signified, what manner of men soever they be.

Notwithstanding as we esteeme not the goodnesse of the Sacraments by the worthinesse or unworthinesse of the Ministers, so likewise we doe not weigh them by the condition of the receivers. For we know that the goodnesse of the Sacraments doth depend upon the faithfulnesse or truth and the meere goodnesse of God. For even as Gods word remaineth the true word of God, wherein not onely bare words are uttered when it is preached, but therewithall the things signified by the words are offered of God, although the wicked and unbeleevers heare and understand the words, yet they enjoy not the things signified, because they receive them not by a true faith: Even so the Sacraments consisting of the word, the signes, and the things signified, continue true and perfect Sacraments, not onely because they be

holy

holy things, but also for that God also offereth the things signified, howsoever the unbeleevers receive not the things which are offered. This commeth to passe, not by any fault in God, the author and offerer of them, but by the fault of men, who doe receive them without faith, and unlawfully, *whose unbeliefe cannot make the truth of God of none effect.* Rom. 3.

Now, forasmuch as in the beginning, where we shewed what the Sacraments were, we did also by the way set downe to what end they were ordained, it shall not be necessary to trouble our selves with repeating any thing which hath beene already handled. Next therefore in order it remaineth to speake severally of the Sacraments of the new Testament.

Out of the former Confession of HELVETIA.

Of the force, and efficacie of the Sacraments.

THe signes, which in the Church of Christ be called Sacraments, are two, Baptisme, and the Lords Supper. These being tokens of heerer things, doe not consist of bare signes, but of signes and things also. For in Baptisme water is the signe, and * the thing it selfe is regeneration, and to be taken by adoption to be the people of God. In the Lords Supper, bread and wine be the signes, * but the thing is the communication of the body of Christ, salvation purchased for us, and the remission of sinnes. These things are received by faith, as the signe be received with the corporall mouth, and the whole fruit of the Sacraments is in the thing it selfe. Whereupon we affirme that Sacraments are not onely tokens of humane societie, but also pledges of the grace of God, by which the Ministers doe worke together with the Lord (to that end, which he doth promise, offer, and bring to passe) yet so (as we said before of the ministerie of the word) that all the saving power is to be ascribed to the Lord alone. Artic. 20.

* Looke the 1. & 2. Observation upon this confession.

Out of the declaration of the same Confession.

Of holy signes.

SAcraments are visible patterns, instituted of God, of the grace, good will, and promises of God towards us, sure testimonies, and holy remembrances, the which under earthly signes doe represent unto us, and set before our eyes heavenly gifts, and doe with-

withdraw the minde from earthly to heavenly things: moreover, they be tokens of Christian brotherhood and fellowship. Therefore a Sacrament is not onely a signe, but it is made of two things, to wit, of a visible or earthly sign, and of the thing signified, which is heavenly: the which two although they make but one Sacrament, yet it is one thing which is received with the body, another thing which the faithfull minde, being taught by the spirit of God, doth receive. For the signes and the things signified by the signes doe cleave together onely by a certaine mysticall meane, or as others speake, by a Sacramentall union: neither be they so made one, that one in nature is made the other, or that one is contained in the other. For either of them (the which thing also holy *Gelasius* did acknowledge) doth keepe it owne proprietie. Therefore the outward signes are not the selfe same thing, substantially and naturally, which they doe signifie, neither doe they give it of themselves, and by their owne power, no more then the minister doth, but the Lord useth the minister, and the signes, and the word to this end, that of his meere grace, when and so much as pleaseth him, he may represent, declare, * visibly shew, and set before our eyes his heavenly gifts, and all this according to his promise.

* Looke the 2. observat. upon this confession.

Now, as it doth derogate nothing from the ministerie of the word, when it is said, that the outward preaching of the word doth profit nothing, except the inward husbandman doe give the increase, (for *Paul* saith, *He that planteth, and he that watereth, is nothing, but God that giveth the increase*,) so he doth not make the Sacraments of no effect, which saith, that not they, but God himselfe doth purge us, that is, which doth attribute the force of the Sacrament to the Creator. For *Peter* said, *Baptisme doth save us:* but he addeth, *Not whereby the filth of the flesh is washed away, but in that a good conscience maketh request unto God.* For as in other creatures, as in the Sunne, the Moone, the Starres, fire, precious stones, hearbes, and such like things, which God doth use as instruments toward us, we ought not to put any confidence, nor admire them as the causes of any benefit: so our trust ought not to rest in outward signes, nor the glory of God be transferred unto them, as they be outward signes (howbeit the Lord doth use their helpe toward us, and they be holy ordinances) but by them our trust must lift up it selfe to him, beeing both the author of the Sacraments, and the Creator of all things. And seeing that

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the Sacraments are the inſtitution and worke of the Lord himſelfe, the faithfull doe receive them, not as certaine ſuperfluous inventions of men, as at the hand of men, but as his heavenly gifts, and that at the hand of the Lord. For as touching the word of the Goſpel, which he preached, the Apoſtle writeth thus: *When ye received of us the word, whereby ye learned God, ye did not receive it as the word of men, but, as it was indeed, as the word of God, who alſo worketh in you that beleeve.* The like reaſon is there of the Sacraments. Therefore as a little before we teſtified, that we doe, and alwaies did receive theſe ſentences and ſpeeches of Scripture, touching the miniſtery of the word,* the Miniſter doth convert, remit ſins, open the eies and hearts of men, give faith and the ſpirit: ſo, being well underſtood, we doe acknowledge alſo theſe ſpeeches touching the Sacraments, the Miniſter through Baptiſme doth regenerate and waſh away ſinnes: he doth diſtribute, and give the body and blood of the Lord: For *Ananias* ſaid to *Paul*, *Ariſe and be baptiſed, waſh away thy ſinnes, by calling on the name of Ieſus.* Alſo, *Ieſus tooke bread, gave it to his Diſciples, and ſaid, this is my body.* Alſo it is manifeſt, that the ancient Fathers, did uſe ſuch kinde of ſpeeches, becauſe that by this meanes they would propound and commend more royally the gifts of God. Moreover, ſeeing that the inſtitution and work of the word and of the Sacraments proceedeth not from men, but from God, we doe here reject the errour of the Donatiſts, and of the Anabaptiſts, who eſteemed the holy gifts of God according to the worthineſſe, or unworthineſſe of the Miniſter.

* Looke the 2. obſervat. upon this confeſſion.

Now in that heavenly gifts are repreſented unto us by earthly things, it cometh ſo to paſſe by a certaine ſingular goodneſſe of God, who by this meane would helpe our weakeneſſe. For the weakeneſſe of mans wit doth underſtand all things the better, if they be reſembled by viſible things. Therefore the Lord would by Sacraments ſet before the eies of mortall men his heavenly gifts and his promiſes, as it were a lively picture in a certaine table: that is, thoſe things, which are perceived by the minde, he delivered to us in ſenſible things.

Whereupon we doe gather, that the Sacraments doe appertaine to them which are in the Church. For prophane men doe ſcoffe at our Sacraments, inſomuch as they eſteeme them according to the externall things onely. But they which have faith, underſtand the myſteries of the Sacraments: and they which receive

ceive them in a true and lively faith, receive them with fruit: if they be received without faith, they doe hurt: not that the good gifts of God doe hurt of themselves, but because that they being not received aright, doe hurt, through our default. Furthermore, the Sacraments are badges of the people of God. For by these we are gathered together into a holy companie, and we professe our faith. For it pleased the Lord by this meane to gather his people to himselfe, and as it were to marke them with this signe, whereby also he might put every one in minde of his dutie.

Now of this kinde there be two Sacraments in the Church of Christ, *Baptisme*, which is called *the font of regeneration: and the Supper of the Lord, which is called the body and blood of the Lord, or the communion of the body and blood of the Lord.* And now we will speake severally of them: for hitherto we have discoursed of the Sacraments in generall, as before God we doe beleeve, and wherein we hope that *Luther* will not thinke any thing wanting.

Out of the Confession of BASIL.

Artic. 5.

THE same Sacraments are used in the Church, to wit, Baptisme at our entrance into the Church, and the Supper of the Lord in due time when we are come to riper yeers, * to testifie our faith and brotherly charitie, as in Baptisme was promised.

* Looke the 1. Observation upon this confession.

Out of the Confession of BOHEMIA.

Of Sacraments in generall.

CHAP. II.

AS touching the Sacraments, we teach that they be externall, earthly (as they which consist of the elements) and visible signes, consecrated by the word of God, and by his owne mouth appointed hereunto, to signifie and witnesse to us that self same spirituall and invisible grace and truth, whereof they have the name, and which they are also sacramentally. These Sacraments no man either did, or can institute, but the Lord and God himselfe Christ Iesus, into whose hands the Father hath delivered all things. And he hath instituted and appointed them for great and saving causes, and such as are necessary for this Church and all those that beleeve: to wit, that like as by the preaching of the word,

Joh. 13.

word, ſo by the adminiſtration of the viſible Sacraments and the myſteries thereof, faith might be helped and furthered, and that there might be an aſſured teſtimonie and confirmation of the favourable and well pleaſed will of God towards us; and that they might give witneſſe to that truth which is ſignified by them, and ſhould reach it out (as doth the word) to be apprehended by faith, and that the mindes of the faithfull, in the receiving of them, ſhould by faith receive the grace and truth whereof they be witneſſes, and applying it unto themſelves, ſhould make it their own, and confirme themſelves therein, and on the other ſide, by giving themſelves to God, ſhould conſecrate, and as it were by an oath religiouſly binde themſelves, to ſerve him alone, and as it were be joyned together among themſelves, by the joyning and knitting, as of one ſpirit, ſo alſo of one body, to wit, of the Church, of the fellowſhip of Saints, and of love. Eph. 4.

And according to theſe things, the Sacraments (as in times paſt Circumciſion was) may be called the holy covenants of God with his Church, and of the Church with God, the Miniſters of faith and love, by which the joyning and union of God and Chriſt our Lord; with theſe beleeving people, and theirs againe with Chriſt, is made and perfited, and that among themſelves in one ſpirituall body of the Church: by which alſo, even as by the word, Chriſt, and his ſpirit do cauſe in the faithfull, that is, in thoſe that uſe them worthily, a precious participation of his excellent merit, neither doth he ſuffer them to be onely bare and naked miniſters and ceremonies, but thoſe things that they ſignifie and witneſſe outwardly, that doth he worke inwardly, to ſalvation, profitably, and effectually: that is, he cleanſeth, nouriſheth, ſatisfieth, looſeth, payeth, remitteth, and confirmeth. Gen. 15.

They therefore which contemn theſe Sacraments, and through ſtubbornneſſe will not ſuffer them to be of any force with themſelves, and making ſmall account of them, doe eſteeme them as trifles, or do other wiſe abuſe them, contrary to the inſtitution, will, or commandement of Chriſt, all theſe do grievouſly ſinne againſt the author thereof, who hath inſtituted them, and make a very great hazard of their ſalvation. But if ſome man would willingly uſe theſe Sacraments according to the inſtitution of Chriſt, and yet cannot have leave* either intirely, or without deceit, ſo to doe as he would, as if peradventure one that is taken be kept in priſon, or if one ſhould be hindred by ſickneſſe, or ſhould

* Looke the 1. obſervation upon this confeſſion.

liue in ſtrange countries among the enemies of the truth: ſuch a man, in ſuch a caſe, if he doe wholly and truely beleeve the holy Goſpel, may by that faith be ſaved, although he have not the uſe of the Sacraments: wherefore *Auguſtine* upon *Iohn cap.* 16. hath this worthy ſaying, *Beleeve, and thou haſt eaten:* ſeeing that the Sacraments are not neceſſary to ſalvation, but only by the addition of a certaine condition.

Alſo we teach this, that the Sacraments of themſelves, or by their owne vertue, for the workes ſake, or for the onely outward action, that is, for the bare participation, receiving and uſe thereof, cannot give grace, nor a juſtifying or quickning faith to any, which before was not inwardly quickned by the holy Ghoſt, and hath no good motion within himſelfe: I ſay, the Sacraments cannot give to any ſuch either grace, or juſtifying and quickning faith, and therefore they cannot juſtifie any man, nor inwardly quicken or regenerate any mans ſpirit: for faith muſt goe before, whereby the holy Ghoſt doth inwardly quicken, and lighten man, and ſtirre up or cauſe good motions in the heart. Without this faith there is neither any juſtification nor ſalvation: neither doe the Sacraments of, or by themſelves helpe any whit hereunto, as in the holy Scripture manifeſt examples of this matter are found in many places, eſpecially in *Iudas*, who received the Sacrament of the Lord Chriſt himſelfe, did alſo execute the function of a Preacher, and yet he ceaſed not to remaine a devill, an hypocrite, and the loſt ſonne: neither was he made better by the Sacrament, or by the uſe thereof, neither did this profit him any thing to ſalvation. Alſo in *Ananias* and his wife, who had been baptized of the Apoſtles, and had alſo without doubt received the Lords Supper, and yet notwithſtanding they did continue in their wickedneſſe, injuſtice, and lies againſt the holy Ghoſt, the Sacraments did neither take away their wickedneſſe, nor give them the ſaving or juſtifying faith, which maketh the heart the better by repenting, and giveth it to God an upright & obedient heart, and doth appeaſe the conſcience. Therefore the Sacraments did not give this conſcience and this faith unto them: as Circumciſion, and the Sacrifices of the Old Teſtament, did not give a lively and juſtifying faith, without the which faith thoſe things availed nothing to eternall ſalvation or juſtification. And ſo doth Saint *Paul* ſpeake of all thoſe things in his Epiſtle to the *Romanes*, and bringeth in the example of *Abraham*, and doth witneſſe,

Iohn 13.

Act. 5.

Rom. 4.

neſſe, that he had faith and righteouſneſſe, which is availeable with God, before that he was circumciſed. In like ſort he writeth of the people of *Iſrael*, *that they alſo were baptized, and they all did eate one and the ſame ſpirituall meate, and did all drinke one and the ſame ſpirituall drinke: but with many of them God was not pleaſed.* And therefore, even in the abundance of all theſe things, they were thought unworthy to be received, and they were rejected of God. For if a dead man, or one that is unworthy, doe come to the Sacraments, certainly they doe not give him life and worthineſſe, but he that is ſuch a one doth load himſelfe with a farre greater burthen of fault, and ſinne, ſeeing that he is unworthy: the which thing the Apoſtle doth expreſly declare in the doctrine touching the Supper of the Lord, where he ſaith, *Whoſoever doth eate of this bread, or drinke of this cup of the Lord unworthily, he is guiltie of the body and bloud of the Lord:* Alſo, *He doth eate and drinke iudgement to himſelfe:* 1 Cor. 10.

Laſtly, this alſo muſt be knowne, that the veritie of the Sacraments doth never faile them, ſo that they ſhould become not effectuall at any time: but in the inſtitution of Chriſt * they doe alwaies exerciſe their vertue and efficacie, in witneſſing, ſealing, confirming, unto the worthy receivers, preſent grace & ſalvation, but unto the unworthy, their fault and condemnation, whether they be adminiſtred by a good and honeſt Prieſt, or by a cloſe ſinner. For ſo long as the overthwartneſſe of ſuch wicked hypocrites is not as yet publikely knowne, neither puniſhed more gently or ſeverely by the Eccleſiaſticall Diſcipline, neither they which have behaved themſelves more ſtubbornly have beene excommunicated, thoſe Sacraments which they doe adminiſter, may be received of them, if ſo be that they doe adminiſter them, according to the will, minde, and inſtitution of Chriſt, the which thing alſo the conſtitutions of the ancient Church doe confirme. For the vertue and efficacie of the Sacraments, doth neither conſiſt in him, nor depend on him, who doth either adminiſter them, whoſoever he be, or doth receive them, but it conſiſteth in the inſtitution, and in the commandement that was moſt abſolute and mightie in authoritie, and in the word of the author of the Sacraments, to wit, of our Lord Ieſus Chriſt, on which one thing they they doe relye, and have from thence whatſoever they are able to doe. Nevertheleſſe the Miniſters muſt throughly looke to it, and take good heed, leſt whileſt by their

* Looke the 2. obſervation upon this confeſſion.

1 Cor. 9. their labour they be ſerviceable to others, *They themſelves become reprobates*, or worthy to be rejected: and alſo *leſt they give holy*
Matth. 7. *things to dogs, or caſt pearles before ſwine.* Alſo the people muſt endevour by all means to take heed, that they doe not in any caſe receive the Sacraments with the offence of the Church, and the proper danger of the ſalvation of their ſouls, that is to their own fault and judgement, whereof we made mention before.

Out of the FRENCH *Confeſſion.*

Artic. 34. WE beleeve that there be Sacraments adjoyned to the word, for the more ample confirmation thereof, to wit, that they may be pledges and tokens of the grace of God, whereby our weake and rude faith may be helped. For we confeſſe that theſe outward ſignes be ſuch, that God, by the power of his holy Spirit, doth worke by them, that nothing may there be repreſented to us in vaine: yet we thinke that the whole ſubſtance and truth of them is in Chriſt Ieſus, from whom if they be ſeparated, they be nothing elſe but vaine ſhadows and ſmoakes. Alſo *Artic.* 35. We acknowledge that there be onely two Sacraments, common to the whole Church, &c. *That which followeth, pertaineth to the* 13. *Sect.*

Out of the ENGLISH *Confeſſion.*

Artic. 10. MOreover we allow the Sacraments of the Church, that is to ſay, certaine holy ſignes, and Ceremonies, which Chriſt would we ſhould uſe, that by them he might ſet before our eyes, the Myſteries of our ſalvation, and might more ſtrongly confirme the Faith, which we have in his blood, and might ſeale his grace in our hearts. And theſe Sacraments, together with *Tertullian, Origen, Ambroſe, Auguſtine, Hierome, Chryſoſtome, Baſill, Dionyſius*, and other Catholique Fathers, we doe call *Figures, Signes, Marks, Badges, Prints, Copies, Formes, Seales, Signets, Similitudes, Patternes, Repreſentations, Remembrances, and Memories*, and we make no doubt together with the ſame Doctors, to ſay that theſe be certaine *viſible words, Seales of Righteouſneſſe and Tokens of Grace.* And we doe expreſſely pronounce, that in the Lords Supper there is *truely* given unto the *Beleeving, the body and blood of our Lord, the Fleſh of the Son of God, which quickeneth our ſoules, the meate that commeth from above, the food* of Immortalitie, of Grace, Truth, and Life, and that the ſame Supper is the Communion

nion of the Body and Blood of Christ: by the partaking whereof we be revived, strengthned, and fed unto Immortalitie: and whereby we are joyned, united, and incorporated unto Christ, that we may abide in him, and he in us. Besides this, we acknowledge, that there be two Sacraments, which, we judge, properly ought to be called by this name: that is to say, *Baptisme, and the Sacrament of thanksgiving.* For thus many we see were delivered and sanctified by Christ, and well allowed of the old Fathers, *Ambrose*, and *Augustine, and such others.* *Artic.* 11.

Out of the Confession of BELGIA.

WE beleeve, that God having regard to our dulnesse and infirmitie, did institute Sacraments for us, that by them his promises might be sealed to us, and that they might be most certaine pledges of his heavenly love towards us, and of his gifts bestowed upon us, for the cherishing and sustaining of our faith. These Sacraments he added to the word of the Gospel, that he might more lively set before our externall senses, both those things which he declareth unto us in his word, and those also which he worketh inwardly in our hearts: and to confirme more and more in us that salvation, which he vouchsafeth to communicate unto us. For the Sacraments are signes and visible tokens of internall & invisible things, by the which, as by certaine means, God himself worketh within us, by the power of the holy Ghost. Therefore they be not vaine or idle signes, neither yet ordained of God to deceive or frustrate us of our hope. For the truth of our Sacraments is Iesus Christ, without whom they are of no value. Moreover, that number of Sacraments sufficeth us, which Christ himselfe our true and onely Doctor, hath instituted: and those are onely two, to wit, the Sacrament of Baptisme, and the Sacrament of the holy Supper of our Lord and Saviour Iesus Christ. *Artic.* 33.

Out of the Confession of AUSPURGE.

SEeing that in this life many evill ones and hypocrites are mingled with the Church, and have fellowship with it in the outward signes and pledges, the Sacraments administred by such as are evill, may lawfully be used, according to the saying of Christ, *Artic.* 8.

Christ, *The Scribes and Pharisees sit in Moses chaire, &c.* For the Sacraments, and the word of God are effectuall, by reason of the institution and commandement of Christ, though they be delivered by wicked and evill men. They condemne the *Donatists* and such like, who said it was not lawfull for the people to use the ministery of evill men in the Church, and held opinion, that the ministerie of evill men was quite without fruit and effect.

The beginning of this eighth Article is elsewhere thus set downe.

THough the Church, to speake properly, be a Congregation of Saints and true beleevers, yet seeing that in this life many hypocrites and evill men bee mingled with it, it is a lawfull thing, to use the Sacraments, ministred by the hands of evill men, &c.

Touching the use of the Sacraments they teach, that they were instituted, not so much to be notes of profession amongst men, as to be signes and pledges of Gods good will towards us, set before the eyes, to stirre up and confirme faith in them which use them. Therefore we must use Sacraments so, as wee must joyne faith with them, which may beleeve the promises that are offered and declared unto us by the Sacraments. By this faith we receive both the grace promised, which is represented by the Sacraments, and also the holy Ghost. Therefore they condemne that Pharisaicall opinion of the Papists, which suppresseth the doctrine of faith, and doth not teach that faith, which beleeveth that grace is freely given us for Christs sake, is necessarie in the use of the Sacraments, but imagineth that men are just, for the very use of the Sacraments, even by the worke done, and that without any good affection of him that useth it.

This Article we finde thus in another Edition.

COncerning the use of the Sacraments, they teach that they were ordained, not so much to be markes and badges of profession amongst men, as that they should be signes or testimonies of the will of God towards us, set forth unto us, to stirre up and confirme faith in such as use them. Whereupon they condemne those that teach, that the Sacraments do justifie *by the worke*

worke done, and doe not teach that faith to beleeve remiſſion of ſinnes is requiſite in the uſe of Sacraments.

Out of the Confeſſion of SAXONIE.

Of the Sacraments.

THe Church alſo is diſcerned from other Gentiles by certaine rites and ceremonies inſtituted of God, and uſually called Sacraments, as are Baptiſme, and the Lords Supper: which notwithſtanding are not onely ſignes of a profeſſion, but much more (as the ancient Fathers ſaid) ſignes of grace: that is, they be ceremonies added to the promiſe of the Goſpel touching grace, that is, touching the free remiſſion of ſinnes, and touching reconciliation, and the whole benefit of our redemption: the which are ſo inſtituted, that every man may uſe them, becauſe they be pledges and teſtimonies, which declare that the benefits promiſed in the Goſpel doe appertaine to every one. For the voice of the Goſpel is generall: this uſe doth beare witneſſe that this voyce doth appertaine to every one which uſeth the Sacraments. *Artic.* 12.

Out of the Confeſſion of WIRTEMBERGE.

Of the Sacraments.

THe word Sacrament, as alſo the word Myſterie (which interpreters doe expound Sacrament) is very large. But becauſe ſome have thought it good to reſtraine it to the number of ſeven Sacraments, we will briefly runne over every one, that we may ſhew what we finde wanting in the doctrine that ſome have broached, and what may ſeeme to be repugnant to the meaning of that Church, which is indeed Catholique or Orthodoxe. *Artic.* 9.

Out of the Confeſſion of SUEVELAND.

Of the Sacraments.

SEeing that the Church of Chriſt doth live here in the fleſh (howbeit not according to the fleſh) it pleaſed the Lord alſo to teach, admoniſh, and exhort it by the outward word. And that this might be done the more commodiouſly, he would alſo have his to make much of an externall ſocietie among themſelves. For *Artic.* 16.

which

which cause he gave unto them holy signes, among which these are the chiefest, Baptisme, and the Lords Supper: the which we doe not onely thinke therefore to have had the name of Sacraments among the Fathers, because they are visible signes of invisible grace (as Saint *Augustine* doth define them) but also for that purpose, because that by them we doe consecrate our selves unto Christ, and doe binde our selves as it were by the oath or Sacrament of faith.

THE THIRTEENTH SECTION. OF THE SACRAMENT OF HOLY BAPTISME.

The latter Confession of HELVETIA.

Of holy Baptisme.

CHAP. 20.

BAptisme was instituted, and consecrated by God, and the first that baptized was *John*, who dipped Christ in the water in *Jorden*. From him it came to the Apostles, who also did baptize with water. The Lord in plaine words commanded them, *To preach the Gospel, and to baptize in the name of the Father, the Sonne, and the holy Ghost.* And *Peter* also, when divers demanded of him, what they ought to doe, said to them, in the *Acts*, *Let every one of you be baptized in the name of Iesus Christ, for the remission of sinnes, and you shall receive the gift of the holy Ghost.* Whereupon Baptisme is called of some a signe of initiation of

Matth. 28.

Act. 2.

Gods

Gods people, as that whereby the elected of God are conſecrated unto God.

There is but one Baptiſme in the Church of God: for it is ſufficient to be once baptized or conſecrated unto God. For baptiſme once received doth continue all a mans life, and is a perpetuall ſealing of our adoption unto us. For to be baptized in the name of Chriſt, is to be enrolled, entered, and received into the covenant, and family, and ſo into the inheritance of the ſonnes of God, yea and in this life to be called after the name of God, that is to ſay, to be called the ſonne of God, to be purged alſo from the filthineſſe of ſinnes, and to be indued with the manifold grace of God, for to leade a new and innocent life. Baptiſme therefore doth call to minde, and keepe in remembrance the great benefit of God performed to mankinde: for we are all borne in the pollution of ſinne, and are the ſonnes of wrath. But God, who is rich in mercy, doth freely purge us from our ſinnes, by the bloud of his Sonne, and in him doth adopt us to be his ſonnes, and by an holy covenant doth joyne us to himſelfe, and doth inrich us with divers gifts, that we might live a new life. All theſe things are ſealed up unto us in Baptiſme. For inwardly we are regenerated, purified, and renewed of God through the holy Spirit: and outwardly we receive the ſealing of moſt notable gifts, by the water, by which alſo, thoſe great benefits are repreſented, and, as it were, ſet before our eyes to be looked upon. And therefore are we baptized, that is, waſhed and ſprinckled with viſible water. For the water maketh cleane that which is filthy, refreſheth things that faile and faint, and cooleth the bodies. And the grace of God dealeth in like manner with the ſoule, and that inviſibly, and ſpiritually.

Moreover by the Sacrament of Baptiſme God doth ſeparate us from all other Religions of people, and doth conſecrate us a peculiar people to himſelfe. We therefore by being baptized, doe confeſſe our faith, and are bound to give unto God obedience, mortification of the fleſh, and newneſſe of life, yea and we are billed ſouldiers for the holy warfare of Chriſt, that all our life long wee ſhould fight againſt the world, Satan, and our owne fleſh. Moreover, we are baptized into one body of the Church that we might well agree with all the members of the Church in the ſame religion and mutuall duties.

We beleeve that * that of all other is the moſt perfect manner of

* Looke the 1. obſervation upon this confeſſion.

of baptiſme, where in Chriſt was baptiſed, and which the reſt of the Apoſtles did uſe in baptiſme. Thoſe things therefore which by mans device were added afterwards, and uſed in the Church, * we thinke them nothing neceſſary to the perfection of Baptiſme. Of which kind is exorciſme, and the uſe of lights, oyle, ſalt, ſpattle, and ſuch other things, as namely that baptiſme is ſanctified every yeer conſecrated with divers ceremonies. For we beleeve that the baptiſme of the Church, which is but one, was ſanctified in Gods firſt inſtitution of it, and is conſecrated by the word, and is now of full force, by, and for the firſt bleſſing of God upon it.

* 2. Obſervation.

Wee teach that Baptiſme ſhould not be miniſtred in the Church by women or midwives. For *Paul* ſecludeth women from Eccleſiaſticall callings: but Baptiſme belongeth to Eccleſiaſticall offices. We condemne the Anabaptiſts, who deny that young infants, borne of faithfull parents, are to be baptized. For according to the doctrine of the Goſpel *theirs is the kingdome of God*. And they are written in the covenant of God. And why then ſhould not the ſigne of the covenant be given to them? Why ſhould they not be conſecrated by holy baptiſme, who are Gods peculiar people, and in the Church of God? We condemne alſo the Anabaptiſts in the reſt of their opinions, which they peculiarly doe hold againſt the word of God. We therefore are not Anabaptiſts, neither doe we agree with them in any point that is theirs.

Out of the former Confeſſion of HELVETIA.

Of Baptiſme.

Artic. 21. BAptiſme, according to the inſtitution of the Lord, is the font of Regeneration, the which the Lord doth give to his choſen in a viſible ſigne, by the miniſtery of the Church, in ſuch ſort, as we have declared before. In which holy font we doe therefore dippe our infants, becauſe that it is not lawfull for us to reject them from the company of the people of God, which are borne of us (who are the people of God) ſo long as they be not pointed out by the voyce of God, eſpecially ſeeing that we ought godly to preſume of their election.

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Out of the Declaration of the Saxon Confession, sent unto Luther.

Of Baptisme.

BAptisme is a Sacrament, wherein the Lord by a visible signe doth testifie his grace unto us, whereby he doth regenerate us, and cleanse us from our sinnes, and also receive us to be his people, that we may live to Christ, die to the old Adam, and be partakers of the good things of Christ. For we all are borne sinners, whereupon we have need of regeneration, and the purging of our sinnes, which cometh to passe by the free mercy of God, whereby also we are received into the covenant, that being buried into his death, we may rise againe in newnesse of life, the which thing is taught more at large in the Apostls writings. But the goodnesse of God doth in deed give unto us these heavenly gifts, and also useth a signe hereunto, that it may declare these things unto us, and by pouring them into our senses, might allure us to more excellent things, that so the whole glory might be proper to God, and yet the holy institution of the signe might not be made frustrate. For it is most truly said, *Baptisme doth save us*: but it is added of *Peter*, *Not that which washeth away the filth of the body*. And the *Baptist* saith, *I indeed doe baptise you with water*, but he (that is, Christ) *shall baptise you with the holy Ghost, and with fire*. Whereunto the holy Councel of *Nice* having respect, did say, *Our Baptisme is to be considered, not with sensible eyes, but with the eyes of the minde*.

Also Baptisme is a badge: for it serveth to our confession. For this we do plainly confesse in the Church, that we together with our children and all our family doe professe the Christian religion, that the members of that body whereof Christ is the Head, to whom we have given our names, are received of him into the number of those souldiers, who by the good guiding of Christ do through all their life exercise a warfare against the world, Satan, and the flesh.

Hitherto also appertaineth the 5. Art. §. 2. of the confession of Basill, which before was placed in the 12. Sect.

Out of the Confession of BOHEMIA.

Of holy Baptisme.

CHAP. 12.

TOuching holy Baptisme it is taught, that men must beleeve and professe, that this is a Sacrement or wholesome ministerie of the New Testament, instituted of Christ the Lord, concerning which the faithfull Ministers have in charge that by the administration hereof, they benefit the holy Church. This Sacrament consisteth of an outward washing, that is done with water, with calling on the name of the holy Trinity (that of the element and word may arise and be joyntly withall made a Sacrament) and that washing is used both to signifie, and to witnesse a spirituall washing, and inward cleansing of the holy Ghost from the disease of hereditarie sinne, and from other sinnes, the guilt of which is here forgiven and taken away, and to the attaining of a new manner of birth, or regeneration: whereupon it is called the Sacrament of the new birth, that is, of regeneration, or a washing with water in the word of life. For we beleeve that whatsoever by Baptisme, as by a Sacrament added to the word of the Gospel, is in the outward ceremonie signified and witnessed, all that doth the Lord God work and performe inwardly: that is, that he washeth away sinne, begetteth a man againe, and bestoweth salvation upon him, and through the washing of water, cleanseth by the word the societie of his Church, cloatheth and apparelleth it with his Son, burieth and taketh away sin, and giveth testimonie to, and sealeth the peace of a good conscience. For Baptisme is not a washing away of the outward filth of the flesh, but the stipulation or promise that a good conscience maketh unto God. For the bestowing of these excellent fruits was holy Baptisme given and granted to the Church, which the faithfull shepheards of soules ought to administer, and which the faithfull people of Christ, touching the receiving thereof, ought to use lawfully but once only: yet, in deed and truth, throughout their whole life.

August. lib. in Joan. cap. 13.

Act. 2. and 22.

John 3. Tit. 3. Ephes. 5. Galat. 3. Rom. 6. 1 Pet. 3.

And although Baptisme in the Primitive Church was for the most part ministred to such, as were well grown and of discretion, after a confession of faith made by them, according to Christs commandement: yet this is taught, that young children also, who

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are reckoned in the number of Gods people, in like sort are by this ministerie to be benefited toward the attaining of salvation, that they likewise may be consecrated and dedicated to Christ, according to this commandement, when he saith, *Suffer ye the little ones to come to me, and forbid them not: because unto such belongeth the kingdome of God.* Therefore according to the word of the Lord, and many other testimonies and other promises made to this beloved age of children, especially when as also there is extant an example of that ancient ministerie ordained of God, to wit, Circumcision, which by reason of the covenant belonged not onely to those of discretion, but therewithall also to young children. For these causes doe our Ministers without any doubt, and boldly, baptize children in the name of the holy Trinitie, applying unto them a signe of most effectual vertue, and a most sure witnesbearing of that thing which by Christs owne words is assigned to this age, and is imparted unto it. For so Christ in generall, and without exception, giveth in charge, not touching some, but touching all, *Teach ye all nations, and baptize them, in the name of the Father, the Son, and the holy Ghost.* And so over children this most holy name is called upon, in which alone there is salvation.

Matth. 18.

Gen. 17.

Matth. 28. Act. 4.

This is further also taught, that they who are once lawfully and truly baptized, when they come to yeeres, ought to do their endeavour, that they may learn to acknowledge and know what holy Baptisme is, and therewithall the Catholike and Christian faith (without which Baptisme availeth nothing) to the end that afterward when they doe desire to be partakers of the Lord his Supper, they may with their owne mouthes, and of their owne accord, make profession of their faith, and may renew their sanctification, by which they were consecrated to the Lord. And such, that is, which are thus instructed, our ministers receive unto this covenant of holy baptisme, and * by the laying on of hands do testifie to them, that grace is conteined in baptisme to strengthen them to the warfare of faith, and so after a convenient and godly manner, & with use of pure ceremonies, and such as are profitable to edifying, they bring them to the sacrament of the L. Supper, without any reiteration of baptisme, as there are evident tokens and examples to be seen of this matter in the Primitive Church, which is the true and best maistresse of the posteritie, and going before leadeth us the way. For if so be that a man should even after a true manner enjoy the Baptisme of Christ, and should

* Looke the 1. Observation upon this confession.

by meanes hereof be buried with Christ into his death to newnesse of life, if afterward, his life being prolonged, he should not, according to the doctrine of the holy Gospel, shew forth a true and lively faith in Iesus Christ, brotherly love towards all those, that are consecrated to the Lord, and so should leade a life unworthy his place or calling, and unworthy of God and his neighbour, and should not in baptisme conceive a lively hope of life everlasting; such a one should assuredly give certain testimonie of himselfe, that he had in vaine received grace in holy Baptisme, wherein the name of the holy Trinity was called on over him, the which thing God the Lord, as his word declareth, suffereth by no meanes to escape unrevenged or unpunished.

Out of the FRENCH *Confession.*

WE acknowledge that there be two onely Sacraments common to the whole Church: whereof the first is Baptisme, the which is given to us to testifie our adoption, because that therein we are ingrafted into Christs body, that being washed in his blood, we may also be renued to holinesse of life by his Spirit. This also we say, Although we are baptized but once, yet the fruit of baptisme doth pertaine to the whole course of our life, that this promise, to wit, that Christ will be alwaies unto us sanctification, and justification, may be sealed up in us with a sure and firme seale. Furthermore, although Baptisme be a Sacrament of faith and repentance, yet seeing that God doth together with the Parents account their posteritie also to be of the Church, we affirme, that infants, being borne of holy parents, are by the authoritie of Christ to be baptized.

We say therefore that the element of water, be it never so fraile, doth notwithstanding truely witnesse or confirme unto us the inward washing of our soules in the blood of Iesus Christ, by the vertue and efficacie of the holy Ghost.

Out of the ENGLISH *Confession.*

WE say, that Baptisme is a Sacrament of the remission of sinnes, and of that washing, which we have in the blood of Christ: and that no person, which will professe Christs name, ought to be restrained, or keept backe therefrom: no not the very

very babes of Chriſtians: forſomuch as they be borne in ſinne, and pertaine unto the people of God.

Out of the Confeſſion of BELGIA.

WE beleeve and confeſſe, that Ieſus Chriſt, which is the end of the law, hath by his owne bloud ſhedding made an end of all other propitiatorie ſacrifice for ſinnes. Alſo that Circumciſion, which was done by blood, being aboliſhed, he hath inſtituted Baptiſme in the place thereof, whereby we are received into the Church of God, and ſeparated from all other nations, and all kinde of ſtrange religions, being conſecrated unto him alone, whoſe badge and cogniſance we weare. Finally, Baptiſme is a token unto us, that he will be our God for ever, who alſo is our gracious Father. Therefore the Lord hath commanded all his to be baptized with pure water, *In the name of the Father, the Sonne, and the holy Ghoſt*, To ſignifie that the blood of Chriſt doth internally, through the operation of the Spirit, performe and effect that in the ſoule, which water doth externally worke in the bodies. For as water being poured upon us, and appearing in the body of him that is baptized, moiſtning the ſame doth waſh away the filthines of the body, ſo the blood of Chriſt, waſhing the ſoule, doth cleanſe it from ſinne, and doth make us the ſonnes of God, which before were the children of wrath. Not that this materiall water doth theſe things, but the ſprinckling of the precious blood of the Son of God, which is unto us as the red ſea, wherethrough we muſt paſſe, that we may depart from the tyranny of *Pharaoh*, that is, the Devill, and enter into the ſpirituall land of *Canaan*. Therefore the miniſters verily doe deliver unto us the Sacraments, and the viſible thing, but it is the Lord himſelfe that giveth it unto us, that is repreſented by the Sacrament, namely, the gifts and inviſible graces, waſhing, purifying, and cleanſing our ſoules from all ſpots and iniquities, renning in like manner, and filling our hearts with all comfort, and to conclude, giving unto us a certain perſwaſion of his Fatherly goodneſſe, cloathing us with the new man, and putting off the old man, with all his deeds. For theſe cauſes we do beleeve, that every one that deſireth to obtaine eternall life, ought to be baptized with one baptiſme, and that once alone, which never afterwards is to be iterated, ſeeing that we cannot be borne twiſe.

Neither doth this Baptiſme profit us onely at that moment, when the water reſteth upon us, and when we are ſprinckled with it, but it is available throughout the whole time of our life. Therefore here we doe deteſt the errour of the Anabaptiſts, who are not onely content with one onely Baptiſme, and that once received, but doe alſo condemne the Baptiſme of infants, yea of thoſe that be borne of faithfull parents: but we by the ſame reaſon doe beleeve that they ought to be baptized and ſealed with the ſigne of the covenant, for the which in times paſt the infants amongſt the Iſraelites were circumciſed, that is, by reaſon of the ſame promiſes made unto our infants, that were made unto others. And verily Chriſt hath no leſſe ſhed his blood to waſh the infants of the faithfull, then he did for the waſhing of thoſe that are of riper yeeres. Therefore it is meete that they ſhould receive the ſigne or Sacrament of the thing which Chriſt hath wrought for their ſakes, as in the law the Lord commandeth, that the ſacrament of the death and paſſion of Chriſt ſhould be communicated to children new borne, by offering up the lambe for them, which was a ſacrament of Chriſt to come. Furthermore, that which Circumciſion did performe to the people of the Iewes, the ſame doth Baptiſme performe to the children of the faithfull. For the which cauſe *Paul* calleth Baptiſme, *The circumciſion of Chriſt.*

Levit. 12. 6.

Out of the Confeſsion of Ausburge.

Artic. 9.

COncerning Baptiſme they teach, that it is * neceſſarie to ſalvation, as a ceremonie ordained of Chriſt. Alſo, that by Baptiſme the grace of God is offered. And that young infants are to be baptized, and that they being by baptiſme commended unto God, are received into Gods favour, and are made the ſonnes of God, as Chriſt witneſſeth, ſpeaking of little children in the Church. *Mat.* 18. *It is not the will of your heavenly Father, that any of theſe little ones ſhould periſh.* They condemne the Anabaptiſts, which allow not the baptiſme of infants, and * hold that infants are ſaved, though they die without baptiſme, and be not within the Church of God.

* Looke the 1. obſervation upon this confeſſion.

* Looke the 1. Obſervat. upon this confeſſion.

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This in another Edition is ſet downe in this ſort.

TOuching Baptiſme they teach, that it is * neceſſarie to ſalvation, and that by Baptiſme the grace of God is offered. That children are to be baptized, and ſuch as by baptiſme be preſented to God, are received into his favour. They condemne the Anabaptiſts, that allow not of childrens Baptiſme, and hold that children are ſaved without Baptiſme. * Looke the 2. obſervation.

Out of the Confeſſion of SAXONIE.

BAptiſme is an entire action, to wit, a dipping, and the pronouncing of theſe words, *I baptiſe thee in the name of the Father, and of the Sonne, and of the holy Ghoſt.* We doe often expound the ſumme of the doctrine of the Goſpel comprehended in theſe words. *I baptize thee*, that is, I doe witneſſe, that by this dipping thy ſinnes be waſhed away, and that thou art now received of the true God, who is the Father of our Lord Ieſus Chriſt, who hath redeemed thee by his Sonne Ieſus Chriſt, and doth ſanctifie thee by his holy Spirit. *I baptize thee into the name*, that is, invocating of this true God, whom thou ſhalt acknowledge, and invocate and diſtinguiſh from all other feigned gods, and ſhalt aſſure thy ſelfe, that thoſe benefits are given to thee, which he promiſed in the Goſpel: that thou art a member of the Church of God, which is redeemed by the Sonne, and ſanctified by the holy Ghoſt. Let them remember this meaning of this covenant, who by reaſon of their age are capable of doctrine, and being confirmed by this teſtimony, let them beleeve that their ſinnes be forgiven them, and that they are indeed members of the Church of God, and let them in a true faith invocate the true God: as *Abraham* conſidering of Circumciſion, did behold the promiſe of the ſeed to come, underſtand that hee was a member of the Church of God, and that the curſe was taken away from him alſo, by that ſeed, of whom it was ſaid in the promiſe, *Gen.* 12. *In thy ſeed ſhall all nations be bleſſed.* So alſo doth *Peter* teach, 1 *Pet.* 3. That *Baptiſme is a ſtipulation or promiſe that a good conſcience maketh unto God, by the reſurrection of Ieſus Chriſt, which is at the right hand of God.* He doth namely cal it a *ſtipulation*, wherby God doth make a covenant with thee, & receiveth thee into favor, the *Artic.* 13.

of thy conſcience being healed, and thou in like ſort doſt make a covenant with God, to invocate this true God, and to beleeve that thou art ſaved by the Sonne of God, who is raiſed up from death, and now doth reigne. So this Sonne of God, ſitting at the right hand of the eternall Father, is effectuall in thee, as alſo *Paul* ſaith to the *Gal. You that are baptized, have put on Chriſt.* And that the holy Ghoſt is given in baptiſme, *Paul* affirmeth it in his Epiſtle to *Titus*, ſaying, *By the waſhing of the new birth, and the renuing of the holy Ghoſt.* And in *Iohn* it is ſaid, *Except a man be borne againe of Water and of the ſpirit, he cannot enter into the kingdome of heaven.* Therefore we teach that baptiſme is neceſſarie: and we doe once onely baptize every one, as every one was but once onely circumciſed: but we doe often make mention of the moſt profitable doctrine, touching the ſignification thereof, and the mutuall covenant.

* Looke the 1. Obſervation upon this confeſſion.

* Looke the 2. obſervation upon this confeſſion.

We doe alſo baptiſe infants, becauſe it is moſt certaine that the promiſe of grace doth pertaine alſo of infants, and to thoſe onely, which are ingrafted into the Church: becauſe that of theſe it is ſaid, *Suffer little ones to come unto me, becauſe that to ſuch appertaineth the kingdome of heaven.* And *Origen* writeth upon the ſixth to the *Romanes, That the Church received the cuſtome of baptizing infants from the Apoſtles.* Neither doe we thinke that this cuſtome is onely an idle ceremonie, but that the infants are then in deed received and ſanctified of God, becauſe that then they are grafted into the Church, and the promiſe pertaineth to ſuch. And of this matter there be many things written and publiſhed in our Churches, whereby the Anabaptiſts are refuted.

* Look the 3. Obſervation.

Alſo out of the 19. Art.

Of Confirmation.

IT is well knowne, that the manner of conſecrating oyle was magicall and execrable: and therefore theſe annointings, wherein there is uſe of oyle, are not to be tollerated, and in old time they uſed theſe ceremonies otherwiſe then now they be uſed. In the ceremonie of confirmation there was a triall of doctrine, wherein every one did rehearſe the forme of doctrine, and did openly profeſſe that they did miſlike the madneſſe of the Heathen, and of Hereſikes, and that they would be and remaine members of the true Church, and never forſake that true opi-

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nion which they did then profesſe. This cuſtome was profitable to inſtruct men, and to keepe them in the true knowledge of God. And in our Churches the like things be done in Catechiſing the younger ſort, * and in private confeſſion, wherein the Paſtours doe examine the doctrine of the people. But as touching the ceremonie of confirmation, which the Biſhops doe now retaine, what elſe is it, but a vaine ſhadow?

* Looke the 2. obſervation upon this confeſſion of *Bohem.* Sect. 8

Out of the Confeſſion of WIRTEMBERGE.

Of Baptiſme.

CHAP. 10.

WE acknowledge that Baptiſme is to be miniſtred, as well to infants, as to thoſe that are growne to full age, and that it is to be uſed in the Church, even to the end of this world, in the name of the Father, and of the Son, and of the holy Ghoſt, according to Chriſt his inſtitution.

Alſo we beleeve and confeſſe, that Baptiſme is that Sea, *into the bottome whereof*, as the Prophet ſaith, *God doth caſt all our ſins*, and forgive them for Chriſt his Sons ſake, through faith. But whereas ſome affirme, that ſinne remaining in man after Baptiſme, is not indeed ſinne of it owne nature, we thinke it to be a more pernitious errour, then the common ſort of men doth judge it to be: For, although we doe not doubt, but that ſinne which remaineth after baptiſme, is forgiven to the faithfull for Chriſt, and by the free mercie of God, is not imputed any longer before the tribunall ſeat of God; yet if a man weigh and conſider the nature thereof, it is in deed in it ſelfe ſinne, *by reaſon whereof*, as *Auguſtine* ſaid before, *No man living is juſtified in the ſight of God; and, there is not a iuſt man in the earth, which doth good, and ſinneth not.* Rom. 7. *I ſee another law in my members, rebelling againſt the law of my minde, and leading me captive unto the law of ſinne, which is in my members.* Here *Paul* ſpeaketh of ſin, which remaineth after baptiſme, and he affirmeth, that it doth rebell againſt the law of his minde, that is, againſt the affection of the holy Ghoſt. Now, that which rebelleth againſt the holy Ghoſt, undoubtedly it is neceſſary, that it be very ſinne indeed. For this is the nature of ſinne, that it ſtrive againſt the holy Ghoſt. And, *Galat.* 5. it is ſaid: *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt*

againſt the fleſh: and theſe are contrary the one to the other, ſo that ye cannot doe the ſame things that ye would. Here againe *Paul* ſpeaketh of ſinne remaining after Baptiſme: and doth manifeſtly attribute it to the nature of ſinne, to wit, to luſt againſt the ſpirit, to be contrary to the Spirit, and to hinder, that righteouſneſſe may not be perfect in man. Therefore ſinne remaining after baptiſme, of it nature is indeed ſinne, although it be not imputed to him that beleeveth, but is forgiven for Chriſt. And therefore *Auguſtine* in his Book, *De Nupt. & Concup. ad Valer. Lib. 1. Cap. 25.* ſaith, *It is anſwered, that the concupiſcence of the fleſh is forgiven in Baptiſme, not that there ſhould be no concupiſcence, but that it ſhould not be imputed to ſinne. For although the guilt be already diſcharged, yet the ſinne remaineth, till all our infirmities be healed, &c.* And againe, *De Baptiſ. parnulorum, & de Conſ. Diſt. 4. Cap. Per Baptiſmum: Through Baptiſme it is brought to paſſe, that the fleſh of ſinne be made voide, yet it is not ſo made voide, that ingendered concupiſcence ſhould not remaine in the fleſh, but that it ſhould not hurt.*

Moreover we teach, that he that is baptized in the name of the Father, and of the Sonne, and of the holy Ghoſt, is ſprinckled with a ſpirituall anointing, that is, is made a member of Chriſt through faith, and endued with the holy Ghoſt, that the eares of his minde may be opened, and the eies of his heart lightened, to receive and underſtand heavenly things. And it is evident, that the uſe of the outward anointing was lawfull in that government which *Moſes* inſtituted, and that outward anointing was uſed alſo in the Church, after that the Goſpel was publiſhed. But it is alſo evident, that in the law of *Moſes*, there was a time for ſhadowes, but now, Chriſt being revealed, It is the time of truth, and the uſe of externall anointing pertaineth to the rudiments of the world. Concerning the abrogating of theſe rudiments, *Paul* ſaith, *Col. 2. If ye be dead with Chriſt from the rudiments of the world, why, as though ye lived in the world, are ye burdened with traditions.* And *Dyoniſius*, whom they call *Areopagita*, and whom they thinke to have written out the ceremonies, which the Apoſtles delivered to the Church, doth inſinuate, that an outward anointing was uſed in the Church, but withall hee doth inſinuate, and that not obſcurely, that this ceremonie was taken partly from the heatheniſh anointings which wreſtlers did uſe, and partly out of the law of *Moſes*. But by what authoritie,

In Celeſt. Hierar. De Baptiſ.

or

or with what profit, we may take examples of the Heathen, how to worſhip God, and to adminiſter his Sacraments, that ſaying of *Moſes, Deut.* 12. doth witneſſe, *Take heed that thou doe not imitate the heathen, and enquire after their ceremonies, ſaying, As theſe nations worſhipped their Gods, ſo will I doe likewiſe, Ye ſhall not ſo doe unto the Lord your God.* And that ſaying of Chriſt, *Mat.* 15. *In vaine doe they worſhip me, teaching for doctrine, the precepts of men.* And it is not to be doubted, that the ceremonies of *Moſes*, whereof one part is the uſe of externall anointing, doe pertaine to the rudiments of this world, to whoſe decrees *Paul* ſaid before that we are not tied: and whereof he ſaith in another place, *Seeing that ye know God, yea, rather are knowne of God, how turne ye againe unto impotent and beggerly rudiments, whereunto as from the beginning, ye will be in bondage againe?* Furthermore, how can it truely be affirmed, as *Fabianus* writeth, that the making or ceremonie of the outward anointing, ſhould be taught of the Apoſtles, ſeeing that the Acts of Councels doe witneſſe, that this Ceremonie was inſtituted of *Sylveſter?* And the Eccleſiaſticall Hiſtorie doth ſhew, that the Apoſtles had no purpoſe to make lawes concerning holy dayes, but to teach men true godlineſſe, and an upright converſation: how much leſſe did they purpoſe, to inſtitute externall anointings in the Church, and to bring in ſhadowes, where the Sunne doth ſhine moſt clearely.

There were added unto Baptiſme certaine other Ceremonies alſo, of ſalt, durt, apparell: but becauſe theſe are not thought neceſſary, no not of themſelves, amongſt whom they are uſed, and are in ſome ſort an idle imitation of thoſe ceremonies, which Chriſt ſometime uſed in doing miracles, there is no cauſe why we ſhould take any care for them, whileſt we are converſant in ſo many neceſſarie things.

Of Confirmation. CHAP. II.

WE doe not doubt, but that the Apoſtles in the beginning, when the Goſpel was revealed, and confirmed in the day of Penticoſt, did by the laying on of hands, give unto the beleevers in Chriſt that wonderfull gift of the holy Ghoſt, to wit, that they might ſpeake with tongues. But of a perſonall and temporall fact of the Apoſtles, a generall and temporall ſacra-

ment

ment cannot be ordained in the Church, without the ſpeciall commandment of God. And it is a horrible thing to be heard, that the Sacrament of Confirmation (ſuch as the Biſhops Suffragans uſe to give unto Children) ſhould excell in dignitie the Sacrament of Baptiſme. For thus ſome of them are not aſhamed to write of the Sacrament of Confirmation: *As one thing, ſay they, is done of the greater, that is, of the chiefe Biſhops, which cannot be done of the leſſer: ſo is it to be worſhipped, and embraced with greater reverence.* For to the Apoſtles it was commanded of God, that by the laying on of hands, they ſhould give, to thoſe that beleeve in Chriſt, the gifts of the holy Ghoſt. Now we muſt not underſtand this properly of thoſe private gifts of the holy Ghoſt, which are neceſſary to every one unto ſalvation (for thoſe the faithfull receive by the preaching of the Goſpel, and by Baptiſme) but we muſt underſtand it of the publique gifts of the holy Ghoſt, to wit, ſpeaking with divers tongues, and other gifts, which then were neceſſary for the publique Confirmation of the Goſpel touching Chriſt. Therefore after that the authority of the Goſpell was ſufficiently confirmed by ſuch miracles, as that wonderfull gift of tongues did ceaſe, ſo alſo the ceremonie of laying on of hands, whereby that gift was given, did altogether, as touching this thing ceaſe. Otherwiſe of a ſhadow we muſt make a generall Sacrament of the Church, and thoſe that are ſicke, muſt be ſhadowed over, becauſe that many were healed by the ſhadow of *Peter*. In like ſort we muſt make a generall Sacrament of the laying one of napkins, becauſe that many were healed of their diſeaſes, when *Pauls* napkins were laid upon them: and we muſt lye upon the dead, becauſe that *Paul* by ſtretching himſelfe upon a young man, did raiſe him up from death. And yet the Paſtours of Churches muſt not have libertie, to have no regard to inſtruct children and youth in that doctrine which is indeed Godly, but they muſt be forced hereunto, to teach the Catechiſme very diligently.

In decret. epiſt. Meliiadis. To 1 in Actis Concil.

CHAP.

Out of the Confeſſion of SUEVELAND.

Of Baptiſme.

CHAP. 17.

AS touching Baptiſme, we confeſſe, that which the Scripture doth in divers places teach thereof, that we by it are buried into the death of Chriſt, made one body, and doe put on Chriſt: that it is the fonte of regeneration, waſheth away ſins, and ſaveth us. But all theſe things we doe ſo underſtand, as Saint *Peter* hath interpreted them, where he ſaith, *To the figure whereof, Baptiſme, that now is, anſwering, doth alſo ſave us, not by putting away of the filth of the fleſh, but the profeſſion of a good conſcience toward God.* For *Without faith it is impoſſible to pleaſe God.* And, *we are ſaved by grace, and not by our Workes.* And ſeeing that Baptiſme is a Sacrament of that covenant, which God hath made with thoſe that be his, promiſing that he will be their God, and the God of their ſeed, and that he will be a revenger of wrongs, and take them for his people; to conclude, ſeeing it is a token of the renewing of the Spirit, which is wrought by Chriſt: therefore our Preachers doe teach, that it is to be given to Infants alſo, as well as that in times paſt under *Moſes* they were circumciſed: For we are indeed the children of *Abraham*, and therefore that promiſe, *I will be thy God, and the God of thy ſeed*, doth no leſſe pertaine unto us, then it did to that ancient people.

Rom. 6.
1 Cor. 12.
Gal 3.
Tit. 3.
Act 22.
1 Pet 3.
Gal. 3.

THE

THE FOVRTEENTH SECTION. OF THE HOLY SUPPER OF THE LORD.

The latter Confession of HELVETIA.

Of the holy Supper of the Lord.

CHAP. 21.

THE Supper of the Lord (which is also called the Lords Table, and the Eucharist, that is, a thanksgiving) is therefore commonly called a supper, because it was instituted of Christ in that his last Supper, and doth as yet represent the same, and in it the faithfull are spiritually fed and nourished: For the Author of the Supper of the Lord, is not an Angel or man, but the very Sonne of God our Lord Jesus Christ, who did first of all consecrate it to his Church. And the same blessing and consecration doth still remaine amongst all those who celebrate no other Supper, but onely that, which the Lord did institute, and at that doe recite the words of the Supper of the Lord, and in all things looke unto Christ onely by a true faith, at whose hands as it were they doe receive that which they doe receive, by the ministerie of the ministers of the Church. The Lord by this sacred rite would have that great benefit to be kept in fresh remembrance, which he did for mankinde, to wit, that by giving up his body to death, and shedding his blood, he hath forgiven us all our sinnes and redeemed us from eternall death and the power of the Devil, and doth now feed us with his flesh, and giveth us his blood to drink, which things being apprehended spiritually by a true faith, doe nourish us up to life everlasting. And this so great a benefit is renued

remed, ſo oft as the Supper is celebrated. For the Lord ſaid, *Doe this in remembrance of me.*

By this holy Supper alſo it is ſealed up unto us, that the very body of Chriſt was truely given up for us, and his blood was ſhed for the remiſſion of our ſinnes, leſt that our faith might ſomewhat waver. And this is outwardly repreſented unto us, by the miniſter, in the Sacrament, after a viſible manner, and as it were laid before our eyes to be ſeene, which is inwardly in the fonte inviſibly performed by the holy Ghoſt. Outwardly bread is offered by the miniſter, and the words of the Lord are heard, *Receive, eate, this is my body, take it, and devide it amongſt you: drinke ye all of this, this is my blond.* Therefore the faithful do receive that which is given by the miniſter of the Lord, and doe eate the bread of the Lord, & drink of the Lords cup. But yet by the working of Chriſt through the holy Ghoſt, they receive alſo the fleſh and bloud of the Lord, and do feed on them to life everlaſting. For the fleſh and blood of Chriſt is true meate and drink unto everlaſting life, yea Chriſt himſelfe, in that he was delivered for us, and is our Saviour, is that ſpeciall thing and ſubſtance of the Supper, and therefore we ſuffer no thing to be put in his place.

But that it may the better and more plainly be vnderſtood, how the fleſh and blood of Chriſt are the meate and drinke of the faithfull, and are received by the faithfull to life everlaſting, we will adde moreover theſe foure things. Eating is of divers ſorts: for there is a corporall eating, whereby meat is taken into a mans mouth chewed with the teeth, and is ſwallowed downe into the belly. After this manner did the *Capernaites* in times paſt think, that they ſhould eat the fleſh of the Lord, but they are confuted by him, *Iohn 6.* For as the fleſh of Chriſt cannot be eaten bodily without great wickedneſſe and crueltie, ſo is it not meate for the belly, as all men doe confeſſe. We therefore diſallow that Canon in the Popes decrees, *Ego Berengarius, de conſecrat. Diſtinct. 2.* For neither did godly antiquitie beleeve, neither yet doe we beleeve, that the body of Chriſt can be eaten corporally, and eſſentially, with a bodily mouth.

There is alſo a ſpirituall eating of Chriſts body, not ſuch a one, whereby it may be thought, that the very meate is changed into the ſpirit, but wherby (the Lords body & blood remaining in their owne eſſence and proprietie) thoſe things are ſpiritually communicated unto us, not after a corporall, but after a ſpirituall manner

through

through the holy Ghoſt, who doth apply and beſtow upon us thoſe things (to wit, remiſſion of ſinnes, deliverance, and life everlaſting, which are prepared for us by the fleſh and bloud of our Lord, which were given for us: ſo as Chriſt doth now live in us, and we live in him, and doth cauſe us to apprehend him by a true faith, to this end, that he may become unto us ſuch a ſpirituall meat and drinke, that is to ſay, our life. For even as corporall meat and drinke doe not onely refreſh and ſtrengthen our bodies, but alſo doe keep them in life, even ſo the fleſh of Chriſt delivered, and his bloud ſhed for us, doe not onely refreſh and ſtrengthen our ſoules, but alſo doe preſerve them alive, not because they be corporally eaten and drunken, but for that they are communicated unto us ſpiritually by the Spirit of God, the Lord ſaying, *The bread which I will give is my fleſh, which I will give for the life of this world:* alſo, *my fleſh* (to wit, corporally eaten) *profiteth nothing, it is the Spirit which giveth life.* And, *the words which I ſpeake to you, are ſpirit and life.* And as we muſt by eating receive the meat into our bodies, to the end that it may worke in us, and ſhew his force in our bodies, becauſe while it is without us, it profiteth us not at all; even ſo it is neceſſarie, that we receive Chriſt by faith, that he may be made ours, and that hee may live in us, and we in him. For he ſaith, *I am the bread of life, he that cometh to me ſhall not hunger, and he that believeth in me, ſhall not thirſt any more.* And alſo, *He that eateth me, ſhall live through me, and he abideth in me, and I in him.* By all which it appeareth manifeſtly, that by ſpirituall meat we meane not, an Imaginarie, but the very body of our Lord Ieſus, given to us, which yet is received of the faithfull, not corporally, but ſpiritually, by faith: in which point we doe wholly follow the doctrine of our Lord and Saviour Chriſt, in the ſixth of *John.* And this eating of the fleſh, and drinking of the bloud of the Lord, is ſo neceſſary to ſalvation, that without it no man can be ſaved. This ſpirituall eating and drinking is alſo without the Supper of the Lord, even ſo often as, and whereſoever a man doth beleeve in Chriſt. To which purpoſe that ſentence of Saint *Auſtin* doth happily belong. *Why doſt thou prepare thy teeth and belly? Beleeve, and thou haſt eaten.*

* Looke the 1. obſervat. upon this confeſſion.

Beſides that former ſpirituall eating, there is a ſacramentall eating of the body of the Lord, whereby the faithfull man is partaker, not onely ſpiritually and internally, of the true body and

blood

blood of the Lord, but alſo outwardly, by comming to the table of the Lord, doth receive the viſible Sacrament of the body and blood of the Lord. True it is, that a faithfull man by beleeving did before receive the food that giveth life, and ſtill receiveth the ſame, but yet when he receiveth the Sacrament, he receiveth ſomething more. For he goeth on in continuall communication of the body and blood of the Lord, and his faith is daily more and more kindled, more ſtrengthened, and refreſhed, by the ſpirituall nouriſhment. For while we live, faith hath continuall encreaſings: and he that outwardly doth receive the Sacraments with a true faith, the ſame doth receive not the ſigne onely, but alſo doth enjoy (as we have ſaid) the thing it ſelfe. Moreover, the ſame man doth obey the Lords inſtitution and commandement, and with a joyfull minde giveth thanks for his and the redemption of all mankinde, and maketh a faithfull remembrance of the Lords death, and doth witneſſe the ſame before the Church, of which body he is a member. This alſo is ſealed up to thoſe which receive the Sacraments, that the body of the Lord was given and his blood ſhed, not onely for men in generall, but particularly for every faithfull communicant, whoſe meat and drinke he is to life everlaſting. But as for him that without faith commeth to this holy table of the Lord, he is made partaker of the Sacrament only, but the matter of the Sacrament, from whence commeth life and ſalvation, he receiveth not at all: And ſuch men doe unworthily eate of the Lords table. *Now they which doe unworthily eate of the Lords bread and drinke of the Lords cup, they are guiltie of the body and blood of the Lord, and they eate and drinke it to their Judgement.* For when as they doe not approach with true faith, they reproach and deſpite the death of Chriſt, and therefore eate and drinke condemnation to themſelves.

We doe not then ſo joyne the body of the Lord and his blood with the bread and wine, as though we thought, that the bread is the body of Chriſt, more then after a ſacramentall manner, or that the body of Chriſt doth lye hid corporally under the bread, ſo as it ought to be worſhipped under the formes of bread, or yet that he which receiveth the ſigne, receiveth the thing it ſelfe. The body of Chriſt is in the heavens, at the right hand of his Father. And therefore our hearts are to be lifted up on high, and not to be fixed on the bread, neither is the Lord to be worſhipped in the bread, though notwithſtanding the Lord is not abſent

from his Church, when as they celebrate the Supper. The Sun being abſent from us in the heavens, is yet notwithſtanding preſent amongſt us effectually. How much more Chriſt the Sunne of righteouſneſſe, though in body he be abſent from us in the heavens, yet is preſent amongſt us, not corporally, but ſpiritually, by his lively operation, and ſo, he himſelfe hath promiſed in his laſt Supper to be preſent amongſt us. *Joh.* 14. 15. and 16. Whereupon it followeth, that we have not the Supper without Chriſt, and yet have an unbloody and myſticall Supper, even as all antiquitie called it.

Moreover, we are admoniſhed, in the celebration of the Supper of the Lord, to be mindefull of the body whereof we are made members, and that therefore we be at concord with all our brethren, that we may live holily, and not pollute our ſelves with wickedneſſe, and ſtrange religions, but perſevering in the true faith to the end of our life, give diligence to excell in holineſſe of life. It is therefore very requiſite, that purpoſing to come to the Supper of the Lord, we doe trie our ſelves, according to the commandement of the Apoſtle, firſt with what faith we are indued, whether we beleeve that Chriſt is come to ſave ſinners, and to call them to repentance, and whether each man beleeve that he is in the number of them, that being delivered by Chriſt, are ſaved, and whether he have purpoſed to change his wicked life, to live holily, and perſevere through Gods aſſiſtance in true religion, and in concord with his brethren, and to give worthy thanks to God for his delivery, &c.

We thinke that rite, manner, or forme of the Supper to be the moſt ſimple and excellent, which commeth neereſt to the firſt inſtitution of the Lord, and to the Apoſtles doctrine. Which doth conſiſt, in declaring the word of God, in godly prayers, the action it ſelfe that the Lord uſed, and the repeating of it, the eating of the Lords body and drinking of his blood, the wholeſome remembrance of the Lords death, and faithfull giving of thanks, and in an holy fellowſhip in the union of the body of the Church. We therefore diſallow them, which have taken from the faithfull one part of the Sacrament, to wit, the Lords cup. For theſe doe very grievouſly offend againſt the inſtitution of the Lord, who ſaith, *drinke you all of this*, which he did not ſo plainly ſay of the bread. What manner of Maſſe it was, that the Fathers uſed, whether it were tollerable, or intollerable, we doe not now diſpute.

But

But, this we say freely, that the Masse (which is now used throughout the Romish Church) for many and most just causes, is quite abolished out of our Churches, which particularly we will not now recite for brevities sake. Truly we could not like of it, because that of a most wholesome action, they have made a vaine spectacle, also because it is made a meritorious matter, and is said for money: likewise because that in it the Priest is said to make the very body of the Lord, and to offer the same really, even for the remission of the sins, of the quicke and the dead. Adde this also, that they doe it for the honour, worship, and reverence of the Saints in heaven, &c.

Out of the former Confession of HELVETIA.

Of the Lords Supper.

WE say that the Supper is a mysticall thing, wherein the Lord doth indeed offer, unto those that are his, his body, and blood, that is, himself, to this end, that he may more and more live in them, and they in him: not that the body and blood of the Lord are either naturally united to bread and wine, or be locally here inclosed, or be placed here by any carnall presence, but that bread and wine, by the institution of the Lord, are signes, whereby the true communication of his body and blood is exhibited of the Lord himselfe, by the ministerie of the Church, not to be meate for the belly, which doth perish, but to be nourishment unto eternall life. We doe therefore use this holy meat oftentimes, because that being admonished hereby, we doe with the eyes of faith behold the death and blood of Christ crucified, and meditating upon our salvation, not without a taste of heavenly life, and a true sense of life eternall, we are refreshed, with this spirituall, lively, & inward food, with an unspeakable sweetnes: and we do rejoyce with a joy that cannot be expressed in words, for that life which we have found, and we do wholly, & with all our strength, powre out thankesgiving for so wonderfull a benefit of Christ bestowed upon us. Therefore we are most unworthily charged of some, who thinke that we doe attribute very little to these holy signs. For these things * be holy, & to be reverenced, as those which were instituted and received, of our high Priest Christ, exhibiting unto us, after their manner, as we have said, the things signified, giving witnes of the things done, representing very difficult things

Artic. 22.

* Looke the 1. Observation upon this confession.

us, and by a certain wonderfull Analogie of things ſignified, bring-
ing light to thoſe moſt evident myſteries. Moreover, they min-
ſter aide and helpe even to faith it ſelfe: and, to conclude, they
doe ſerve in ſtead of an oath, to binde him that is entered into the
profeſſion of Chriſtianitie. Thus holily doe we thinke of the ſa-
cred ſignes. But we doe alwaies attribute the force and vertue
of quickning and ſanctifying to him, who is life it ſelfe, to whom
be praiſe for ever. Amen.

Out of the declaration of the ſame confeſſion. Of the holy Supper of the Lord.

THE Supper of the Lord is a Sacrament, to wit, the holy in-
ſtitution of the Lord, whereby he doth renue and witneſſe
unto us his bountifulneſſe, to wit, the communion of his body
and blood, and that by a viſible ſigne. For by bread and wine he
doth declare unto us what he giveth, namely himſelfe, to be the
nouriſhment of our life: for he by his body and blood doth feed
us to life eternall. Therefore the very gift of God (that is, the
body and blood of the Lord, to wit, the body of the Lord delivered
unto death for us, and his blood ſhed for the remiſſion of ſinnes)
is the chiefeſt part of this Sacrament. For the body and blood
of Chriſt is thus made or prepared to be the lively meat of our
ſoules. The Son of God doth die in the fleſh for us, that he might
quicken us, he powreth out his blood, that he might cleanſe us
from our ſins. To conclude, he raiſeth up his body from the dead,
that our bodies may receive hope, and ſtrength to riſe againe.
Thus therefore doth the Lord offer himſelfe to be eaten and poſ-
ſeſſed of us, and not a certaine falſe imagination of a man, or an
idle picture, in his ſtead. For, beſide him there is nothing in
heaven, or in earth, that may feed and ſatiate our ſoules. Now
we doe indeed eate the bodie, and we doe indeed drinke the
blood of our Lord, but not ſo rawly, as the Papiſts have hitherto
taught, to wit, the bread being changed into naturall fleſh, ſub-
ſtantially (that is, corporally, or carnally) or the body being inclu-
ded in the bread, but ſpiritually, that is after a ſpirituall man-
ner, and with a faithfull minde. The Lord is eaten indeed, and
with fruit, by faith, that now he may live whole in his, and his in
him.

Moreover, theſe holy gifts of God (which are not given of
any

any other, then of the Lord himselfe) according to the institution of the Lord, are represented unto us by visible signes, to wit, bread and wine, and offered to our senses, not that we should rest in them, but that our weakenesse may be helped, and we may lift up our hearts unto the Lord, knowing that here we must thinke upon greater things, to wit, not of eating bread, or drinking wine, but of receiving the Lord himselfe, with all his gifts, by a faithfull minde. Therefore when the guests see the bread on the board, they set their mindes upon the body of Christ, when they see the cup, they set their mindes upon the blood of Christ: when they see the bread broken, and the wine poured out, they consider how that the body of Christ was tormented, and his blood poured out for their sakes: as by bread the bodies are nourished and strengthened, as by wine the mindes are made merry; so the godly doe beleeve, that by the body of the Lord, delivered unto death for them, they are fed to everlasting life: also, that by his blood poured out upon the crosse, their consciences are renewed: to conclude, they doe feele the quickning power of Christ, which doth confirme them. In this sort is the Supper of the Lord accomplished spiritually, thus are the bread and wine a Sacrament unto us, and not bare and naked signes. Hereupon now ariseth a very great rejoycing, and thanksgiving, for so great benefits; also a praising, and confessing of the name of God: here those works, which the Lord once finished, are renued, and represented: but especially the death of the Lord is repeated, which although it once hapned, and now is past, yet unto the faithfull it is as yet fresh and present. For the remembrance of the death of Christ, which we make in the Supper, is farre more noble and holy, then theirs, who in some prophane banquet are mindfull of their companion, when they drinke the wine that he gave them. For among these, he that is absent worketh nothing: but in this holy Supper of the faithfull the Lord is present, and doth worke effectually by the spirit in the hearts of them, as he, who, according to his promises, is in the middest of them.

By these things it is most evident, that in the holy Supper, we doe not take away our Lord Christ from his Church, nor deny that his body and blood is there received to be our nourishment unto life eternall: but we together with our predecessours, and the chiefe Prelates of our Religion, did, and as yet to this day, doe deny, that the very body of Christ is eaten carnally, or that it is

preſent every where corporally, and after a naturall manner. For we doe openly confeſſe, according to the Scriptures, and with all the holy Fathers, that Ieſus Chriſt our Lord left this world, and went to his Father: and that he now ſitteth at the right hand of his Father in heavenly glory, from whence he ſhal never deſcend, or be drawne downe into this earthly and tranſitory world. For the true preſence of Chriſt in the Supper, is heavenly, not earthly, or carnall. Alſo we denie that the bread is turned into the body of Chriſt miraculouſly, ſo that the bread ſhould become the very body of Chriſt naturally, and ſubſtantially, yet after a ſpirituall manner. To conclude, we denie that the body of Chriſt is united with the ſignes, by any other then a myſticall meane, whereof we have ſpoken ſufficiently in the generall conſideration of a Sacrament. Seeing therefore we have expreſſely ſaid and written with the holy Fathers, *Tertullian*, *Herome*, *Ambroſe*, and *Auguſtine*, that *the bread is a figure, token, and ſigne of the body of Chriſt* and alſo, *that by bread and wine the body and blood of the Lord are ſignified*, This is it which we would make manifeſt, to wit, that the bread is not the very body of the Lord, but a token, or a Sacrament of his body. And yet we do not therefore ſpeake theſe things, as though we did ſimply deny all kinde of the preſence of Chriſt in the Supper: for that kinde of preſence which now we have confeſſed, doth remaine true, without any prejudice to theſe kinde of ſpeeches. Moreover, the word *This*, in this ſentence, *This is my body*, doth not onely ſhew bread unto our corporall eyes, but therewith alſo it ſheweth the very body of Chriſt unto the eyes of our minde.

Alſo we confeſſe, that this uſe of the Supper is ſo holy, and profitable, that whoſoever ſhall worthily, that is, with a true faith, eate of this bread, and drinke of this Cup of the Lord, he doth receive heavenly gifts from the Lord: but *Whoſoever ſhall eate of this bread, and drinke of this cup, unworthily*, that is, without faith, (by which alone we are made partakers of the Lord, and of ſalvation) *He doth eate and drinke iudgement unto himſelfe*, as *Paul* wrote to the Corinthians. Wherefore we doe often put this diligently into the heads of our people, that they take heed, that none of them abuſe the Lords table, but *that every one examine himſelfe, and then eate of that bread, and drinke of that cup*. Alſo, the Lords Supper is a badge unto us; for as one loafe, and one wine, are made of many graines and grapes, ſo we, being the whole

whole multitude of the faithfull, are gathered together to be one bread, and one body. By this we testifie in an outward profession, that we are redeemed by the blood of Christ, and made the members of Christ, to whom we give thanks, in whom we are confederates, and doe promise to performe mutuall duties one toward another.

Out of the Confession of BASILL.

Of the Supper of the Lord.

WE confesse that the Lord Iesus did institute his holy Supper, that his holy passion might be remembred with thanksgiving, his death declared, and Christian charitie and unitie, with true faith testified. And as in Baptisme (wherein the washing away of our sins is offered by the Minister of the Church, and yet is wrought onely by the Father, the Sonne, and the holy Ghost,) true water remaineth; so also in the Supper of the Lord (wherein together with the bread and wine of the Lord, the true body and the true blood of Christ is offered by the Minister of the Church) bread and wine remaineth. Moreover, we doe firmely beleeve, that Christ himselfe is the meat of faithfull soules unto life eternall, and that our soules by faith in Christ crucified, are fed and moistned with the flesh and blood of Christ; so that we, being members of his body, as of our onely head, doe live in him, and he in us, wherein at the last day, through him, and in him, we shall rise againe to eternall joy and blessednesse. *Artic.* 6. Joh. 17. Eph. 1. 4. & 5. Col. 1.

And in the marginall note, upon these words, Our soules.

For it is a spirituall meate, and therefore it is received of a faithfull soule, that is, the soules are made full, strong, mightie, peaceable, quiet, merrie, and lively to all things, as the body is by the corporall meate. *Also upon those words, The members of the head.* And so man is made a spirituall member of the spirituall bodie of Christ. *And in the margent upon these words, To be present:* to wit, Sacramentally, and by a remembrance of faith, which lifteth up a mans minde to heaven, and doth not pull down Christ, according to his humanitie, from the right hand of God.

Now we doe not include into the bread and drinke of the Lord, the naturall, true, and substantiall body of Christ, which was borne of the pure Virgin Mary, suffered for us, and ascended into

Col. 3. Heb. 1 & 10. Acts 3. 2 Tim. 4. heaven. Therefore we doe neither worship Christ in the signes of bread and wine, which we doe commonly call the Sacraments of the body and blood of Christ: but in heaven, at the right hand of God the Father, from whence he shall come to judge the quicke and the dead.

Out of the Confession of BOHEMIA.

Of the holy Supper of the Lord.

CHAP. 13.

IN the thirteenth place we teach, touching the Supper of the Lord instituted in the new Testament, that we must beleeve with the heart, and professe with the mouth, that it is a Sacrament instituted of Christ our Lord, in his last Supper, and that in expresse forme of words; that is, that concerning bread and wine, he hath pronounced, that they be his body, and his blood, and that they were delivered to his Apostles, and so in like sort to the whole universall Church, for a monument of his death, and that all men should lawfully use the participation thereof, even to the end of the world. Of this Sacrament the Evangelists doe write, and especially Saint *Paul*, whose words even to this day are thus read in the Church: *I have received of the Lord, that which I also have delivered unto you, to wit, that the Lord Iesus, in that night, wherein he was betraied, tooke bread, &c.* And a little after, *When ye come together* (to wit, to the Supper of the Lord) *Let one tarry for another.* Therefore according to these things, we beleeve with the heart, and confesse with the mouth, that this bread of the Lords Supper is the body of the Lord Iesus Christ, delivered for us: and that this Cup, or the wine in the Cup, is likewise shed for us for the remission of sins. And this we affirme according to the expresse words of Christ, wherein he saith, *This is my body, This is my blood.* Which words may not be taken or understood of any other thing, nor be otherwise referred, then only to the bread, and cup of the Lord: and the body and blood of the Lord cannot be understood of any other, then of the onely true and proper body of Christ (which he made meat by his torments) and of his blood, which being largely powred out of his body, he appointed to be drinke for his Church: for he had not a naturall body, and another blood. Therefore

Matth. 26. Mark. 14. Luke 22.

1 Cor. 11.

our

our Ministers doe teach, that to these certaine words pronounced by Christ our Lord, (wherein he doth peculiarly pronounce, witnesse, and institute bread to be his body, and wine to be his blood) I say, to these words no man may adde any thing, no man may detract any thing from them: but every man in these words is to beleeve * that, which of themselves they signifie, and that no man ought to turne from them, either to the right hand, or to the left.

* Looke the 1. observat. upon this confession.

Yet to expound the meaning of this saith, we doe further teach, that although the bread be the body of Christ, according to his institution, and wine be his blood, yet neither of these doe leave it nature, or change or lose it substance, but that the bread is, and doth remaine bread, and that the wine is, and doth remaine wine, as also the holy Scripture doth give this it owne name to either of them. Otherwise, if it should cease to be an element, it should not be a Sacrament, seeing that a Sacrament is then made, when the word is added to the element. Neither could it signifie, or beare witnesse, if it had nothing in stead of that thing, whereof it is a Sacrament, or if the thing signified should have any other manner of presence, then that which is Sacramentall. Wherefore this speech, *Bread is the body*, and *Wine is the blood of Christ*, is a sacramentall speech, to wit, that these two distinct things, doe remaine the selfe same thing, which in their owne nature they be, and yet by reason of a Sacramentall union, or Sacramentally, they be that also, which they doe signifie, and whereof they doe testifie, and yet not in their owne nature, or after a naturall manner, but by the institution, pronouncing, or witnessing of the authour, as *Paul* doth excellently expound this, where he thus writeth, *The cup which we blesse, is it not the communion of the bloud of Christ? the bread which we break, is it not the communion of the body of Christ?*

August. in Ioan Tract. 80. & Epist. 23. ad Bonifa.

1 Cor. 10.

Now, both the good, and the wicked doe use this Sacrament, and yet the true beleevers doe receive it to life, and those which doe not beleeve, doe receive it to judgement and condemnation. And although either of them do receive this Sacrament, and * the truth thereof sacramentally and outwardly, yet the beleevers doe receive it spiritually, and so to their salvation: without which spirituall receiving, there is no worthy receiving in the Sacramentall use. For by this meane we are ingrafted into Christ, and into his body, and by this meane is that true union, and communion

* Looke the 2 Observat. upon this confession.

nion of Christ with his Church, made: and in like sort by this meane is the communion of the holy Church, which is a certaine spirituall body, made amongst and with themselves, whereof the Apostle writeth, *There is one bread, and we being many are one*
1 Cor. 10. *body, seeing we are all made partakers of one bread.*

Moreover, we are further taught, that with this ministerie, or Sacrament of the Lord, no other thing ought to be done, or taken in hand, then that one thing, which was shewed, ordained, and expresly commanded of Christ himselfe, as when he reached bread, severally, and peculiarly, to his Disciples, and in expresse words, said, *Take, eate, this is my body:* and in like sort, when he reached to them the cup severally, and peculiarly, saying, *Drinke ye all of this, This is my bloud:* Thus therefore, according to this commandement, the body and bloud of our Lord Iesus Christ must be distributed onely, and be received in common of the faithfull, or beleeving Christians: but it must not be sacrificed, or set before them, or lifted up, or shewed forth, to this end, that there it may be worshipped, or kept, or carried about. And both these must be received in severall elements, the body peculiarly and severally, and also his holy blood severally, as either of them were of the Lord instituted, reached forth, and given in common to all his Disciples, severally. And this doctrine was used in the first holy Church, and this Sacrament was wholly distributed in both parts and so received. But he that beside, or contrary to these commandements, and institution of Christ, dare bring in any other thing, or somewhat more, and use it with this Sacrament, or wantonly invent therein at his pleasure, he doth manifestly, and malapertly against our Lord, who instituted this Sacrament, and committeth a thing cleane contrary to his holy Testament, and last will, which was declared in his owne words, and that expressely.

Also this Sacrament ought to be received and administred, without adoration, and without that worship which is due to God alone: yet with a due kinde of religion, and reverence, and chiefly with that, which is the chiefest of all, namely with faith and examination of himself, which in this action is most acceptable to Christ our Lord, and most profitable for men, which also
1 Cor. 11. S^t. *Paul* taught the first Church, and exhorted it hereunto, saying, *Let every man trie or examine himselfe, and so let him eate of that bread, and drinke of that cup. For he that eateth, and drinketh unworthily,*

worthily, doth eate and drinke his owne iudgement, or condemnation, because he discerneth not the Lords body. And in another place, *Prove your selves, whether ye are in the faith: examine your selves: know ye not your owne selves, how that Iesus Christ is in you, except ye be reprobates? Now I pray unto God, that ye doe no evill.* 2 Cor. 13. If so be that any man approach to this table, without such a tryall, and not making himselfe worthy, who hath not first examined himselfe, what manner of faith he hath, with what purpose he came to this Sacrament, or how he had prepared himselfe hereunto: I say, such a man should greatly prophane and reproach this Sacrament, yea the whole institution hereof appoin ed by Christ. For which cause the Ministers of our Churches doe admit none to this Sacrament, neither give it unto any, but to such as are noted to come unto it seriously, and doe, so much as in them lyeth, prepare themselves hereunto after such a manner, as becometh Christian godlinesse.

Now when the Congregation doth come together to celebrate the use of the Lords Supper, and be partak rs thereof, then according to the example of the Primitive Church, our Ministers doe teach in their holy Sermons concerning Christ, and concerning the grace, which through him, and in him is given to sinners, and especially concerning his death, the sheading of his blood, and the redemption and salvation purchased thereby. After that the whole Church doth joyne together in faithfull prayers unto God, to obtaine this, that they may indeed use this Sacrament worthily. * Moreover, in the next place absolution from sinnes is lawfully administred, the words of the institution are rehearsed, and the people by exhortation is stirred up, to a reverent consideration of this mysterie, and to a cheereful and serious contemplation of the benefits of God, the Sacrament is reverently with all godlinesse distributed, and the people of the faithfull, * most commonly falling downe on their knees, doe receive this Sacrament with thankesgiving, with gladnesse, with singing of hymnes, or holy songs, and they shew forth the death of the Lord, and admonish themselves of all his benefits, to the confirmation of their faith, in a true communion with Christ, and his bodie. And all this we doe, according to the meaning of those things, which are commanded in the holy Scripture, especially according to the saying of Christ, *Doe this in remembrance of me*, and *Paul* saith, *So often as ye shall eat of this bread,* Luc. 22. 1 Cor. 11.

* Looke the 3. Observat.

* Looke the 4. Observat.

and

and drinke of this cup, ye shall shew forth the death of the Lord, till he come.

Out of the FRENCH *Confession.*

Artic. 36. WE affirme that the holy Supper of the Lord, to wit, the other Sacrament, is a witnesse to us of our uniting with our Lord Iesus Christ, because that he is not onely once dead, and raised up againe from the dead for us, but also he doth in deed feed us, and nourish us with his flesh and bloud, that we being made one with him, may have our life common with him. For although, he be now in heaven, and shall remaine there, till he come to judge the world; yet we beleeve, that by the secret and incomprehensible vertue of his Spirit, he doth nourish, * and quicken us with the substance of his body and blood being apprehended by faith. But we say, that this is done spiritually, not that we may counterfeit an imagination or thought instead of the efficacie and truth, but rather, because this mysterie of our union with Christ is so high a thing, that it surmounteth all our senses, yea and the whole order of nature: to conclude, because that it being divine and heavenly, cannot be perceived nor apprehended, but by faith.

* Looke the 1. observation upon this confession.

Artic. 37. We beleeve, as was said before, that as well in the Supper, as in Baptisme, God doth in deed, that is, truly and effectually give, whatsoever he doth there sacramentally represent: and therefore with the signes we joyne the true profession and fruition of that thing, which is there offered unto us: Therefore we affirme, that they which doe bring pure faith, as it were a certaine vessell, unto the holy Supper of the Lord, doe indeed receive that, which there the signes doe witnesse, namely, that the body and bloud of Iesus Christ, are no lesse the meate and drinke of the soule, then bread and wine are the meate of the body. *Also out of the* 38. Art. *a little after the beginning.* And also that that bread and wine, which is given us in the Supper, is indeed made unto us spirituall nourishment, in as much as they doe offer unto our eies to behold, that the flesh of Christ is our meate, and that his bloud is our drinke. Therefore we reject all those phantasticall heads, which doe refuse these signes and tokens, seeing that Christ our Lord hath said, *This is my body*: and, *This cup is my bloud.*

Out

Out of the ENGLISH *Confession.*

VVE say, that *Eucharistia*, that is to say, the *Supper of the Lord*, is a Sacrament, that is, an evident Representation of the body, and blood of *Christ*, wherein is set, as it were, before our eyes, the death of *Christ*, and his Resurrection, and whatsoever he did, whilest he was in his mortall body: to the end we may give him thankes for his death, and for our deliverance: and that by the often receiving of this Sacrament, we may daily renue the remembrance thereof, to the intent, we being fed with the body and blood of Christ, may be brought into the hope of the Resurrection, and of everlasting life, and may most assuredly beleeve, that, as our bodies be fed with bread, and wine, so our soules be fed with the body, and blood of Christ. To this Banquet we thinke the people of God ought to be earnestly bidden, that they may all communicate among themselves, and openly declare, and testifie both the godly society, which is among them, and also the hope which they have in *Christ Jesus*. For this cause, if there had been any, which would be but a looker on, and abstaine from the holy Communion, him did the old Fathers, and Bishops of Rome in the Primitive Church, before private Masse came up, excommunicate, as a wicked person, and as a Pagane. Neither was there any Christian at that time which did communicate alone, whiles other looked on. For so did *Calixtus* in times past decree, *That after the Consecration was finished, all should communicate, except they had rather stand without the Church doores. For thus* (saith he) *did the Apostles appoint, and the same the holy Church of Rome keepeth still.* Moreover, when the people cometh to the holy Communion, the Sacrament ought to be given them in *both kindes*: for so both Christ hath commanded, and the Apostles in every place have ordained, and all the ancient Fathers and Catholique Bishops have followed the same. And who so doth contrary to this, he (as *Gelasius* saith) *committeth Sacrilege*. And therefore we say, that our adversaries at this day, who having violently thrust out, and quite forbidden the *holy Communion*, doe without the word of God, without the authoritie of any ancient Councel, without any Catholique Father, without any example of the Primitive Church, yea and without reason also, defend, and maintaine their *prophane Masses*,

Artic. 12.

chrysost. ad Eph. serm. 3. *cap.* 1.

De consecr. Dist. 1. *cap. omnes.*

Distinct. 1. *cap. seculares.*

De consecr. Dist. 2. *cap. Penult.*

De consecr. dist. 2. *cap. comperimus.*

Masses, and the mangling of the Sacraments, and doe this, not onely against the plaine expresse commandement of Christ, but also against all antiquitie, doe wickedly therein, and are very Churchrobbers.

We affirme, that the bread, and wine are the holy, and heavenly mysteries of the *body, and blood of Christ*, and that by them, *Christ* himselfe, being the true *bread of eternall life*, is so presently given unto us, as that by faith we verily receive his body, and blood. Yet say we not this so, as though we thought, that the nature, and substance of the *bread and wine*, is clearely changed, and goeth to nothing, as many have dreamed in these latter times, and yet could never agree among themselves upon their owne dreames. For that was not *Christs* meaning, that the *wheaten bread* should lay apart his owne nature, and receive a certain new Divinitie: but that he might rather *change* us, and (to use *Theophilacts* words) might *transforme* us into his body. For what can be said more plainly, then that, which *Ambrose* saith, *Bread and Wine remaine still the same they were before: and yet are changed into another thing*: Or that which *Gelasius* saith, *The substance of the bread, or the nature of the wine ceaseth not to be*: Or that which *Theodoretus* saith, *After the consecration, the mysticall signes doe not cast off their owne proper nature: for they remain still in their former substance, forme or kinde*: Or that which *Augustine* saith, *That which ye see, is the Bread, and Cup, and so your eies doe tell us: but that which your faith requireth to be taught, is this: The bread is the body of Christ, and the cup is his blood*: Or that wch *Origen* saith, *The bread, which is sanctified by the word of God, as touching the materiall substance thereof, goeth into the belly, and is cast out into the privie*: Or that which *Christ* himselfe said, not only after the blessing of the cup, but also after he had ministred the communion: *I will drink no more of this fruit of the Vine*. It is well known, that the fruit of the Vine is wine, and not blood. And in speaking thus, we mean not to abase the Lords Supper, or to teach, that it is but a cold ceremonie onely, and nothing to be wrought therein: (as many falsly slander us, we teach) For we affirme, that Christ doth truely, and presently give himselfe wholly in his sacraments: In *Baptisme*, that we may put him on: and in his *Supper*, that we may eate him by Faith, and Spirit, and may have everlasting life by his Crosse and blood. And we say not, this is done slightly, or coldly, but effectually, and truly. For although

In Ioa. cap. 6.

De sacra. lib. 4. cap. 4.

In Dialogis. 1. & 2.

In serm. ad Infantes.

De cons dist. 2. cap. Qui manducastis.

In Matth. 15.

Luc. 22.

we

we doe not touch the body of *Christ* with teeth and mouth, yet we hold him fast, and eate him by faith, by understanding, and by Spirit. And it is no vaine faith, that comprehendeth Christ: neither is it received with cold devotion, that is received with understanding, Faith, and the Spirit. For Christ himselfe altogether is so offered, and given us in these mysteries, that we may certainly know we be *flesh of his flesh, and bone of his bones:* and that *Christ continueth in us, and we in him.*

And therefore in celebrating these mysteries, the people are to good purpose exhorted, before they come to receive the holy communion, *to lift up their hearts, and to direct their minds to heaven wards:* because he is there, by whom we must be fed, and live. *Cyrillus* saith, when we come to receive these mysteries, all grosse Imaginations must quite be banished. The *Councel of Nice*, as it is alledged by some in Greeke, plainly *forbiddeth us to bee hasely affectioned, or bent toward the Bread and Wine, which are set before us.* And, as *Chrysostome* very aptly writeth, we say, *That the bodie of Christ is the dead carkasse, and we our selves must be the Eagles:* meaning thereby, that we must flie on high, if we will come to the body of Christ. *For this Table*, as *Chrysostome* saith, *is a Table of Eagles, and not of Jaies. Cyprian* also: *This bread*, saith he, *is the food of the soule, and not the meat of the bodie.* And Saint *Augustine* saith, *How shall I hold him, being absent? How shall I reach my hand up to heaven, to lay hold upon him sitting there?* He answereth, *Reach thither thy faith, and then thou hast laid hold on him.*

De cons. dist. 1. cap. Quedo.

De cœna Domini.

In Ioan. tract. 50.

Neither can we away in our Churches with these shews, and sales, and markets of Masses, nor with the carrying about, and worshipping of the bread, nor with such other Idolatrous and Blasphemous fondnesse: which none of them can prove, that Christ or his Apostles ever ordained, or left unto us. And we justly blame the Bishops of Rome, who without the word of God, without the authoritie of the holy Fathers, without any example of antiquitie, after a new guise, doe not onely set before the people the sacramentall bread to be worshipped as God, but doe also carry the same about upon an ambling Palfraie, whither soever themselves journey, in such sort, as in old times the *Persians fire*, and the Reliques of the *Goddesse Isis* were solemnly carried about in Procession: and have brought the Sacraments of Christ to be used now as a Stage Play, and a solemne

sight:

sight: to the end, that mens eyes should be fedde with nothing else, but with mad gasings, and foolish gaudes, in the selfe same matter, wherein the death of Christ ought diligently to be beaten into our hearts, and wherein also the mysteries of our Redemption ought with all holinesse, and reverence, to be executed. Besides, where they say, and sometime do perswade fooles, that they are able by their Masses to distribute, and apply unto mens commoditie all the merits of Christs death, yea, although many times the parties thinke nothing of the matter, and understand full little what is done, this is a mockerie, a heathenish phansie, and a very toie. For it is our faith, that applieth the death, and crosse of Christ to our benefit, and not the act of the Massing Priest. *Faith bad in the Sacraments* (saith *Augustine*) *A à Rom. cap 3. lib. 3.* *doth justifie, and not the Sacraments.* And *Origen* saith: *Christ is the Priest, the Propitiation, and Sacrifice: Which propitiation commeth to every one by meane of faith.* And so, by this reckoning, we say, that the sacraments of Christ, without faith, do not once profit those, that be alive: a great deale lesse do they profit those that be dead.

Out of the Confession of BELGIA.

Artic. 35. WE believe and confesse, that Iesus Christ our Lord and Saviour hath instituted the holy Sacrament of his Supper, that in it he might nourish and sustaine those, whom he hath regenerated and engrafted into his family, which is the Church. But those which are regenerate, have in them a double life, the one carnall and temporall, which they brought with them from their first nativitie, the which is common unto all: the other spirituall and heavenly, bestowed upon them in their second nativitie, which is wrought in them by the word of the Gospel, in the union of the body of Christ, the which is peculiar to the elect alone. And as God hath appointed earthly and materiall bread, fit and convenient for the preservation of this carnall life, which, even as the life it selfe, is common unto all: so for the conservation of that spirituall and heavenly life, which is proper to the faithfull, God hath sent lively bread, which came in woe from heaven, even, Iesus Christ, who nourisheth and sustaineth the spirituall life of the faithfull, if he be eaten, that is, applied and received by faith, through the Spirit. But to this intent

tent that Christ might figurate and represent unto us this spirituall and heavenly bread, he hath ordained visible and earthly bread and wine for the Sacrament of his body and blood: whereby he testifieth, that as truly as we doe receive and hold in our hands this signe, eating the same with our mouthes, whereby afterwards this our life is sustained; so truly we doe by faith (which is in stead of our soule, hand, and mouth) receive the very body and true bloud of Christ our onely Saviour, in our selves, unto the conservation and cherishing of a spirituall life within us. And it is most certaine, that Christ, not without good cause, doth so carefully commend unto us this his Sacrament, as one that doth indeed work that within us, whatsoever he representeth unto us by these his holy signes: although the manner it selfe, beeing far above the reach of our capacitie, cannot be comprehended of any: because that all * the operations of the holy Ghost are hidden and incomprehensible. Neither shall we erre in saying, that, * that which is eaten, is the very naturall body of Christ, and that which is drunke, is the very blood of Christ: yet the instrument or meanes, whereby we doe eate and drinke them, is not a corporall mouth, but even our soule and spirit, and that by faith. Christ therefore sitteth alwaies at the right hand of his Father in heaven, and yet for all that doth not any thing the lesse communicate himselfe unto us by faith. Furthermore, this Supper is the spirituall table, wherein Christ doth offer himselfe to us, with all his benefits, to be participated of us, and bringeth to passe, that in it we are partakers, as well of himself, as of the merit of his death and passion. For he himselfe, * by the eating of his flesh, doth nourish, strengthen, and comfort, our miserable, afflicted, and comfortlesse soule, and in like manner, by the drinking of his blood, doth refresh and sustaine the same. Moreover, * although the signes be coupled with the things signified, yet both of them are not received of all. For an evill man verily receiveth the Sacrament unto his owne condemnation, but the thing or truth of the Sacrament he receiveth not. As for example, *Judas*, and *Simon Magus*, doth of them did receive the Sacramentall signe, but as for Christ himselfe signified thereby, they received him not. For Christ is communicated to the faithfull only. Last of all, we with great humilitie and reverence doe communicate the holy Sacrament in that assembly of Gods people, celebrating the memoriall of our Saviour Christs death with thankesgiving, and making

* Looke the 1. Observation upon this confession.

* Looke the 2. observation upon this confession.

* Looke the 3. observat. upon this confession.

* Locke the 4. Observat.

there a publike confession of Christian faith and religion. No man therefore ought to present himselfe at this holy Supper, which hath not first examined himselfe, lest that eating this bread, and drinking of this cup, he doe not eate and drinke his owne damnation. Moreover, by the use of this Sacrament, a most ardent love is kindled within us, both towards God himselfe, and also towards our neighbour. Therefore here we doe worthily reject, as a meere prophanation, all the toies, and damnable devises of men, which they have presumed to adde and mingle with the Sacraments: affirming that all the godly are content with that onely order and rite, which Christ and his Apostles have delivered unto us, and that they ought to speake of these mysteries after the same manner, as the Apostles have spoken before.

Out of the Confession of AUSPURGE.

The second Article, out of the Edition of Wirtemberge, Anno. 1531.

TOuching the Supper of the Lord, they teach, that the body and blood of Christ are there present indeed, and are distributed to those that eate of the Lords Supper, and they condemne those that teach otherwise.

* Looke the 1. observation upon this confession.

The same tenth Article in the Edition newly corrected, Anno. 1540. *is thus set down.*

TOuching the Supper of the Lord they teach, that together with the bread and the wine the body and blood of Christ are truly exhibited to them that eate of the Lords Supper.

Hitherto also pertaineth the first Article, of the abuses, which are changed in the outward rites and ceremonies. This Article is, of the Masse.

OVr Churches are wrongfully accused, to have abolished the Masse. For the * Masse is retained still among us, and celebrated with great reverence. Yea and almost all the ceremonies that are in use, saving that, with the songs in Latine we mingle

* Looke the 2. Observat.

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certaine *Pſalmes* in Dutch here and there, which be added for the peoples inſtruction. For therefore we have need of ceremonies, that they may teach the unlearned, and that the preaching of Gods word may ſtirre up ſome unto the true feare, truſt, and invocation of God. This is not onely commanded by Saint *Paul*, to uſe a tongue that the people underſtand, but mans law hath alſo appointed it. We uſe the people to receive the Sacrament together, if ſo be any be found fit thereunto. And that is a thing that doth increaſe the reverence and due eſtimation of the publique ceremonies. For none are admitted, except they be firſt proved, and tried. Beſides we uſe to put men in minde of the worthineſſe and uſe of a Sacrament, what great comfort it offereth unto them, which repent, to the end that men may learne to feare God, and beleeve in him, and to uſe prayer and ſupplication unto him, looking for all good things at his hands. This is the true worſhip of Chriſtians. Theſe ſervices, of feare, faith, prayer, hope, &c. God doth like of. When therefore theſe ſervices are performed, and exerciſed in the uſe of Ceremonies, then doth the uſing of the Sacraments pleaſe God. So that when as the people is uſed to the ceremonie, and advertiſed of the true uſe thereof, the Maſſes are ſaid with us after meet and godly manner. And thus all things are ordered in the Church with greater gravitie and reverence, then in times paſt. It is not unknown that theſe many ages paſt there hath been common & open complaint made by good men, of the abuſe and prophaning of Maſſes. For it is eaſie to be ſeene, how farre this abuſe hath ſpread it ſelfe in all temples and Churches, what kinde of men they are that ſay the Maſſes, flat contrary to the preſcript of the Canons. Alſo how ſhamefully they are turned to a matter of curſed lucre. For many there be that ſay Maſſes, without repentance, onely for the gaines ſake. Theſe things are too open and manifeſt to be kept any longer in hugger mugger. Surely it ſeemeth that never any religious thing ſince the world began was ſo commonly turned into gain, as the Maſſe. But Saint *Paul* doth fearfully threaten them, which deale otherwiſe with theſe Sacraments, then is beſeeming the dignitie of them, where he ſaith, *He that eateth this bread and drinketh his cup unworthily, is guilty of the body and bloud of the Lord.* And in the Ten Commandements, it is written, *He that abuſeth Gods holy name, ſhall not eſcape unpuniſhed.* As therefore the world hath of heretofore been juſtly plagued for Idolatrie,

doubtleſſe this ſhameleſſe profaning of Maſſes will be fearefully revenged with grievous plagues. And it may well be that the Church in theſe latter times is puniſhed with blindneſſe, diſcord, and wars, and many other plagues, chiefly for this one cauſe. And yet theſe open and groſſe abuſes have the Biſhops (who cannot be ignorant of them) not onely borne with all, but alſo ſmoothly laughed at them. And now all, too late, they begin to complaine forſooth of the calamitie of the Church, when as no other thing hath been the occaſion of the broiles of theſe times, but the abuſes themſelves, which were now become too open and evident, that modeſt men could no longer bear them. I would to God that the Biſhops had (as by their office they might have) long before this bridled, and reſtrained the covetouſneſſe or impudencie, whether of Monks, or of ſome others, who changing the manner of the old Church, have made the Maſſe a monie matter.

But it ſhall not be amiſſe now to ſhew, whence theſe abuſes did ſpring at the firſt. There is an opinion ſpread abroad in the Church, that the Supper of the Lord is a worke, which being once done by the Prieſt, deſerveth remiſſion of ſins, both of the fault, and of the puniſhment, not onely for him that doth it, but alſo for thers: and that becauſe of the worke done, although it be done without any good intent of the doer. Likewiſe, that if it be applied in the behalfe of the dead, it is ſatisfactorie, that is, it deſerveth remiſſion of the paines of purgatorie. And in this meaning they take the word *Sacrifice*, when they call the Maſſe a ſacrifice, namely a worke, that being done in the behalfe of ſome others, doth merit for them both remiſſion of the fault, and of the puniſhments, and that becauſe of the very work done, even without any good intent of him that uſeth it. Thus they meane, that the Prieſt in the Maſſe doth offer a ſacrifice for the quick and the dead. And after this perſwaſion was once received, they taught men to ſeeke forgiveneſſe of ſinnes, and all good things, yea and that the dead were freed from puniſhments, by the benefit of the Maſſe. And it made no matter, what kinde of men they were, that ſaid the Maſſes: for they taught that they were very available for others, without any good motion of the uſer. Afterward a queſtion aroſe, whether one Maſſe ſaid for many, was as available, as ſeverall Maſſes for ſeverall perſons. And this diſputation did augment the number of Maſſes, and the gaine that came in by them, out of meaſure. But wee diſpute not now of the

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gaine, we onely accuſe the impietie of them. For our Diuines doe proue plainly, that this opinion, of the meriting and applying of the Maſſe, is both falſe and impious. This is the ſtate of this controuerſie betweene us and them.

And it is no hard matter for the godly to iudge of this point, if a man will but weigh the arguments that follow. Firſt, we haue proued before, that men doe obtaine remiſſion of ſinnes freely by faith, that is, by ſure truſt to obtaine mercy for Chriſts ſake. It is then impoſſible for a man to obtaine remiſſion of ſinnes for another mans worke, and that without any good motion, that is, without his owne faith. This reaſon doth very euidently ouerthrow that monſtrous and impious opinion, touching the merit and application of the Maſſe.

Secondly, Chriſts paſſion was an oblation and ſatisfaction not onely for originall ſinne, but alſo for all other ſinnes, as it is written in the Epiſtle to the *Hebrewes*, *We are ſanctified by the oblation of Chriſt once offered.* Againe, *By one oblation he hath made perfect for euer thoſe that are ſanctified.* To conclude, a good part of the Epiſtle to the *Heb.* is ſpent in confirming this point, that the onely ſacrifice of Chriſt did merit remiſſion of ſinnes, or reconciliation, for others. Therefore (ſaith he) *The Leuiticall ſacrifices were oft times offered in one manner, becauſe they could not take away ſinnes, But Chriſt by his ſacrifice hath at once ſatisfied for the ſinnes of all men.* This honour of Chriſts ſacrifice muſt not be tranſferred from him to the worke of a Prieſt. For he ſaith expreſly, that *by one oblation the Saints are made perfect.* Beſides, it is a wicked thing to place that truſt in the worke of a Prieſt, which ſhould onely leane and ſtay it ſelfe vpon the oblation and interceſſion of Chriſt the high Prieſt.

Thirdly, Chriſt in the inſtitution of the Lords Supper, doth not command the Prieſts to offer for others, either quicke or dead: vpon what ground then or authoritie was this worſhip ordained in the Church, as an offering for ſins, without any commandement of God? But that is yet more groſſe and far from all reaſon, that the Maſſe ſhould be applied to deliuer the ſoules of ſuch as are dead. For the Maſſe was ordained for a remembrance, that is, that ſuch as receiued the Supper of the Lord, ſhould ſtirre vp and confirme their faith, and comfort their diſtreſſed conſciences, with the remembrance of Chriſts benefits. Neither is the Maſſe a ſatisfaction for the puniſhment, but it was inſtituted for

the remiſſion of the fault, to wit, not that it ſhould bee a ſatisfaction for the fault, but that it might be a Sacrament, by the uſe whereof, we might be put in minde of the benefit of Chriſt, and the forgiveneſſe of the fault. Seeing therefore that the applying of the Supper of the Lord for the deliverance of the dead, is received without warrant of Scripture, yea quite contrarie to Scripture, it is to be condemned, as a new and ungodly worſhip or ſervice.

*Looke the 3. obſervat. upon this confeſſion.

Fourthly, a * Ceremonie, in the new covenant, without faith meriteth nothing, neither for him that uſeth it, nor for others. For it is a dead work, according to the ſaying of Chriſt, *The true worſhippers ſhall worſhip the Father in ſpirit and truth.* The ſame doth the 11. *Chap.* to the *Heb.* throughout prove. *By faith Abel offered a better offering unto God.* Alſo, *without faith it is impoſſible to pleaſe God.* Therefore the Maſſe doth not merit remiſſion of the fault, or of the puniſhment, even for the workes ſake performed. This reaſon doth evidently overthrow the merit, as they call it, which ariſeth of the very worke that is done.

Fifthly, the applying of the benefit of Chriſt is by a mans own faith, as *Paul* witneſſeth, *Rom.* 3. *Whom God hath ſet forth to be a reconciliation through faith in his blood,* and this applying is made freely: And therefore it is not made by another mans work, nor for another mans worke. For when we uſe the Sacrament, this application is made by our own work, and by our own faith, and not by another mans work. For ſurely if we could have no remiſſion, but by applying of of Maſſes, it ſhould be very uncertain, and our faith and truſt ſhould be transferred from Chriſt unto the work of a Prieſt, & ſo is it come to paſſe, as all men ſee. Now faith placed in the work of a man is wholly condemned. Theſe arguments with ſundry other do witnes for us, that the opinion of the merit and applying of the Maſſe for the quick and the dead, was for good cauſes miſliked and reproved. Now if we would ſtand to conſider, how far this error is ſpread in the Church, how the number of Maſſes increaſed, and how through this ſacrifice, forgivenes both of the fault, and of the puniſhment, is promiſed to the quick and the dead, it will appear that the Church is disfigured with ſhameful blots by this prophanation. There never fel out a waighter cauſe in the Church, O noble Emperour, or more worthy for good & learned men to debate of; it is the duty of all the godly, with moſt fervent prayers to crave at Gods hand, that the Church

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might be delivered from theſe foule enormities. All Kings and Biſhops muſt with all their might endevour, that this whole matter may be rightly laid forth, and the Church purged.

Sixtly, the inſtitution of a Sacrament is contrary to that abuſe. For there is not a word ſet downe of any oblation for the ſinnes of the quick and the dead, but a commandement to receive the body and bloud of Chriſt: and, to doe it in the remembrance of the benefit of Chriſt. This remembrance doth ſignifie, not a bare repreſenting of the hiſtory, as it were in a ſhew, as they dreame that are the Patrons of merit, by reaſon of the work wrought, but it ſignifieth by faith to remember the promiſe and benefit, to comfort the conſcience, and to render thanks for ſo great a bleſſing. For the principall cauſe of the inſtitution was, that our faith might then be ſtirred up and exerciſed, when we doe receive this pledge of Gods grace. Beſides, the inſtitution ordaineth, that there ſhould be a communication, that is, that the Miniſters of the Church ſhould give unto others, the body and blood of the Lord. And this order was obſerved in the Primitive Church. Saint *Paul* is witneſſe to the *Corinths*: when as he commandeth, *That one ſhould ſtay for another*, that there might be a common partaking of the Sacrament.

Now that the abuſes of the private Maſſe be diſcovered, for as much as they all for the moſt part were uſed for the application for the ſinnes of other men, and doe not agree with the inſtitution of Chriſt, therefore they are left off in our Churches. And there is one common Maſſe appointed, according to the inſtitution of Chriſt, wherein the Paſtors of the Churches * do conſecrate themſelves, and give unto others, the Sacrament of the body and bloud of Chriſt: and this kind of Maſſe is uſed every * holy day, and other daies alſo, if any be deſirous to uſe the Sacrament. Yet none are admitted to the communion, except they be firſt tried, and examined. We adjoyne moreover godly Sermons, according as Chriſt commanded, that there ſhould be Sermons, when this Ceremonie is uſed. And in ſuch Sermons, men are both taught diligently in other Articles and Precepts of the Goſpel, and alſo put in minde, for what uſe the Sacrament was inſtituted, to wit, not that this Ceremonie could merit for them remiſſion of ſinnes, by the worke done, but that the Sacrament is a teſtimony and a pledge whereby Chriſt witneſſeth unto us, that he performeth his promiſes. And in our Sermons as men are taught

* Looke the 4. Obſervat. upon this confeſſion.

* Looke the 5. obſervatio upon this co feſſion.

diligently concerning other articles and precepts of the Goſpel, ſo are they alſo put in minde, for what uſe the Sacraments were inſtituted, to wit, not that the ceremonie ſhould merit remiſſion of ſins by the bare work wrought: but that the Sacrament ſhould be a teſtimonie and a pledge, whereby Chriſt doth teſtifie, that he performeth his promiſe, and that his promiſes pertaine unto us, that Chriſt giveth us his body, to teſtifie that he is effectuall in us, as in his members, and his blood, for a witneſſe unto us, that we are waſhed with his blood. The Sacrament therefore doth profit them, that do repent, and ſeeke comfort therein, and being confirmed by that teſtimonie, doe beleeve that remiſſion of ſinnes is given them indeed, and are thankfull unto Chriſt for ſo great a benefit. And ſo the application of the benefit of Chriſt is not by an other mans worke, but by every mans owne faith, and his own uſe of the Sacrament. For when we in our owne perſons uſe the Sacrament, Chriſts inſtitution of it doth belong unto us. This kinde of uſe of the Sacrament is holy, and to be taught in the Churches, which doth give light unto the doctrine of faith, and of the ſpirituall exerciſes, and true worſhip, and bringeth unto the conſciences of the godly very great comfort and ſtrength of faith. Before theſe dayes the Church hath been farre otherwiſe taught, touching the uſe of the Sacrament, there was no word of any thing, but that this worke was to be done. But no man ſpake any thing of faith, or the comfort of conſciences. And mens conſciences were racked with over great care and paines of confeſſing themſelves. This they tooke to be the puritie which the Goſpel requireth, whereas the Goſpel doth require true feare, true faith, and truſt, comforteth us by the uſe of this Sacrament, that they which doe truly repent may aſſuredly beleeve, that God is become mercifull unto them by Chriſt, though that our nature be fraile and uncleane, and though that this our imperfect obedience be farre from the perfection of the Law.

By all this that hath beene ſaid, it is cleare that the Maſſe that is in uſe amongſt us, doth agree with the inſtitution of Chriſt, and the manner of the Primitive Church. And beſides it doth notably lay open the true uſe of the Sacrament. Such a common worke was there in the Church of old time, as *Chryſoſtome* doth witneſſe, who ſaith, *that the Prieſt did ſtand at the Altar, and call ſome unto the communion, and put backe others.* And by the decrees of the *Nices* Synode it is evident, that ſome one did celebrate the

Liturgie,

Liturgie, as the Grecians call it, and did minister the body and blood of the Lord to all the rest. For these are the words of the Decree. *Let the Deacons in their order after the Priests receive the holy communion of a Bishop, or of a Priest.* Here he doth expressely say, that the Priests did receive the Sacrament of some one, that ministred it. And before *Gregories* time there is no mention of any private Masse. But as oft as the old Writers speak of a Masse, it is evident that they speake of a Masse, that was common. Seeing therefore that the rite and manner of the Masse used with us hath authoritie out of Scripture, example from the old Church, and that we have onely rejected certaine intollerable abuses, we hope that the use of our Churches cannot be misliked. As for other indifferent rites and ceremonies, they are for the most part observed according to the usuall manner. But the number of Masses is not alike. *Neither was it the use in the old times, in the Churches whereunto was greatest resort, to have Masse every day,* as the Tripartite historie. *lib. 9. cap. 38.* doth witnesse. *Againe* (saith he) *in Alexandria every fourth and sixth day of the weeke the Scriptures are read, and the Doctors doe interpret them, and all other things are done also, except onely the solemne manner of oblation or offering.*

This Article we finde elsewhere placed in the third place, among those wherein the abuses that be changed are reckoned up in this manner.

Of the Masse. Art. 3.

OVr Church is wrongfully accused, to have abolished the Masse. For * the Masse is retained still among us, and celebrated with great reverence. Yea and almost all the ceremonies that are in use, saving that, with the songs in Latine we mingle certaine Psalmes in Dutch here and there, which be added for the peoples instruction. For therefore we have need of ceremonies, that they may teach the unlearned, and that the Preaching of Gods word may stirre up some unto the true feare, trust, and invocation of God. This is not only, commanded by Saint *Paul*, to use a tongue that the people understand, but mans law hath also appointed it. We use the people to receive the Sacrament together, if so be any be found fit thereunto. And that is a thing that doth increase the reverence and due estimation of the publike ceremonies. For none are admitted, except they be first proved, and

* Look the 2. Observation.

and tried. Beſides we uſe to put men in minde of the worthineſſe and uſe of a Sacrament, how great comfort it bringeth to fearefull conſciences, that they may learne to beleeve God, and to looke for and crave all good things at his hands. This worſhip doth pleaſe God, ſuch an uſe of the Sacrament doth nouriſh pietie towards God. Therefore it ſeemeth not that Maſſes be more religiouſly celebrated among our adverſaries, then with us. But it is evident, that of long time this hath been the publike, and moſt grievous complaint of all good men, that Maſſes are filthily prophaned, being uſed for gaine. And it is not unknown, how farre this abuſe hath ſpread it ſelfe in all Churches, of what manner of men Maſſes are uſed, onely for a reward, or for wages, and how many doe uſe them, againſt the prohibition of the Canons. And *Paul* doth grievouſly threaten thoſe, which handle the Lords Supper unworthily, ſaying, *He that ſhall eate this bread, or drinke the cup of the Lord unworthily, ſhall be guiltie of the body and blood of the Lord.* Therefore, when we admoniſhed the Prieſts of this ſinne, private Maſſes were laid aſide among us, ſeeing that for the moſt part, there were no private Maſſes, but onely for lucres ſake. Neither were the Biſhops ignorant of theſe abuſes, who if they had amended them in time, there had now been leſſe diſſenſion. Heretofore, by their diſſembling, they ſuffered much corruption to creepe into the Church: now they begin, though it be late, to complaine of the calamities of the Church, ſeeing that this hurly burly was raiſed up by no other meane, then by thoſe abuſes, which were ſo evident, that they could no longer be tolerated. There were many diſſentions, concerning the Maſſe, and as touching the Sacrament. And peradventure the world is puniſhed, for ſo long a prophaning of Maſſes, which they, who both could, and ought to have amended it, have ſo many yeeres tolerated in their Churches. For in the ten commandements it is written, *He that abuſeth the name of the Lord, ſhall not eſcape unpuniſhed.* And from the beginning of the world, there neither was, nor is any divine thing, which might ſeeme ſo to be imployed to gaine, as is the Maſſe.

There was added an opinion, which did increaſe private Maſſes infinitely, to wit, that Chriſt by his paſſion did ſatisfie for Originall ſin, and appointed Maſſe, wherein an oblation ſhould be made for daily ſins, both mortall, and veniall. Hereupon a common opinion was received, that Maſſe is a work, that taketh away

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the sins of the quicke and the dead, and that for the doing of the worke. Here men began to dispute, whether one Masse said for many, were of as great force, as particular Masses said for particular men. This disputation hath brought forth an infinite multitude of Masses. Concerning these opinions our preachers have admonished us, that they doe disagree from the holy Scriptures, and hurt the glory of the passion of Christ. For the passion of Christ was an oblation and satisfaction, not onely for Originall sinne, but also for all other sinnes, as it is written in the Epistle to the Hebrews: *We are sanctified by the oblation of Iesus Christ once made.* Also, *By one oblation he hath made perfit for ever those that are sanctified.* Also the Scripture teacheth, that we are justified before God through faith in Christ, when we beleeve that our sins are forgiven for Christ his sake. Now, if the Masse doe take away the sins of the quicke and the dead, even for the works sake that is done, then justification cometh by the work of Masses, and not by faith, which the Scripture can not away withall. But Christ commandeth us *to doo it in remembrance of himselfe*: therefore the Masse is instituted, that faith, in them which use the Sacrament, may remember what benefits it receiveth by Christ, and that it may raise up, and comfort a fearefull conscience. For this is to remember Christ, to wit, to remember his benefits, and to feele and perceive, that they be in deed exhibited unto us. Neither is it sufficient to call to minde the historie, because that the Iewes also, and the wicked can doe that. Therefore the Masse must be used to this end, that there the Sacrament may be reached unto them, that have need of comfort, as *Ambrose* saith, *Because I doe alwaies sinne, therefore I ought alwaies to receive a medicine.* And seeing that the Masse is such a communion of the Sacrament, we doe observe one common Masse every Holiday, and on other daies, if any will use the Sacrament, when it is offered to them, which desired it. Neither is this custome newly brought into the Church. For the ancient Fathers before *Gregories* time make no mention of any private Masse: of the common Masse they speake much. *Chrysostome* saith, *That the Priest did daily stand at the Altar, and call some unto the Communion, and put backe others.* And by the ancient Canons it is evident that some one did celebrate the Masse, of whom other Priests and Deacons did receive the body of the Lord. For so the words of the Nicen Canon do sound: *Let the Deacons in their order after*

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the Priests receive the holy communion of a Bishop, or of a Priest. And *Paul* concerning the communion commandeth, *that one tarry for another*, that so there may be a common participation. Seeing therefore that among us the Masse hath the example of the Church out of the Scripture, and the Fathers, we hope that it cannot be disliked, especially for that our publike ceremonies are kept of us for the most part alike unto the usuall ceremonies: onely the number of Masses is not alike, the which, by reason of very great and manifest abuses, it were certainly farre *better to be moderated. For in times past* also in the Churches, *whereunto was greatest resort, it was not the use to have Masse said every day*, as the Tripartite historie *lib. 9. cap.* 38. doth witnesse. *Againe* (saith he) *in Alexandria every fourth and sixth day of the weeke the Scriptures are read, and the Doctors doe interpret them, and all other things are done also, except onely the solemne manner of oblation or offering.*

Of both kindes of the Sacrament.

Artic. 2. AND because that we doe celebrate the common Masse, that the people may understand, that they also are sanctified through the blood of Christ, and learne the true use of this ceremonie, either part of the Sacrament in the Supper of the Lord is given to the Laitie, because the Sacrament was instituted, not onely for a part of the Church, namely for Priests, but also for the rest of the Church. And therefore the people doth use the Sacrament, as Christ appointed it. And certainly Christ saith, *Matth.* 26. *Drinke ye all of this*, where he saith manifestly, concerning the cup, that all should drinke. And that no man might cavill, that it doth only appertaine to the Priests, the ordinance of *Paul* to the Corinthians doth witnesse, that the whole Church did in common use either part. This custome remained a long time even in the latter Churches, neither is it certaine, when, or by what author it was changed. *Cyprian* in certaine places doth witnesse, that the blood was given to the people: for thus he writeth to *Cornelius* the Pope: *How doe we teach, or provoke them, to shed their blood, in the confession of his name, if we denie the blood of Christ to them, which are in this warfare? or how shall we make them fit for the cup of Martyrdome, if we doe not first admit them, by the right of communication, to drinke in the Church the cup of the Lord?* And *Hierome* saith, *The Priests doe minister*

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the Eucharist, and devide the blood of the Lord to the people. In the Decrees there is a Canon of Pope *Gelasius*, which forbiddeth the Sacrament to be devided: these be the words: *We doe understand, that certaine men, having received the portion of the holy body onely, doe abstaine from the Cup of the holy blood: who, because that I know not by what superstition they are taught to be tied hereunto, either let them unfeignedly receive the whole Sacraments, or let them be put backe from the whole Sacraments, because that one, and the selfe same mystery cannot be devided, without great sacriledge.* In the Tripartite History it is written, in the reprehension of *Theodosius* the Emperour (whom *Ambrose* would not admit to the communion, without repentance, because that at Thessalonia he had too grievously revenged the death of a few Souldiers which were slaine in an uproare, and had murthered seven thousand Citizens) here, saith *Ambrose*, *How canst thou with these hands receive the holy body of the Lord? with what rashnesse canst thou take into thy mouth the Cup of that holy blood? &c.* Therefore it is evident, that it was the custome of the ancient Church, to give either part of the Sacrament, to the people: onely a new start up custome doth take away one part from the people. Here we will not dispute, what men are to thinke, concerning a received custome, contrary to the authoritie of the Apostolike Scripture, contrary to the Canons, and contrary to the example of the Primitive Church. For all godly men doe understand, that, touching Christian doctrine, consciences are to aske counsell at the word of the Lord, and that no custome is to be allowed, which is contrary to the word of God. And although in the Latine Church custome hath changed the ancient manner, yet it doth not disallow, or forbid it: neither in deed ought humane authoritie to forbid the ordinance of Christ and the most received custome of the ancient Church. Therefore we have not thought it good, to forbid the use of the whole Sacrament: and in that ceremonie, which ought to be the covenant of mutuall love in the Church, we would not, contrary to charitie, be hard to other mens consciences, which had rather use the whole Sacrament, neither did we thinke, that any crueltie should be used in that matter: but so much as in us lyeth, together with the ceremony, we have restored the holy doctrine touching the fruit of the ceremonie, that the people may understand, how the Sacrament is laid before them, to comfort the consciences of them that doe repent.

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This doctrine doth allure the godly to the vſe and reverence of the Sacrament. For not onely the ceremonie, was before maimed, but alſo the chiefe doctrine, touching the fruit thereof, was utterly neglected. And peradventure the maiming of the ceremonie did ſignifie, that the Goſpel touching the blood of Chriſt (that is, the benefit of Chriſt his death) was obſcured. Now, by the benefit of God, the pure Doctrine concerning faith, together with this ceremonie, is renued, and reſtored.

This Article we finde placed elſe-where in the firſt place, among ſt theſe, wherein the abuſes, which are changed, are reckoned, after this manner.

EIther kinde of the Sacrament in the Lords Supper is given to the laitie, becauſe that this cuſtome hath the commandement of the Lord, Matth. 26. *Drinke ye all of this:* where Chriſt doth manifeſtly command, concerning the cup, that all ſhould drinke. And that no man might cavill, that it doth only appertaine to the Prieſts, the example of *Paul* to the Corinthians doth witneſſe, that the whole Church did in common uſe either part. This cuſtome remained a long time even in the latter Churches, neither is it certaine, when, or by what author it was changed. *Cyprian* in certaine places doth witneſſe, that the blood, was given to the people: The ſame thing doth *Hierome* teſtifie: ſaying, *The Prieſts doe miniſter the Sacrament, and diſtribute the blood of Chriſt to the people.* Yea, *Gelaſius* the Pope commandeth, that the Sacrament be not devided, *Diſt.* 2. *de conſecr. cap. Comperimus.* Onely a new cuſtome, brought in of late, doth otherwiſe. But it is manifeſt, that a cuſtome brought in, contrary to the commandements of God, is not to be allowed, as the Canons do witneſſe. *Diſt.* 8. *Cap. Veritate*, with that which followeth. Now this cuſtome is received, not only againſt the Scripture, but alſo againſt the true Canons, and the examples of the Church. Therefore if any had rather uſe both parts of the Sacrament, they were not to be compelled to doe otherwiſe with the offence of their conſcience. * And becauſe that the parting of the Sacrament doth not agree with the inſtitution of Chriſt, we uſe to omit that proceſſion, which hitherto hath been in uſe.

* Looke the 1. obſervation.

Out of the Confeſſion of SAXONY.

Of the holy Supper of the Lord.

BOth Baptiſme and the Supper of the Lord are pledges, and teſtimonies of grace, as was ſaid before, which doe admoniſh us of the promiſe, and of our whole redemption, and doe ſhew, that the benefits of the Goſpel do pertaine to every one of thoſe, that uſe theſe ceremonies. But yet here is the difference: by Baptiſme every one is ingrafted into the Church: but the Lord would have the Supper of the Lord to be alſo the ſhew of the publique congregation, &c.

The reſt that followeth, pertaineth to the 15. Sect. *till you come to theſe words that follow.* Even as alſo in the very words of the Supper there is a promiſe included, ſeeing he commandeth that *the death of the Lord ſhould be ſhewed forth, & this Supper diſtributed, till he come.* That therefore we may uſe this Sacrament with the greater reverence, let the true cauſes of the inſtitution thereof be well weighed, which pertaine to the publique Congregation, and to the comfort of every one. The firſt cauſe is this: The Son of God will have the voice of his Goſpel to ſound in a publique congregation, and ſuch a one as is of good behaviour: the bond of this congregation he will have this receiving to be, which is to be done with great reverence, ſeeing that there a teſtimonie is given of the wonderfull conjunction betwixt the Lord and the receivers: of which reverence *Paul* ſpeaketh, 1 *Cor.* 11. ſaying. *He that receiveth unworthily, ſhall be guiltie of the body and blood of the Lord.* Secondly, God will have both the Sermon, and the ceremonie it ſelfe to be profitable, both for the preſervation, and alſo for the propagation of the memory of his paſſion, reſurrection, and benefits. Thirdly, He will have every receiver to be ſingularly confirmed by this teſtimonie, that he may aſſure himſelfe, that the benefits of the Goſpell doe pertaine to him, ſeeing that the Sermon is common: and by this teſtimonie, and by this receiving he ſheweth that thou art a member of his, and that thou are waſhed in his blood, and that he doth make this covenant with thee, *Joh.* 15. *Abide in me, and I in you.* Alſo, *I in them, and they in me.* Fourthly, he will have this publique receiving, to be a confeſſion, whereby thou maiſt ſhew, what kinde of doctrine thou doeſt imbrace, and to what companie thou doeſt joyne thy ſelfe.

selfe. Also he will have us to give thanks publiquely, and privately in this very ceremonie, to God the eternall Father, and to the Sonne, and to the holy Ghost, both for other benefits, and namely for this infinite benefit of our redemption and salvation. Also he will that the members of the Church should have a bond of mutuall love among themselves. Thus we see that many ends doe meet together. By the remembrance of these weightie causes, men are invited to the reverence and use of the Sacrament: and we teach how the use may be profitable. We doe plainly condemne that monstrous errour of the Monks, who have written, that the receiving doth deserve remission of sinnes, and that for the works sake, without any good motion of him that useth it. This Pharisaicall imagination is contrary to that saying, *Habac. 2. The iust shall live by his faith.* Therefore we doe thus instruct the Church, that they which will approach to the Supper of the Lord, must repent or bring conversion with them, and having their faith now kindled, they must here seeke the confirmation of this faith, in the consideration of the death, and resurrection, and benefits of the Sonne of God: because that in the use of this Sacrament, there is a witnesse bearing, which declareth that the benefits of the Sonne of God doe pertaine to thee also: also there is a testimonie, that he joyneth thee as a member to himselfe,* and that he is in thee, as he said, *Joh. 17. I in them, &c.* Therefore we give counsell, that men, doe not thinke, that their sinnes be forgiven them for this works sake, or for this obedience, but that in a sure confidence they behold the death and merit of the Sonne of God, and his resurrection, and assure themselves that their sins are forgiven for his sake, and that he will have this faith to be confirmed by this admonition, and witnesse bearing: when as faith, comfort, the joy of conscience, and thanksgiving doe after this sort increase, the receiving is profitable. Neither are any * admitted to the Communion, except they be first heard, and absolved of the Pastour, or his fellow Ministers. In this triall the ruder sort are asked, and oftentimes instructed, touching the whole doctrine, and then is absolution published.

* Looke the 1. observation upon this confession.

* Look the 2. Observation.

Also men are taught, that Sacraments are actions, instituted of God, and that without the use whereunto they are ordained, the things themselves are not to be accounted for a Sacrament: but in the use appointed, Christ is present in this communion, * truly and

* Looke the 3 & 4. Obsrv.

and substantially, and the body and blood of Christ is in deed given to the receivers: in that Christ doth witnesse that he is in them, and doth make them his members, and that he doth wash them in his blood, as *Hilarie* also saith, *These things being eaten and drunke, doe cause, both that we may be in Christ, and that Christ may be in us.* Moreover in the ceremonie it selfe we observe the usuall order of the whole ancient Church, both Latine and Greeke. We use no private Masses, that is, such wherein the body and blood of Christ was not distributed; as also the ancient Church, for many yeers after the Apostles times, had no such Masses, as the the old descriptions, which are to be found in *Dionysius, Epiphanius, Ambrose, Augustine*, and others, doe shew. And *Paul* 1 Cor. 11. Doth command, that the Communion should be celebrated when many do meet together. Therefore in the publike congregation, and such as is of good behaviour, prayers, and the creed, are rehearsed or sung, and * lessons appointed usually for holy dayes, are read. After that there is a Sermon of the benefits of the Son of God, and of some part of doctrine: as the order of time doth minister an argument. Then the Pastour doth rehearse a thanksgiving, and a prayer for the whole Church, for them that are in authoritie, and as the present necessitie requireth and he prayeth to God, that for his Sons sake, whom he would have to be made a sacrifice for us, he would forgive us our sins, and save us, and gather, and preserve a Church. Then he rehearseth the words of Christ, concerning the institution of the Supper, and he himselfe taketh, and distributeth to the receivers, the whole Sacrament: who come reverently thereunto, being before examined and absolved, and there they joyne theirs with the publike prayers. In the end they doe againe give thanks. All men, which are not altogether ignorant of antiquitie, doe know that this rite, and this Communion, doth for the most part agree with the writings of the Apostles, and with the custome of the ancient Church, even almost to *Gregories* time: which thing being so, the custome of our Churches is to be approved, not to be disallowed, but our Adversaries misliking our custome, doe defend many errours, some more foule and grosse, others coloured with new deceits.

* Locke the 5. Observat.

Many heretofore have written, that in the masse there is an oblation made for the quicke and the dead, and that it doth deserve remission of sins, both for him that maketh it, and for others,

even for the works ſake. And thus were moſt of them perſwaded, and as yet are like unto the Phariſees, and the heathen. For after the ſame manner the Phariſees & the Heathen did dreame, that they for the works ſake, did deſerve, for themſelves, and for others, remiſſion of ſinnes, peace, and many other good things. Or although thoſe, which were not ſo blind, did ſpeake more modeſtly, and ſaid, that they did deſerve, but not without the good intention of the ſacrificer, yet they imagined that thoſe ſacrifices were merits, and a ranſome. By reaſon of this opinion there were a multitude of ſacrifices, and the craftie meanes of gaine were increaſed. Such is the merchandiſe of Maſſes, and the prophanation of the Lords Supper, almoſt throughout the whole world. But God will have corrupt kindes of worſhip to be reproved, and aboliſhed. Therefore we doe ſimply and in deed propound the voice of God, which doth condemne thoſe errours, and with all our heart we affirme before God, and the whole Church in heaven and in earth, that there was one onely ſacrifice propitiatorie, or whereby the wrath of the eternall Father againſt mankinde is pacified, to wit, the whole obedience of the Sonne of God, our Lord Ieſus Chriſt, who was crucified, and raiſed up againe. This is that onely *Lambe, which taketh away the ſinnes of the world,* Ioh. 1. Of this onely ſacrifice mention is made, *Heb.* 10. *By one onely ſacrifice he made perfect for ever thoſe that are ſanctified.* And this ſacrifice is applied to every one, by their owne faith, when they heare the Goſpell, and uſe the Sacraments, as *Paul* ſaith, *Rom.* 3. *Whom God hath ſet forth to be a reconciliation through faith in his blood.* And Habac. 2. *The iuſt ſhall live by his faith.* And, 1 Pet. 1. *Being ſanctified in the ſpirit, unto obedience, and ſprinkling of the blood of Ieſus Chriſt.* Other Sacraments in the old Teſtament were typicall: whereof we ſhall ſpeake more at large in their place, and they did not deſerve any remiſſion of ſins: and all the righteouſneſſe of holy men at all times, were, are, and ſhall be ſacrifices of praiſe, which doe not deſerve remiſſion, either for them that did offer them, or for others, but they are ſervices which every one ought to performe: and are acceptable to God for the Mediatours, and our high Prieſt the Son of God his ſake, as it is ſaid, *Heb.* 13. *By him we offer the ſacrifice of praiſe alwaies to God.*

That this is an unchangeable and eternall truth, it is moſt manifeſt. And whereas certaine fragments, which they call the

Canons

Canons of the Maſſe, are alledged againſt this ſo cleare light of the truth, it is alſo manifeſt that the Greeke and Latine Canons are very unlike the one to the other, and that the Greeke Canons doe diſagree among themſelves in a moſt waightie matter: and it appeareth that in the Latine Canon many jagges and pieces were by little and little patched together of ignorant authors. The ancient Church doth uſe the names of *Sacrifice and oblation:* but thereby it underſtandeth the whole action, prayers, a taking of it, a remembrance, faith, a confeſſion, and thankeſgiving. This whole inward and outward action, in every one that is turned to God, and in the whole Church, is indeed a ſacrifice of praiſe, or thankeſgiving and a reaſonable ſervice. And when the Lord ſaith, *Ioh. 4. The true worſhippers ſhall worſhip the Lord in ſpirit and in truth,* he affirmeth that in the New Teſtament outward ſacrifices are not commanded, which of neceſſitie ſhould be made, although there were no motions of the holy Ghoſt in the heart, as in the law it was neceſſarie, that the ceremonie of the Paſſeover ſhould be kept. But touching the Supper of the Lord it is ſaid, 1 *Cor.* 11. *Let every man examine himſelfe, &c.* So the Supper of the Lord doth profit him that uſeth it, when as hee bringeth with him repentance and faith, and another mans work doth nothing at all profit him.

Furthermore, concerning the dead, it is manifeſt, that all this ſhew is repugnant to the words of the inſtitution of the Supper, wherein it is ſaid, *Take ye, eat ye, &c. Do ye this in remembrance of me.* What doth this appertain to the dead, or to thoſe that be abſent? and yet in a great part of *Europe* many maſſes are ſaid for the dead: alſo a great number not knowing what they doe, doe reade Maſſes for a reward. But ſeeing that all theſe things are manifeſtly wicked, to wit, to offer, as they ſpeak, to the end that they may deſerve for the quick & the dead: or for a man to do he knoweth not what, they do horribly ſin, that retain and defend theſe miſchievous deeds. And ſeeing that this ceremony is not to be taken for a Sacrament, without the uſe whereunto it was ordained, what manner of Idol worſhip is there uſed, let godly and learned men conſider. Alſo it is a manifeſt profanation, to carry about part of the Supper of the Lord, and to worſhip it: where a part is utterly transferred to an uſe clean contrary to the firſt inſtitution, whereas the Text ſaith, *Take, eat:* and this ſhew is but a thing deviſed of late. To conclude, what be the maners of many

Priests and Monks in all Europe, which have no regard of this saying, 1 Cor. 11. *Let every man examine himselfe*: Also, *Whosoever taketh it unworthily, shall be guiltie of the body and blood of the Lord.* Every man of himself doth know these things.

Now, although the chiefe Bishops and hypoctites, who seeke delusions to establish these evils, doe scoffe at these complaints, yet it is most certaine, that God is grievously offended with these wicked deeds, as he was angry with the people of Israel for their prophanations of the sacrifices. And we do see evident examples of wrath, to wit, the ruines of so many kingdomes, the spoile and waste that the Turks do make in the world, the confusions of opinions, and many most lamentable dissipations of Churches. But *O Son of God, Lord Iesus Christ, which wast crucified and raised up again for us, thou which art the high Priest of the Church, with true sighes we beseech thee, that for thine, and thy eternall Fathers glory, thou wouldest take away idols, errours, and abominations: and, as thou thy selfe didst pray, Sanctifie us with thy truth, and kindle the light of thy Gospel, and true invocation, in the hearts of many, and bowe our hearts to true obedience, that we may thankefully praise thee in all eternitie. The greatnesse of our sins, which the prophanation of the Supper of the Lord these many yeers hath brought forth, doth surpasse the eloquence of Angels and men.* We are herein the shorter, seeing that no words can be devised sufficient, to set out the greatnesse of this thing, and in this great griefe we beseech the Sonne of God, that he would amend these evils, and also for a further declaration, we offer our selves to them, that will heare it. But in this question we see that to be chiefly done, which *Salomon* saith, *He that singeth songs to a wicked heart, is like him that powreth vinegar upon nitre.*

Our Adversaries know, that these perswasions of their sacrifice, are the sinews of their power and riches: therefore they will heare nothing that is said against it. Some of them do now learn craftily to mitigate these things, and therefore they say, The oblation is not a merit, but an application: they deceive in words, and retaine still the same abuses. But we said before, that every one doth by faith apply the sacrifice of Christ to himselfe, both when he heareth the Gospel, and then also, when he useth the Sacraments: and it is written, 1 *Corinth.* 11, *Let every man examine himselfe.* Therefore *Paul* doth not meane, that the ceremonie doth profit another that doth not use it. And, the

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Son of God himſelfe did offer up himſelfe, going into the holy of holies, that is, into the ſecret counſell of the Divinitie, ſeeing the will of the eternall Father, and bearing his great wrath, and underſtanding the cauſes of this wonderfull counſell: theſe weightie things are meant, when the text ſaith, *Heb. 9. He offered himſelfe.* And when *Eſay* ſaith, *Cap. 53. He will make his ſoule an offering for ſin.* Now therefore what do the Prieſts meane, who ſay, that they offer up Chriſt? and yet antiquitie never ſpake after this manner. But they do moſt grievouſly accuſe us. They ſay, that *we do take away the continuall ſacrifice, as did Antiochus, who was a type of Antichriſt.* We anſwered before, that we do retaine the whole ceremonie of the Apoſtolike Church: and this is the continuall ſacrifice, That the ſincere doctrin of the Goſpel ſhould be heard, that God ſhould be truly invocated: to conclude, as the Lord ſaith, *Joh. 4. It is to worſhip the Father in ſpirit and truth:* we doe alſo herein comprehend the true uſe of the Sacraments. Seeing that we retaine all theſe things faithfully, we doe with great reverence retaine the continuall ſacrifice, they doe aboliſh it, who many waies doe corrupt true invocation, and the very Supper of the Lord, who command us to invocate dead men, who ſet out Maſſes to ſale, who boaſt, that by their oblation they doe merit for others, who doe mingle many miſchievous errours with the doctrine of Repentance and remiſſion of ſins, who will men to doubt, when they repent, whether they be in favour, who defile the Church of God with filthy luſts and Idols. Theſe men be like unto *Antiochus*, and not we, who endeavour to obey the Son of God, who ſaith, *Joh. 4. If any man loveth me, he will keepe my word.*

Of the uſe of the whole Sacrament.

LEt Sophiſtrie be remooved from the judgements of the Church. All men know, that the Supper of the Lord is ſo inſtituted, that the whole Sacrament may be given to the people, as it is written, *Drinke ye all of this.* Alſo the cuſtome of the ancient Church, both Greeke and Latine, is well knowne. Therefore we muſt confeſſe that the forbidding of one part is an unjuſt thing. It is great injurie to violate the lawfull Teſtament of men: Why then do the Biſhops violate the Teſtament of the Sonne of God, which he hath ſealed up with his own blood? But it is to be lamented, that certaine men ſhould be ſo impudent, as to

feigne ſophiſtrie againſt this ſo weightie an argument, that they may eſtabliſh their prohibition; the refutation of whom, the matter being ſo cleare and evident, we doe omit.

In another place this Article is not diſtinguiſhed from that which went before, but is thus ioyned with it: To conclude, we muſt alſo ſpeake in few things of the uſe of the whole Sacrament. Let ſophiſtrie be removed, &c.

Out of the Confeſſion of WIRTEMBERGE.

Of the Euchariſt. CHAP. 9.

WE beleeve and confeſſe that the Euchariſt (for ſo it pleaſed our forefathers to call the Supper of the Lord) is a Sacrament, inſtituted of Chriſt himſelfe, and that the uſe thereof is commended to the Church, even to the latter end of the world. But becauſe the ſubſtance is one thing, and the uſe thereof another thing, therefore we will ſpeake of theſe in order. Touching the ſubſtance of the Euchariſt, we thus thinke and teach, * that the true body of Chriſt, and his true blood is diſtributed in the Euchariſt: and we refute them that ſay, that the bread and wine of the Euchariſt, * are ſignes of the body and blood of Chriſt being onely abſent. Alſo we beleeve that the omnipotencie of God is ſo great, that in the Euchariſt he may either annihilate the ſubſtance of bread and wine, * or elſe change them into the body and blood of Chriſt: but that God doth exerciſe this his abſolute omnipotencie in the Euchariſt, we have no certaine word of God for it, and it is evident, that the ancient Church was altogether ignorant of it. For as in *Ezech.* where it is ſaid of the Citie of Hieruſalem, deſcribed on the out ſide of a wall, *This is Hieruſalem*, it was not neceſſary that the ſubſtance of the wall ſhould be changed into the ſubſtance of the Citie of Hieruſalem; ſo when it is ſaid of the bread, *This is my body*, it is not neceſſary that the ſubſtance of bread ſhould be changed into the ſubſtance of the body of Chriſt: * but for the truth of the Sacrament it is ſufficient, that the body of Chriſt is in deed preſent with the bread: and in deed the very neceſſitie of the truth of the Sacrament doth ſeeme to require, that true bread ſhould remaine, with the true preſence of the body of Chriſt. For as to the truth of the Sacrament of Baptiſme it is neceſſary, that in the uſe thereof there ſhould be water, and that true water ſhould remaine; ſo it is neceſſary

* Looke the 1. obſervation upon this confeſſion.

* Looke the 2. Obſervat.

* Looke the 3. obſervation.

* Looke the 4. obſervation.

neceſſary in the Lords Supper, that there ſhould be bread in the uſe thereof, and that true bread ſhould remaine, whereas if the ſubſtance of bread were changed, we ſhould have no proofe of the truth of the Sacrament. Whereupon both *Paul*, and alſo the ancient Eccleſiaſticall Writers doe call the bread of the Euchariſt, even after conſecration, bread. 1 *Cor.* 11. *Let a man examine himſelfe, and ſo let him eate of that bread, &c.* And, *Whoſoever ſhall eate this bread, and drinke this cup of the Lord unworthily*, &c. And *Auguſtine* in his Sermon to young children ſaith: *That which you have ſeene, it is the bread, and the cup, the which thing alſo your eyes doe witneſſe unto you: but that which your faith deſireth to learne, is this: the bread, is the body of Chriſt, the cup, is his blood.*

Now as touching the uſe of the Euchariſt, firſt, although we doe not denie, * but that whole Chriſt is diſtributed, as well in the bread, as in the wine of the Euchariſt: yet we teach, that the uſe of either part ought to be common to the whole Church. For it is evident, that Chriſt being nothing at all terrified by any dangers, which afterward humane ſuperſtition invented, or by other deviſes, gave unto his Church both parts to be uſed. Alſo it is evident, that the ancient Church did uſe both parts for many yeeres. And certaine Writers doe clearely witneſſe, that *they which doe receive bread alone, doe not receive the whole Sacrament Sacramentally* (for ſo they ſpeake) and that *it is not poſſible to deuide one and the ſelf ſame myſtery, without great ſacriledge.* Wherefore we thinke that the uſe of both parts is in deed Catholike and Apoſtolike, and that it is not lawfull for any man, at his pleaſure to change this inſtitution of Chriſt, and a ceremony of ſuch continuance in the ancient and true Church; and to take away from the Laitie, as they call them, one part of the Euchariſt. And it is to be marvelled at, that they who profeſſe themſelves to defend the ceremonies of the ancient Church, ſhould ſo farre ſwarve from the ancient Church in this point. Moreover, ſeeing that the word *Sacrifice* is very large, and doth generally ſignifie a holy worſhip, we doe willingly grant, that the true and lawfull uſe of the Euchariſt may in this ſenſe be called a Sacrifice: howbeit the Euchariſt, according to the inſtitution of Chriſt, is ſo celebrated, that therein the death of Chriſt is ſhewed forth, and the Sacrament of the body and blood of Chriſt is diſtributed to the Church, and ſo it is truely called an applying of the merit of

* Looke the 5. obſervation.

the passion of Christ, to wit, to them, which receive the Sacrament.

Neither doe we condemne godly lessons, and prayers, which use to goe before, and to follow consecration, as they call it, and the dispensation of the Eucharist: yet in the meane time it is not lawfull for us, to dissemble, or to allow of those errours, which have been added to this holy Sacrament, rather by the ignorance of private men, then by any lawfull consent of the true Catholike Church. One errour is this, that of the worship, which ought to be common to the Church, there is made a private action of one Priest, who as he doth alone to himselfe mumble up the words of the Lords Supper, so also he alone doth receive the bread and wine. For Christ did institute the Eucharist, not that it should be a private action of one man, but that it should be a communion of the Church. * Therefore to the right action of the Eucharist, two things at the lest are requisite, to wit, the Minister of the Eucharist, who blesseth, and he, to whom the Sacrament of the Eucharist is dispensed. For when Christ did institute this Sacrament, he did not eate thereof alone, but he did dispense it to his Church, which then was present with him, saying, *Take ye, eate ye, &c.* And, *Drinke ye all of this, &c.* This institution of Christ the ancient and true Catholike Church did so severely observe, that it excommunicated them, which being present whilest this holy Sacrament was administred, would not communicate with others. *Anacletus* in his first Epistle saith, *After that consecration is finished, let all communicate, except they had rather stand without the Church doores.* And he addeth, *For so both the Apostles appointed, and the holy Church of Rome keepeth it still.* Also, the Antiochian Councell, cap. 2. saith: *All those which come into the Church of God, and heare the holy Scriptures, but doe not communicate with the people in prayer, and cannot abide to receive the Sacrament of the Lord, according to a certaine proper discipline, these men must be cast out of the Church.* Dionysius in his book, *De Eccles. Hierarc.* saith, *The Bishop, when he hath praised the divine gifts, then he maketh the holy, and most excellent mysteries: and those things which before he had praised, being covered and hid under reverent signes, he bringeth into sight, and reverently shewing forth the divine gifts, both he himselfe doth turne to the holy participation thereof, and doth exhort the others to participate them: to conclude, when the holy communion is received, and delivered to all, he rendering thanks, doth make an end of these mysteries.* Therefore we thinke it necessary, to the

* Looke the 6. observation.

remaining of the inſtitution of Chriſt in the celebration of the Euchariſt, and that we may follow the example of the ancient and true Catholike Church, that the private Maſſes of the Prieſts may be abrogated, and that the publique communion of the Lords Supper may be reſtored.

Another errour is this, that the Euchariſt is ſuch a ſacrifice, as ought to be offered daily in the Church, for the purging of the ſinnes of the quicke and the dead, and for the obtaining of other benefits, both corporall and ſpirituall. This error is evidently contrary to the Goſpel of Chriſt, which witneſſeth, *That Chriſt, by one oblation, once onely made, hath made perfect for ever thoſe that be ſanctified.* And, becauſe that Chriſt by his paſſion and death, hath purchaſed remiſſion of ſinnes for us, which alſo is declared unto us by the Goſpel in the new Teſtament, therefore it is not lawfull to ſacrifice any more for ſinne: for the Epiſtle to the *Hebrewes* ſaith, *Where there is remiſſion of ſinnes, there is no further oblation for ſinne.* For whereas Chriſt ſaith, *Doe this in remembrance of me*, he doth not command to offer his body and blood in the Supper unto God, but to the Church: that the Church, by eating the bodie, and drinking the blood of Chriſt, and by ſhewing forth the benefit of his death, may be admoniſhed of that oblation of the body and blood of Chriſt which was made once onely on the Croſſe for the purging of our ſins. For ſo *Paul* doth interpret this ſaying of Chriſt, ſaying, *So often as ye ſhall eate* (he doth not ſay, offer) *this bread, and drinke this cup, ſhew ye forth the death of the Lord, till he come.* And truly we confeſſe, that the ancient Eccleſiaſticall writers did call the Euchariſt *a ſacrifice, and an oblation*: but they expound themſelves, that by the name of Sacrifice they meane a remembrance, a ſhewing forth or a preaching of that Sacrifice, which Chriſt did once offer upon the Croſſe as alſo they call the memoriall of the Paſſeover, and of Pentecoſt, the Paſſeover and Pentecoſt it ſelfe.

The third errour is this, that many doe thinke, that the oblation (as they call it) of the Euchariſt, is not of it ſelfe a propitiation for ſinnes, but that it doth apply the propitiation and merit of Chriſt to the quick and the dead. But we have already ſhewed, that the Euchariſt properly is not an oblation, but is ſo called, becauſe it is a remembrance of the oblation, which was once made on the Croſſe. Moreover, the application of the merit of Chriſt, is not made by any other outward inſtrument, then by

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the preaching of the Gospel of Christ, and by dispensing those Sacraments, which Christ hath instituted for this use: and the merit of Christ being offered, and applied, is not received but by faith, *Mark 16. Preach the Gospel to every creature.* For by the ministerie of the Gospel the benefits of Christ be offered, and applied to creatures, that is, either to the Iewes, or to the Gentiles. And it followeth, *He that shall believe, and be baptised, he shall be saved:* because that by the receiving of the Sacrament, and by faith, the benefits offered, and applied, be received. *Rom. 1. The Gospel is the power of God to salvation, to every one that beleeveth:* that is, the ministery of the Gospel is the instrument ordained of God, whereby God is able and effectuall, to save all those, which beleeve the Gospel. Therefore the preaching of the Gospel doth offer, or, if it liketh any man so to speake, doth apply salvation to all men, but faith doth receive salvation offered and applied. Now in the private Masse, bread and wine are so handled, that the Priest doth neither publikely declare the Gospel of Christ, but doth softly mumble up to himselfe certaine words, and especially the words of the Supper, or of consecration: neither doth he distribute bread and wine to others, but he alone taketh them: therefore there can be no applying of the merit of Christ in the private Masse. This did our true Catholique Elders well perceive, who, as we have declared before, did so severely require, that they which were present at the Masse, and did not communicate, should be excommunicated.

The fourth errour is this, which we have already touched, in that they doe require, that the words of the Supper, or of consecration, may be rehearsed softly in the Eucharist, seeing that these words are a part of that Gospel, which according to the commandement of Christ, is to be preached to all creatures. For although our Ancestors did sometimes call the Eucharist *a mystery*, yet they did not so call it with this purpose, that they would not have the words of the Supper to be rehearsed before the Church in the Eucharist publikely, and in a tongue commonly knowne, but because that in the Eucharist one thing is seene, and another thing understood. For Christ himselfe is also called *a mysterie*, who nevertheless is not to be hid, but to be preached to all creatures. And because that in the receiving of the Sacrament it is necessarily required, that we should have faith, and *faith cometh by hearing, and hearing by the word of God*, it is most necessarie, that

that in the Eucharist the word of the Supper, that is, the word of the Sonne of God, should be publiquely rehearsed: for this word is the preaching of the Gospel, and the shewing forth of the death of Christ. Therefore that the Church may understand what is done in the Eucharist, and what is offered unto her to be received, and that she may confirme her faith, it is necessary, that in the Eucharist the words of the Lords Supper should be rehearsed publiquely.

The fifth errour is this, that one part of the Eucharist is used in shew of a singular worship of God, to be carried about, and to be laid up. But the holy Ghost doth forbid, that any worship of God should be appointed without the expresse commandement of God. *Deut.* 12. *You shall not doe every one of you, that which seemeth good in his owne eyes.* And againe, *That which I command thee, that onely shalt thou doe to the Lord: see that thou adde nothing thereunto, nor detract any thing from it.* And *Matth.* 15. *In vaine do they worship me, teaching for doctrines the precepts of men.* *Clemens* in his second Epistle to *James*, and in three Chapters, *De Consecr. Dist.* 2. saith, *Certainely so great burnt offerings are offered on the Altar, as may be sufficient for the people: if so be that any thing remaine till the next day, let them not be kept, but with feare and trembling, by the diligence of the Clearkes, let them be consumed.* We are not ignorant, how they use to delude these words of *Clemens*, by feigning a difference betwixt the worke of those that are ready to die, and those that be ready to consecrate. But it is evident, that the bread, which useth to be carried about, and to be laid up to be adored, is not reserved for those that be weake, but in the end is received of them that doe consecrate. *Cyrill*, or, as others thinke, *Origen*, upon the seventh Chapter of *Levit.* saith, *For the Lord concerning that bread, which he gave to his Disciples, said unto them, Take it, and eate it, &c. He did not differ it, neither did he command it to be reserved till* [illegible] *Peradventure there is this mysterie also contained* [illegible] *that he doth not command the bread to be carried in the high* [illegible] *maist alwaies bring forth the fresh loaves of the* [illegible] *thou carriest within thee, &c.*

Out of the Confeſſion of SUEVELAND.

Of the Euchariſt.

CHAP. 18.

AS touching this reverent Sacrament of the body and blood of Chriſt, all thoſe things which the Evangeliſts, *Paul*, and the holy Fathers have left in writing thereof, our men doe ſincerely teach, commend, and inculcate: and thence they doe with a ſingular indeavour alwaies publiſh this goodneſſe of Chriſt towards his, whereby he doth no leſſe at this day, then he did in that his laſt Supper, vouchſafe to give, by the Sacraments his true bodie, and his true blood, to be eaten, and to be drunke, indeed, as the meate and drinke of their ſoules, whereby they may be nouriſhed unto life eternall: he giveth it, I ſay, to all thoſe, who from their hearts have their names, to be reckoned among his diſciples, when as they doe receive this Supper, according to his inſtitution: ſo that now he may live and abide in them, and they in him, and be raiſed up by him in the laſt day, to a new, and immortall life, according to thoſe words of eternall truth: *Take, and eate, This is my body, &c. Drinke ye all of this, This cup is my blood, &c.* Now, our Preachers doe moſt diligently withdraw the mindes of the people, both from all contention, and alſo from all ſuperfluous and curious inquirie, unto that which onely is profitable, and whereunto onely Chriſt our Saviour had reſpect: to wit, that being fed with him, we may live in him, and through him, and leade ſuch a life, as is acceptable to God, holy, and therefore everlaſting and bleſſed: and withall, that we among our ſelves may be one bread, and one body, which are partakers of one bread in that holy Supper. Whereby it cometh to paſſe, that we doe very religiouſly, and with a ſingular reverence both adminiſter, and receive the Divine Sacraments, that is, the holy Supper of Chriſt. By theſe things which are thus indeed, as we have ſet them downe, your ſacred Majeſtie, O moſt gracious Emperour, doth know, how falſely our adverſaries doe boaſt, that our men doe change the words of Chriſt, and teare them in peeces by humane gloſſes, and that in our Suppers nothing is adminiſtred but meere bread, and meere wine, and alſo that among us the Supper of the Lord is contemned, and rejected. For our men doe very

very carefully teach and exhort, that every man doe in a ſimple faith imbrace theſe words of the Lord, rejecting all deviſes of men, and falſe gloſſes, and removing away all kinde of wavering, doe wholly addict their minde to the true meaning thereof: and to conclude, doe oftentimes, with as great reverence as they may, receive the Sacraments, to be the lively food of their ſoules, and to ſtirre up in them a gratefull remembrance of ſo great a benefit: the which thing alſo uſeth now to be done among us, much more often and reverently, then heretofore was uſed. Moreover, our Preachers have alwaies hitherto, and at this day doe offer themſelves with all modeſtie and truth, to render a reaſon of their faith and doctrine, touching all thoſe things which they beleeve and teach, as well about the Sacrament, as about other things, and that not onely to your Sacred Majeſtie, but alſo to every one that ſhall demand it.

Of the Maſſe.

CHAP. 19.

FVrthermore, ſeeing that after this manner, Chriſt hath inſtituted his Supper, which afterward began to be called the Maſſe, to wit, that therein the faithfull being fed with his body and blood, unto life eternall, ſhould ſhew forth his death, whereby they are redeemed, our Preachers by this mean giving thanks, and alſo cõmending this ſalvation unto others, could not chuſe but condemne it, that theſe things were every where neglected. And on the other ſide, they which do celebrate the Maſſes, do preſume to offer up Chriſt unto his Father, for the quicke and the dead, and they make the Maſſe, to be ſuch a worke, as that by it alone almoſt, the favour of God and ſalvation is obtained, howſoever they doe either beleeve, or live. Whereupon that moſt ſhamefull and twiſe and thriſe impious ſale of this Sacrament hath crept in, and thereby it is come to paſſe that nothing at this day, is more gainefull then the Maſſe. Therefore they rejected private Maſſes, becauſe the Lord did commend this Sacrament to his Diſciples to be uſed in common. Whereupon *Paul* commandeth the *Corinthians*, when they are to celebrate the holy Supper, *to ſtay one for another*, and denieth that they doe celebrate the Lords Supper, when as every man taketh his own Supper whileſt they be eating. Moreover, whereas they boaſt, that *they doe offer up* 1. Cor. 11.

Chriſt

Chriſt inſtead of a ſacrifice, they are therefore condemned of our men, becauſe that the Epiſtle to the *Hebrews* doth plainly witneſſe, *that as men doe once die, ſo Chriſt was once offered, that he might take away the ſinnes of many, and that he can no more be offered againe, then he may die againe: and therefore having offered one ſacrifice for ſinnes, he ſitteth for ever at the right hand of God, waiting for that which remaineth, to wit, that his enemies, as it were a footſtoole, may be trodden under his feet. For with one oblation hath he conſecrated for ever them, that are ſanctified.*

Heb. 5.

Heb. 10.

And whereas they have made the Maſſe to be a good worke, whereby any thing may be obtained at Gods hands, our Preachers have taught, that it is repugnant to that, which the Scripture doth teach in every place, that we are juſtified, and receive the favour of God, by the ſpirit of Chriſt and by faith: for which matter we alledged before many teſtimonies out of the Scriptures. So in that the death of the Lord is not commended to the people in the Maſſe, our Preachers have ſhewed that it is contrary to that, that Chriſt commanded, to receive theſe Sacraments, *in remembrance of himſelfe*: and *Paul, that we might ſhew forth the death of Chriſt, till he come.* And whereas many doe commonly celebrate the Maſſes, without all regard of godlineſſe, onely for this cauſe, that they may nouriſh their bodies, our Preachers have ſhewed, that that is ſo execrable a thing before God, that if the Maſſe of it ſelfe ſhould nothing at all hinder godlineſſe, yet worthily and by the commandement of God, it were to be aboliſhed: the which thing is evident even out of *Eſay* onely. For *our God is a Spirit, and truth, and therefore he cannot abide to be worſhipped, but in Spirit and truth.* And how grievous a thing this unreaſonable ſelling of the Sacraments is unto the Lord, our Preachers would have men thereby to conjecture, that *Chriſt did* ſo ſharply, and altogether againſt his accuſtomed manner, taking unto himſelfe an externall kinde of revengement, *caſt out of the temple thoſe that bought and ſold*, whereas they might ſeeme to exerciſe merchandize, onely in this reſpect, that they might further thoſe ſacrifices, which were offered according to the law.

Iſa. 2.

Therefore, ſeeing that the rite of the Maſſe, which was wont to be celebrated, is ſo many waies contrarie to the Scripture of God, as alſo it is in every reſpect divers from that, which the holy Fathers uſed, it hath beene very vehemently condemned amongſt

amongſt us out of the pulpit, and by the word of God it is made ſo deteſtable, that many of their owne accord have altogether forſaken it: and elſewhere, by the authoritie of the Magiſtrate, it is abrogated. The which thing we have not taken upon us for any other cauſe, then for that throughout the whole Scripture, the Spirit of God doth deteſt nothing ſo much, neither command it ſo earneſtly to be taken away, as a feigned and falſe worſhip of himſelfe. Now, no man that hath any ſparke of religion in him, can be ignorant, what an inevitable neceſſitie is laid upon him that feareth God, when as he is perſwaded, that God doth require a thing at his hands. For any man may eaſily foreſee, how many would take it at our hands, that we ſhould change any thing about the holy rite of the Maſſe, neither were there any, which would not rather have choſen in this point, not onely not to have offended your ſacred Majeſtie, but even any Prince of the loweſt degree. But when as herewithall they did not doubt, but by that common rite of the Maſſe, God was moſt grievouſly provoked, and that his glory, for the which we ought to ſpend our lives, was darkened, they could not but take it away, leſt that they alſo, by wincking at it, ſhould make themſelves partakers with them in diminiſhing the glory of God. Truely if God is to be loved, and worſhipped above all, godly men muſt beare nothing leſſe, then that which he doth hate and deteſt: And that this one cauſe did conſtraine us to change certaine things in theſe points, we take him to witneſſe, from whom no ſecret is hid.

THE

THE FIFTEENTH SECTION. OF ECCLESIASTICALL MEETINGS.

The latter Confession of HELVETIA.

Of holy and Ecclesiasticall meetings.

CHAP. 22.

ALthough it be lawfull for all men, privately at home to reade the holy Scriptures, and by instruction to edifie one another in the true Religion, yet that the word of God may be lawfully preached to the people, and prayers and supplications publikely made, and that the Sacraments may be lawfully ministred, that that collection be made for the poore, and to defray all necessarie charges of the Church, or to supply the wants, it is very needfull there should be holy meetings and Ecclesiasticall assemblies. For it is manifest that in the Apostolike and Primitive Church there were such assemblies frequented of godly men. So many then as doe despise them, and separate themselves from them, they are contemners of true Religion, and are to be compelled by the Pastours and godly Magistrates, to surcease stubbornly to separate and absent themselves from sacred assemblies. Now Ecclesiasticall assemblies must not be hidden and secret, but publique, and common, except persecution by the enemies of Christ and the Church will not suffer them to be publique. For we know what manner assemblies the Primitive Church had heretofore in secret corners, being under the tyrannie of Roman Emperours. Let those places where the faithfull meet together be decent, and in all respects fit for Gods Church. Therefore let houses be chosen for that purpose, or Churches that are large and

and faire, ſo that they be purged from all ſuch things, as doe not beſeeme the Church. And let all things be ordered, as is moſt meete for comelineſſe, neceſſitie, and godly decencie; that nothing be wanting which is requiſite for rites and orders, and the neceſſarie uſes of the Church.

And as we beleeve that God doth not dwel in temples made with hands, ſo we know that by reaſon of the word of God, and holy exerciſes therein celebrated, places dedicated to God and his worſhip are not prophane, but holy, and that therefore ſuch as are converſant in them, ought to behave themſelves reverently and modeſtly, as they which are in a ſacred place, in the preſence of God and his holy Angels. All exceſſe of apparell therefore is to be abandoned from Churches and places where Chriſtians meet in prayer, together with all pride, and whatſoever elſe doth not beſeeme Chriſtian humilitie, decencie, and modeſtie. For the true ornament of Churches doth not conſiſt in Ivorie, gold, and precious ſtones, but in the ſobrietie, godlineſſe, and vertues of thoſe, which are in the Church. *Let all things be done comely and orderly in the Church:* to conclude, *Let all things be done to edifying.* Therefore let all ſtrange tongues keepe ſilence in the holy aſſemblies, and let all things be uttered in the vulgar tongue, which is underſtood of all men in the company.

Of prayer, ſinging, and Canonicall houres.

Chap. 23.

TRue it is, that a man may lawfully pray privately in any tongue that he doth underſtand: but publique prayers ought in the holy aſſemblies to be made in the vulgar tongue, or ſuch a language as is known to all. Let all the prayers of the faithfull be powred forth to God alone through the mediation of Chriſt only, out of a true faith and pure love. As for invocation of Saints, or uſing them as interceſſors, to intreat for us, the Prieſthood of our Lord Chriſt and true religion will not permit us. Prayer muſt be made for Magiſtracie, for Kings and all that are placed in authoritie, for Miniſters of the Church, and for all neceſſities of Churches in any calamity, & ſpecially in the calamity of the Church, prayer muſt be made both privatly, and publikely, without ceaſing. Moreover we muſt pray willingly, and not by conſtraint, nor for any reward: neither muſt we ſuperſtitiouſly tie prayer to any place, as

though it were not lawfull to pray but in the Church. There is no neceſſity, that publike prayers ſhould be in forme and time the ſame or alike in all Churches. Let all Churches uſe their libertie. *Socrates* in his hiſtory ſaith, *In any countrey or nation whereſoever, you ſhall not finde two Churches which doe wholely agree in prayer:* The authors of this difference I think were thoſe which had the government of the Churches in all ages. If ſo be any do agree, it deſerveth great commendation, and is to be imitated of others.

Beſides this, there muſt be a meane and meaſure, as in every other thing, ſo alſo in publique prayers, that they be not overlong, and tedious: let therefore the moſt time be given to teaching of the Goſpel, in ſuch holy aſſemblies: and let there be diligent heed taken, that the people in the Aſſemblies be not wearied with overlong prayers, ſo as when the preaching of the Goſpel ſhould be heard, they through weariſomneſſe either deſire to goe forth themſelves, or to have the aſſembly wholly diſmiſſed. For unto ſuch the Sermons ſeeme to be overlong, which otherwiſe are briefe enough. Yea and the Preachers ought to keepe a meane. Likewiſe the ſinging in ſacred aſſemblies ought to be moderated, where it is in uſe. That ſong, which they call *Gregories* ſong, hath many groſſe things in it. Wherefore it is upon good cauſe rejected of ours, and of all other reformed Churches. If there be any Churches which have faithfull prayer in good manner, and no ſinging at all, they are not therefore to be condemned: for all Churches have not the commoditie and opportunitie of ſinging. And certaine it is by teſtimonies of antiquitie, that as the cuſtome of ſinging hath been very ancient in the Eaſt Churches, ſo it was long or it was received in the Weſt Churches.

In ancient time there were *Canonicall houres*, that is, known prayers framed for certain houres in the day, and chanted therein, oft repeated, as the Papiſts manner is: which may be proved by many of their leſſons appointed in their houres and divers other arguments. Moreover they have many abſurd things (that I ſay no more) and therefore are well omitted of our Churches, that have brought in their ſtead matters more wholeſome for the whole Church of God.

Hitherto alſo pertaineth the beginning of the 25. Art.

Of Catechiſing.

THe Lord injoyned his ancient people to take great care and diligence in inſtructing the youth well, even from their infancie, and moreover commanded expreſly in his Law, that they ſhould teach them, and declare the myſterie of the Sacraments unto them. Now for as much as it is evident by the writings of the Evangeliſts and Apoſtles, that God had no leſſe care of the youth of this new people, ſeeing he ſaith, *Suffer little children to come unto me, for of ſuch is the kingdome of heaven*; Therefore the Paſtours doe very wiſely, which doe diligently and betimes Catechiſe their youth, laying the firſt grounds of faith, and faithfully teaching the principles of our Religion, by expounding the Ten Commandements, the Apoſtles Creed, the Lords Prayer, and the doctrine of the Sacraments, with other like principles and chiefe heads of our Religion. And here let the Church performe her faithfulneſſe and diligence in bringing the children to be Catechiſed, as being deſirous and glad to have her children well inſtructed. *That which followeth in this Article, is contained in the ſixteenth Section.*

Alſo, CHAP. 28.

Of the goods of the Church, and right uſe of them.

THe Church of Chriſt hath riches through the bountifulneſſe of Princes, and the liberality of the faithfull, who have given their goods to the Church: for the Church hath need of ſuch goods: and hath had goods from ancient time, for the maintenance of things neceſſarie for the Church. Now the true uſe of the Church goods, was, and now is, to maintaine learning in Schooles, and in holy aſſemblies, with all the ſervice, rites, and buildings of the Church: finally to maintaine teachers, ſchollers, and miniſters, with other neceſſary things, and chiefly for the ſuccour and relieſe of the poore. But for the lawfull diſpenſing of theſe Eccleſiaſticall goods, let men be choſen that feare God, wiſe men, and ſuch as are of good report for government of their families. But if the goods of the Church by injurie of the time, and the boldneſſe, ignorance, or covetouſneſſe of ſome be turned

to any abuſe, let them be reſtored againe, by godly and wiſe men, unto their holy uſe: for they muſt not winke at ſo impious an abuſe. Therefore we teach that Schooles and Colledges, whereinto corruption is crept in doctrine, in the ſervice of God, and in manners, muſt be reformed, that there muſt order be taken, godly, faithfully, and wiſely, for the reliefe of the poore.

Out of the former Confeſſion of HELVETIA.

Holy meetings.

Artic. 23. WE think that holy meetings are ſo to be celebrated, that above all things the word of God be propounded * to the people every day publiquely, in a publique place, and appointed for holy exerciſes: alſo that the hidden things of the Scripture may daily be ſearched out and declared, by thoſe that are fit thereunto: that the faith of the godly may be exerciſed, and that we may continually be inſtant in prayer, according as the neceſſitie of all men requireth. As for other unprofitable and innumerable circumſtances of ceremonies, as veſſels, apparell, vials, torches or candles, altars, gold and ſilver, ſo farre forth as they ſerve to pervert religion; but eſpecially Idols, which are ſet up to be worſhipped, and give offence, and all prophane things of that ſort, we doe remove them farre from our holy meeting.

* Looke the 1. obſervation upon this confeſſion.

Of Heretikes and Schiſmatiks.

Artic. 24. ALſo we remove from our holy meetings all thoſe, who forſaking the propertie of the holy Church, doe either bring in, or follow ſtrange, and wicked opinions, with which evill the Catabaptiſts are chiefly infected: who, if they doe obſtinately refuſe to obey the Church and the Chriſtian inſtruction, are in our judgement to be bridled by the Magiſtrate, leſt by their contagion they infect the flock of Chriſt.

Out of the Confeſſion of BOHEMIA.

Of Catechizing.

CHAP. 2.

IN the ſecond place they teach the Chriſtian Catechiſme, that is, a Catholique doctrine, and an inſtruction made with the

mouth, which agreeth in Chriſtianiſme, with the ancient Church and holy fathers: and this doctrine or inſtruction is the inward or ſecret thing, and the marrow, and the keie to the whole holy Scripture, and containeth the ſumme thereof: It is comprehended in the Ten Commandements, in the Catholike, Chriſtian, and Apoſtolike Creed, wherein be 12. Articles, which are expounded & confirmed, by the Nicene and Athanaſius his Creed, and by godly, Catholique, and generall Councels: alſo, in the forme of prayers, to wit, of that holy prayer which the Lord appointed, and in a ſummarie doctrine touching the Sacraments, and ſuch duties, as we owe, or be proper, regard being had to every mans place and order, in divers and diſtinct kindes of life, whereunto he is called of God: and there is an open confeſſion and profeſſion made, that this Chriſtian doctrine is that true, full, perfect, and well pleaſed will of God, neceſſarie to every faithfull Chriſtian unto ſalvation.

This Catechiſme, which doth contain in it the full and Catholike doctrine of Chriſtianiſme, & the knowledge of moſt weightie things ſpoken of before, our Preachers do uſe in ſtead of a ſure rule, method, and table of all thoſe things which they teach, and of all their ſermons & writings: and this they do faithfully care for, and beſtow all their labour therein, that this whole ordinary doctrine of the principles of true faith, and Chriſtian godlineſſe, and the doctrine of the foundation, may be imprinted in the bottome of the hearts of Chriſtians, and throughly ingrafted in the mindes and life of the hearers, and that after this manner. Firſt that all may know, that they are bound to yeeld an inward and outward obedience to the law: and therfore they muſt endevour to performe and fulfill the commandements of God, both in their heart, ſeeing that the law is ſpirituall, and in their deeds, by loving God above all things, and their neighbour as themſelves.

Secondly, they muſt well learne and beare in minde, and be able readily to rehearſe, and to beleeve from the heart, to keepe, and to profeſſe with the mouth, the chiefe points of the Catholike, Chriſtian, and Apoſtolike Creed, and to teſtifie a Chriſtian pietie by actions, or manners, and a life which may beſeeme it. Therefore they do alſo in their ſermons, by expounding it, lay open the true and ſound meaning, and every myſterie, which is neceſſarie to eternall ſalvation, and is comprehended in the articles of faith, and in every part thereof, and confirme it by teſtimonies

taken out of the holy Scriptures, and by these holy Scriptures, they do either more largely or briefly declare, expound, and lay open the meaning, and the mysteries. And in all these things they doe so behave themselves, that concerning the order which the Apostles brought in and propounded, they labour to instruct not onely those which be of riper yeers, who being come to lawfull age, are able presently to understand; but also to teach little children, that they being exercised, even from their childhood, in the chiefe points of the covenant of God, may be taught to understand the true worship of God. For this cause, there be both peculiar Ecclesiasticall assemblies with children, which doe serve for the exercise of catechizing: and also the parents, and those that are requested of the parents, and used for witnesses (who are called godfathers, and godmothers) at Baptisme, are put in minde of the dutie, and faith, which they owe, that they also may faithfully instruct their beloved children, traine them up in the discipline of the Lord, and from the bottome of their hearts, pray unto God for these, and all other the children of the faithfull of Christ. But chiefly they which are newly instructed, before they be lawfully admitted to the Supper of the Lord, are diligently taught the Christian Catechisme, and the principles of true religion, and by this meanes they are furthered towards the obtaining of saving repentance, vertue, and the efficacie of faith. Afterward, all the rest are also instructed, that all together being lightned with the knowledge of God, and of the Saints, every man may walk, with all honesty and godlinesse, in his place, and in that order, whereunto he is called of God, and may by this means sanctifie the name of God, and adorne the true doctrine.

Ephes. 6. Col. 3.

Thirdly, in the Catechisme these things are taught, to invocate one true God in a sure confidence, in the name of our Lord Iesus Christ, to pray, and that not for themselves onely, and their private affaires, but also for the whole Christian Church, in all countries, for the Ministers of the Church, and also for the civill Magistrate, who is ordained of God, and chiefly for the Emperours and your Princely Majestie, for his most noble children, and whole posteritie, for his counsellors, and all those that be subject to his government, praying, that it would please our gracious God to grant and to give unto your Princely and his Royall Majestie, a long life, heaped with all good things, and a happy government, and also a benigne, gentle, and fatherly minde and affection

ſection of heart toward all thoſe that behave themſelves uprightly, are well affected, doe humbly obey, doe ſhew themſelves faithfull and loving ſubjects, and thoſe that doe in truth worſhip God the Father, and his Sonne Ieſus Chriſt. And, to be brieſe, we teach, that prayers may be made faithfully for all men, for our friends and enemies, as the doctrine of our Lord Ieſus Chriſt and his Apoſtles doth command us, and as examples doe ſhew, that the very firſt and holy Church did. For which cauſe, we are alſo inſtant with the people, that they would diligently and in great numbers frequent the holy aſſemblies, and there be ſtirred up, out of this word of God, to make earneſt and reverent prayers. 1 Tim. 2.

Now whatſoever is contrarie to this Catholique and Chriſtian kinde of Catechizing, all that we doe forſake and reject, and it is ſtrongly confuted by ſure reaſons, and ſuch as do leane unto the foundations of the holy Scripture, ſo farre forth as God doth give us grace hereunto, and the people is admoniſhed to take heed of ſuch.

Out of the FRENCH *Confeſſion.*

WE beleeve becauſe Ieſus Chriſt is onely Advocate given unto us, who alſo commandeth us to come boldly unto the Father in his name, that it is not lawfull for us to make our prayers in any other forme, but in that which God hath ſet us downe in his word: and that whatſoever men have forged of the interceſſion of Saints departed, is nothing but the deceits and ſlights of Satan, that he might withdraw men from the right manner of praying. *Artic.* 24.

Theſe things were alſo ſet down in the 2. *Section but for an other purpoſe and the other part of this Article is to be found in the* 16. *Section.*

Out of the ENGLISH *Confeſſion.*

WE make our prayers in that tongue, which all our people, as meet is, may underſtand, to the end they may (as Saint *Paul* counſelleth us) take common commoditie by common prayer: even as all the holy Fathers, and Catholique Biſhops, both in the old and new Teſtament, did uſe to pray themſelves, *Artic.* 16.

and taught the people to pray too: leſt, as Saint *Auguſtine* ſaith, *Like Parots, and Owles we ſhould ſeeme to ſpeake that we underſtand not.*

Out of the Confeſſion of SAXONIE.

Article 14. *Which is intituled, of the Supper.*

GOd will have the miniſterie of the Goſpel to be publique, he will not have the voice of the Goſpel to be ſhut up in corners onely, but he will have it to be heard, he will have himſelfe to be knowne and invocated of all mankinde. Therefore hee would that there ſhould be publique and wel ordered meetings, and in theſe he will have the voice of the Goſpel to ſound, there he will be invocated, and praiſed. Alſo he will that theſe meetings, ſhould be witneſſes of the confeſſion and ſevering of the Church of God from the ſects and opinions of other nations. *Iohn* aſſembled his flock at *Epheſus*, and taught the Goſpel: and by the uſe of the Sacraments, the whole companie did declare, that they imbraced this doctrine, and did invocate this God, who delivered the Goſpel, and that they were ſeparated from the worſhippers of *Diana*, *Iupiter*, and other Idols. For God will bee ſeene, and have his Church heard in the world, and have it diſtinguiſhed by many publique ſignes from other nations. So no doubt the firſt Fathers, *Adam*, *Seth*, *Enoch*, *Noe*, *Sem*, *Abraham*, had their meetings: and afterward the civill government of *Iſrael* had many rites, that their ſeparation from the Gentiles might be more evident. Alſo God gave a peculiar promiſe to his congregation, *Matth.* 18. *Whereſoever two or three be gathered together in my name, I will be in the middeſt of them.* Alſo, *Whatſoever they agreeing together, ſhall deſire, it ſhall be done to them.* And in the 149. Pſalme, *His praiſe is in the Church of the Saints.* And the promiſes, wherein God doth affirme that he will preſerve his Church, are ſo much the ſweeter, becauſe we know that he doth preſerve, and reſtore the publique miniſterie in well ordered meetings: as alſo in the very words of the Supper this promiſe is included, where he commandeth, that *The death of the Lord ſhould be ſhewed forth, and this Supper diſtributed, till he come, &c.*

Hitherto

Hitherto alſo pertaineth the laſt part of the 12. Article of this Confeſſion, where theſe things are found, touching the revenues of Monaſteries.

IN many places the Churches want Paſtours, or elſe Paſtours want living. Theſe men ought chiefly to be relieved, out of the revenues of rich Monaſteries: then the ſtudies of thoſe which be poore muſt thereby be furthered, and in ſome places Schooles may be erected, eſpecially ſeeing that it is neceſſary that the Church ſhould diſcharge the expences of many poore, that they might learne, that ſo out of that number Paſtours and Miniſters may be choſen, to teach the Churches. Alſo hoſpitals are thence to be relieved, wherein it is neceſſary, that the poore, which have beene ſick a long time, ſhould be nouriſhed. A great part of the revenues in theſe countries is by the goodneſſe of God transferred to ſuch uſes, which are indeed godly, to wit, to nouriſh Paſtours, the poore, and Schollers, to erect Schooles, and to relieve Hoſpitals: that which remaineth is beſtowed in every Monaſterie upon the guiding and ordering of things pertaining to their houſes: and to think that this is not very ſumptuous, it is but fooliſhneſſe. As for the richer Abbots in theſe dayes, upon what uſes they laviſh out the revenues, the examples of many doe declare, whom we could name, who do both hate learning, Religion, and vertue, and do waſte theſe almes ravenouſly, and either ſet no Paſtours over their Churches, or if they have any, they ſuffer them to ſtarve.

Out of the Confeſſion of WIRTEMBERGE.

Hitherto pertaineth firſt the 11. Article, Of this Confeſſion.

WE think that it is moſt profitable, that children and young men be examined in the Catechiſme by the Paſtors of their Church, and that they be commended, if they be godly and well inſtructed, and that they be amended, if they be ill inſtructed. *The reſt is to be ſeene in the 14. Sect. where the confirmation uſed in Papiſticall Baptiſme is handled.*

Hitherto

Hitherto also pertaineth the 16 Art. §. 2.

Of Prayer.

BY Prayer God is invocated, and true invocation is a worke of faith, and cannot be done without faith. Now faith doth behold Christ, and relie upon his merits onely. Wherefore, except thou shalt apply unto thy selfe the merit of Christ by faith, prayer will stand thee in no stead before God. Now prayer is necessarily required for this purpose, that by a due consideration of the promises of God, faith may be stirred up and kindled in us. Therefore it is not absurdly said, that *sins are cleane taken away by prayer*: yet must it not so be understood, as though the very worke of prayer, of it own merit, were a satisfaction for sins before God; but that by prayer faith is stirred up and kindled in us, by which faith we are made partakers of the merit of Christ, and have our sinnes forgiven us, onely for Christ his sake. For before that we doe by prayer invocate God, it shall be necessarie, to have the merit of Christ applied to us, and received by faith. Therefore it cannot be, that prayer should be such a worke, as that for the merit thereof we might obtaine remission of our sins before God. Psalme 108. *Let his prayer be turned into sinne.* But it is not possible that prayer should be turned into sinne, if of it selfe it were so worthy a worke, as that sinne thereby should be purged. *Isai. 1. When you shall stretch out your hands, I will turne my eyes from you: and when you shall multiply your prayers, I will not heare you.* But God would not turne away his eyes from prayer, if of it owne worthinesse it were a satisfaction for our sins. *Augustine* upon the 108. Psal. saith: *That prayer which is not made through Christ, doth not onely not take away sinne, but also it selfe is made sin.* Bernard *de Quadrages. Ser. 5.* saith: *But some peradventure doe seeke eternall life, not in humilitie, but as it were in confidence of their own merits. Neither doe I say this, let grace received give a man confidence to pray: but no man ought to put his confidence in his prayer, as though for his prayer he should obtaine that which he desireth. The gifts which are promised doe onely give this unto us, that we may hope to obtain even greater things, of that mercie which giveth these. Therefore let that prayer, which is made for temporall things, be restrained in these wants onely: also let that prayer, which is made for the vertues of the soul, be free from all filthy, and uncleane behaviour:*

and

and let that prayer, which is made for life eternall, be occupied about the onely good pleaſure of God, and that in all humilitie, preſuming, as is requiſite, of the onely mercie of God.

Of Almes. CHAP. 18.

WE do diligently commend almes, and exhort the Church, that every man help his neighbour, by every dutie that he may, and teſtifie his love. But whereas it is ſaid in a certaine place, *That almes doe take away ſinne, as water doth quench fire*, we muſt underſtand it according to the analogie of faith. For what need was there, to the taking away of our ſins, of Chriſt his paſſion and death, if ſins might be taken away by the merit of almes? And what uſe were there of the miniſterie of the Goſpell, if almes were appointed of God for an inſtrument, whereby the death of Chriſt might be applied to us? Therefore, that Chriſt his honour may not be violated, and the miniſterie of the Goſpell may retaine it lawfull uſe, we teach, that almes doth thus take away ſinne, not that of it ſelfe it is a worthy worke, whereby ſinne may either be purged, or the merit of Chriſt applied, but that it is a worke and fruit of charitie toward our neighbour, by which worke we doe teſtifie our faith and obedience, which we owe unto God. Now where faith is, there Chriſt alone is acknowledged to be the purger of ſinnes. Therefore, ſeeing that almes doth teſtifie, after their manner, that Chriſt doth dwell in the godly, it doth alſo teſtifie that they have remiſſion of ſinnes. For except almes be a worke of charitie, which may beare witneſſe to faith in Chriſt, it is ſo farre from ſignifying, that man hath remiſſion of ſins through Chriſt, that it doth even ſtinke in the ſight of God. *If I ſhall diſtribute* (ſaith *Paul*) *all my ſubſtance, that it may be meat for the poore, and ſhall not have love, it profiteth me nothing.* Therefore we teach, that good works muſt be done neceſſarily, that God is to be invocated, and that almes is to be given, that we may teſtifie our faith and love, and obey the calling of God. But in true repentance, we teach, that we obtaine remiſſion of ſins, onely for the Son of God our Lord Ieſus Chriſt his ſake, through faith, according to that which *Peter* ſaith, *To him doe all the Prophets beare witneſſe, that through his name, every one that believeth in him doth receive remiſſion of ſins.*

Of

Of Canonicall houres. CHAP. 27.

AVguſtine writeth in a certaine place, *that* Ambroſe *the Biſhop of Millane, did ordaine, that the aſſemblies of the Church ſhould ſing Pſalmes, whereby they might mutually comfort themſelves, whileſt they looked for adverſitie, and ſtirre up themſelves to beare the croſſe: leſt the people, ſaith he, ſhould pine away with the yrkeſomneſſe of mourning.* This ſinging, becauſe it was uſed in a tongue commonly known, it had both a godly uſe, and deſerved great praiſe. And by the Canonicall decree it appeareth, that thoſe houres, which they call Canonicall, were an appointment of certaine times, wherein the whole holy Scripture ſhould be publikely over-run every yeere, as in the ſchooles there be certaine hours appointed for interpreting of authors. Such a diſtribution of houres was peradventure not unprofitable for that time, and in it ſelfe it is not a thing to be condemned. But to appoint a ſpeciall kinde of prieſts, to chaunt out thoſe Canonicall hours, and to ſing them in a ſtrange tongue, which commonly is not known to the Church, or is not our countrey tongue, and that in ſome place in the night, and in the day time without any intermiſſion, new ſingers very often taking one anothers courſe, and to make hereof a worſhip, not to this end, that by patience, and the comfort of the Scripture we might have hope, as *Paul* ſaith, but that by the merit of this worke a man might mitigate the wrath of God, and purge the ſinnes of men before God; this is it that is contrary to the meaning of that Church, which is indeed Catholique. 1 *Cor.* 14. *When ye come together, according as every one of you hath a Pſalme, or hath doctrine, or hath a tongue, or hath revelation, or hath interpretation, let all things be done unto edifying.* Hierome upon the Epiſt. to the *Epheſ.* Chap. 5. ſaith, *Singing and making melody to the Lord in your hearts. Let young men heare theſe things, let them heare, whoſe office it is to ſing in the Church, that we muſt ſing to God, not with the voice, but with the heart, and that the throat and the iawes are not to be greaſed with ſome ſweet liquor, as they uſe to doe, that play in Tragedies, &c.*

Now that which was ſpoken, touching the uſe of a tongue that is commonly knowne, it muſt be underſtood not, only of the ſinging of Pſalmes, but alſo of all the parts of Eccleſiaſticall miniſterie. For as Sermons and prayers are to be made, in a well knowne tongue to the Church, ſo alſo muſt the Sacraments be diſpenſed

diſpenſed in a ſpeech that is knowne. For, although it be lawfull at ſome time to uſe a ſtrange tongue, by reaſon of the learned, yet the conſent of the Catholike Church doth require this, that the neceſſarie miniſteries of the Church be executed in our countrey ſpeech, 1 *Cor.* 14. *I had rather in the Church to ſpeake five words with my underſtanding, that I may alſo inſtruct others, then ten thouſand words in a ſtrange tongue.* Innocentius the third, *De offi. Iud. Ord. C. Quoniam*, ſaith: *Becauſe that in many parts within one Citie and Dioceſſe, there be people of divers languages mingled together, having under one faith divers rites and cuſtomes, we doe ſtraitly command, that the Biſhops of ſuch Cities, or Dioceſſes, doe provide fit men, who, according to the diverſitie of ceremonies, and language, may execute among them the divine duties, and miniſter the Eccleſiaſticall Sacraments, inſtructing them both by the word, and by their example.* Therefore they are to be ſaid to doe godly and Catholikely, who doe ſo appoint the diſpenſation of the Sacraments, the ſinging of Pſalmes, and the reading of holy Scripture, that the Church may underſtand that which is ſaid, read, or ſung, and the ſpirit may receive fruit, thereby to comfort the minde, and to confirme the faith, and to ſtirre up love.

Out of the Confeſsion of SVEVELAND.

Of the ſinging and prayers of Eccleſiaſticall men.

CHAP. 21.

AND for that cauſe, to wit, that men ſhould not winke at that offending of God, which might be committed under a colour of his ſervice, then which nothing can offend him more grievouſly, our Miniſters have condemned the moſt of thoſe things, which were uſed in the ſingings and prayers of Eccleſiaſticall men. For it is too too manifeſt that theſe have degenerated from the firſt appointment and uſe of the Fathers. For no man, which underſtandeth the writings of the ancient Fathers, is ignorant of this, that it was a cuſtome among them, wiſely to rehearſe, alſo to expound a few Pſalmes with ſome Chapter of the Scripture, whereas now adaies many Pſalmes are chaunted, for the moſt part without underſtanding, and of the reading of the Scripture, there be onely the beginnings of Chapters left unto us, and innumerable things are taken up one after another, which ſerve rather for

for superstition, then for godlinesse. Therefore our Ministers did first of all detest this, that many things, which were contrary to the Scriptures, are mingled with holy prayers and songs: as that those things are attributed to Saints, which are proper to Christ alone; namely to free us from sinne, and other discommodities, and not so much to obtaine, as to give us the favour of God, and all kinde of good things. Secondly, because they are increased so infinitely, that they cannot be sung, or rehearsed with an attentive minde. Now it is nothing but a mocking of God, whatsoever we doe in his service without understanding. Lastly, because that these things also were made meritorious works, and to be sold for no small price, that we may say nothing hereof, that against the expresse commandement of the holy Ghost, all things are there said and sung in that tongue which not onely the people doth not understand, but many times also, not they themselves, which doe live of those kindes of singing and prayers.

THE SIXTEENTH SECTION. OF HOLY DAIES, FASTS, AND THE CHOISE OF MEATS, AND OF THE VISITATION of the sicke, and the care that is to be had for the dead.

The latter Confession of HELVETIA.

Of Holidaies, Fasts, and choise of meats.

CHAP. 24.

ALthough Religion be not tied unto time, yet can it not be planted and exercised, without a due dividing and allotting out of time unto it. Every Church therefore doth choose unto it selfe a certaine time, for publique prayers, and for preaching of the Gospell, and for the celebration of the Sacraments: and it

is not lawfull for every one to over-throw this appointment of the Church at his own pleaſure. For except ſome due time and leiſure were allotted to the outward exerciſe of religion, out of doubt men would be quite drawn from it by their own affaires. In regard hereof we ſee that in the ancient Churches, there were not onely certaine ſet houres in the weeke appointed for meetings, but that alſo even the Lords day, ever ſince the Apoſtles time, was conſecrated to the religious exerciſes, and unto a holy reſt, which alſo is now very well obſerved of our Churches, for the worſhip of God, and increaſe of charitie. Yet herein we give no place unto the Iewiſh obſervation of the day, or to any ſuperſtitions. For we doe not account one day to be holier then another, nor thinke that reſting of it ſelfe is liked of God. Beſides we doe celebrate and keepe the Lords day, and not the Sabbath, and that with a free obſervation.

Moreover, if the Churches doe religiouſly celebrate the memorie of the Lords nativitie, circumciſion, paſſion and reſurrection, and of his aſcenſion into heaven, and ſending the holy Ghoſt upon his Diſciples, according to Chriſtian libertie, we doe very well allow of it. But as for feſtivall dayes ordained to men, or the Saints departed, we cannot allow of them. For indeed ſuch feaſts, muſt be referred to the firſt Table of the Law, and belong peculiarly unto God. To conclude, theſe feſtivall dayes which are appointed to Saints, and abrogated of us, have in them many groſſe things, unprofitable, and not to be tolerated. In the meane time we confeſſe, that the remembrance of Saints, in due time and place, may be to good uſe and profit commended unto the people in Sermons, and the holy examples of holy men ſet before their eyes, to be imitated of all.

Now, the more ſharply that the Church of Chriſt doth accuſe ſurfeiting, drunkenneſſe, all kinde of luſts and intemperancie, ſo much the more earneſtly it doth commend unto us Chriſtian faſting. For faſting is nothing elſe but an abſtaining and temperancie of the godly, and a watching and chaſtiſing of our fleſh, taken up for the preſent neceſſitie, whereby we are humbled before God, and withdraw from the fleſh thoſe things, whereby it is cheriſhed, to the end it may the more willingly and eaſily obey the ſpirit. Wherefore they doe not faſt at all, that have no regard of thoſe things, but doe imagine that they faſt, if they ſtuffe their bellies on a day, and for a ſet or preſcribed time doe

abſtaine

abstaine from certaine meats, thinking that by this very worke wrought they shall please God, and doe a good worke. Fasting is a helpe of the prayers of the Saints, and of all vertues. But the Fasts, wherein the Iews fasted from meat, and not from wickednesse, pleased God nothing at all, as we may see in the booke of the Prophets.

Now fasting is either publike or private. In old time they celebrated publike fasts in troublesome times, and in the affliction of the Church. Wherein they abstained altogether from meat unto the evening, and bestowed all that time in holy prayers, the worship of God, and repentance. These differed little from mournings, and lamentations, and of these there is often mention made in the Prophets, and especially in the second Chapter of *Ioel*. Such a fast should be kept at this day, when the Church is in distresse. Private fasts are used of every one of us, according as every one feeleth the spirit weakned in him. For so farre forth he withdraweth that which might cherish and strengthen the flesh. All fasts ought to proceed from a free and willing spirit, and such a one as is truly humbled, and not framed to win applause and liking of men, much lesse to the end that a man might merit righteousnesse by them. But let every one fast to this end, that he may deprive the flesh of that which would cherish it, and that he may the more zealously serve God.

The fast of Lent hath testimonie of antiquitie, but none out of the Apostles writings: and therefore ought not nor cannot be imposed on the faithfull. It is certaine that in old time there were divers manners and uses of this fast, whereupon *Ireneus*, a most ancient Writer, saith, *Some thinke that this fast should be observed one day onely, others two daies, but others, more, and some fortie daies. Which varietie of keeping this fast began not now in our times, but long before us, by those, as I suppose, which not simply holding that, which was delivered them from the beginning, fell shortly after into another custome, either through negligence, or ignorance.* Moreover, *Socrates*, the Writer of the History, saith, *Because no ancient record is found, concerning this matter, I thinke the Apostles left this to every mans own iudgement, that every one might worke that which is good, without feare, or constraint.*

Now as concerning the choise of meats, we suppose that in fasting, all that should be taken from the flesh, whereby it is made more lusty and untamed, and wherein it doth most immoderately delight,

delight, whereby the fleſh is moſt of all pampered, whether they be fiſh, ſpices, dainties, or excellent wines. Otherwiſe we know that all the creatures of God were for the uſe and ſervice of men. *All things which God made are good*, and are to be uſed in the feare of God, and due moderation, without putting any difference betweene them. For the Apoſtle ſaith, *To the pure, all things are pure*. And alſo, *whatſoever is ſold in the ſhambles, eate ye, and aske no queſtion, for conſcience ſake*. The ſame Apoſtle calleth the Doctrine of thoſe which teach to abſtaine from meats, *The doctrine of Devils*. His reaſons be theſe, *that God created meats to be received of the faithfull and ſuch as know the truth, with thankeſgiving: becauſe that whatſoever God hath created, it is good, and is not to be refuſed, if it be received with giving of thanks*. The ſame Apoſtle to the Coloſſians reproveth thoſe, which *by an over much abſtinence will get unto themſelves an opinion of holineſſe*. Therefore we doe altogether miſlike the Tatians, and the Encratites, and all the diſciples of *Euſtathius*, againſt whom the Councell of Gangra was aſſembled.

Gen. 2.
Tit. 1.
2 Cor. 12.
1 Tim. 4.

Alſo out of the 25. Chapter towards the end.

Of comforting and viſiting the ſicke.

SEeing that men doe never lye open to more grievous temptations, then when they are exerciſed with infirmities, or elſe are ſicke and brought low with diſeaſes, it behooveth the Paſtours of the Churches, to be never more vigilant and carefull for the ſafetie of the flocke, then in ſuch diſeaſes and infirmities. Therefore let them viſit the ſicke betimes, and let them be quickly ſent for of the ſicke, if the matter ſhall ſo require. Let them comfort and confirme them in the true faith. Finally, let them ſtrengthen them againſt the dangerous ſuggeſtions of Satan: In like manner let them pray with the ſicke perſon at home in his houſe, and if need be, let them make prayers for the ſicke, in the publike meeting. And let them be carefull, that they may have a more happie paſſage out of this life. As for popiſh viſiting with the extreame unction, we have ſaid before, that we doe not like of it, becauſe it hath many abſurd things in it, and ſuch as be not approved by the Canonicall Scriptures.

Of the buriall of the faithfull, and of the care which is to be had for ſuch as are dead, of purgatorie, and the appearing of ſpirits.

THe Scripture willeth that the bodies of the faithfull, as being temples of the holy Ghoſt, which we truly beleeve ſhall riſe againe at the laſt Day, ſhould be honeſtly without any ſuperſtition committed to the earth, and beſides that we ſhould make honourable mention of them which have godlily died in the Lord, and performe all duties of love to ſuch as they leave behind them, as their widows and fatherleſſe children. Other care to be taken for the dead, we teach none. Therefore we doe greatly miſlike the Cynikes, who neglected the bodies of the dead, or did very carelesly and diſdainfully caſt them into the earth, never ſpake ſo much as a good word of the dead, nor any whit regarded thoſe whom they left behinde them. Again, we condemne thoſe which are too much and prepoſterouſly officious toward the dead, who like Ethnikes doe greatly lament and bewaile their dead (we doe not diſcommend that moderate mourning, which the Apoſtle doth allow, 1 *Theſſ.* 4. but judge it an unnaturall thing, to be touched with no ſorrow) and do ſacrifice for the dead, and mumble certaine prayers, not without their penny for their paines, thinking by theſe their duties, to deliver theſe their friends from torments, wherein they being wrapped by death, they ſuppoſe they may be rid out of them againe by ſuch lamentable ſongs. For we beleeve, that the faithfull, after the bodily death, doe goe directly unto Chriſt, and therefore doe not ſtand in need of the helpe or prayers for the dead, or any other ſuch dutie of them which are alive. In like manner we beleeve, that the unbeleevers be caſt headlong directly into hell, from whence there is no returne opened to the wicked, by any duties of thoſe which live.

But as concerning that which ſome teach concerning the fire of Purgatory, it is flat contrary to the Chriſtian faith, (*I beleeve the remiſsion of ſins, and life everlaſting*) and to the abſolute purgation of ſins made by Chriſt: and to theſe ſayings of Chriſt our Lord: *Verily, verily I ſay unto you, he that heareth my word, and beleeveth in him that ſent me, hath everlaſting life, and ſhall not come unto condemnation: but hath paſſed from death unto life.* Iohn 5.

Againe,

Againe, *He that is waſhed, needeth not ſave to waſh his feet, but is cleane every whit, and ye are cleane.* Now that which is recorded of the ſpirits or ſoules of the dead, ſometime appearing to them that are alive, and craving certaine duties of them, whereby they may be ſet free, we count thoſe apparitions among the deluſions, crafts and deceits of the devill, who as he can transforme himſelfe into an Angel of light, ſo he laboureth tooth and naile either to overthrow the true faith, or elſe to call it into doubt. The Lord in the Old Teſtament forbad *to enquire the truth of the dead, and to have any thing to doe with ſpirits.* And to the glutton, being bound in torments, as the truth of the Goſpell doth declare, is denied any returne to his brethren. The Lord by his word pronouncing and ſaying. *They have Moſes and the Prophets, let them heare them: if they heare not Moſes and the Prophets, neither will they beleeve, if one ſhall ariſe from the dead.*

Ioh. 13.

Deut. 18.

Luk. 16.

Out of the Confeſsion of BASIL.

THe Church of Chriſt doth herein labour all that ſhe can, to keepe the bonds of peace and love in unitie. Therefore ſhe doth by no meanes communicate with ſects, and the rules of orders, deviſed to make a difference of dayes, meats, apparell, and ceremonies.

Artic. 5.

No man can prohibit that, which Chriſt himſelfe hath not prohibited. For this cauſe we know that auricular confeſſion, holy dayes dedicated to Saints, and ſuch like things, had their beginning of men, and were not commanded of God, as on the other ſide we know, that the marriage of Miniſters was not forbidden.

Art. 10 *ff.* 1. & 2.

And againe, No man can forbid thoſe things which God hath permitted: therefore we thinke, that it is not by any means forbidden to receive meats with thankſgiving.

Art. 10. *ff.* 4. &c.

Out of the Confeſſion of BOHEMIA.

Hitherto pertaine, firſt, thoſe things which are to be found in the 15. Chap. *about the middeſt, concerning the keeping of holy dayes and faſts.*

IN like ſort many of the ancient ceremonies, and ſuch as were brought in by cuſtome, ſo neere as may be, are retained among

among us even at this day: * of this sort be certain dales appointed for feasts and holy daies, the mattens, that is, morning Sermons, evening assemblies, the Lords dayes, which be holy dayes, and speciall feasts dayes added thereunto, which are consecrated to the celebrating of the works of Christ, as to his Nativitie, his Passion, Resurrection, &c. * and such as be dedicated to the remembrance of holy men, as of the Virgin *Mary*, of the Apostles, and of other Saints, and chiefly of those Saints, of whom there is mention in the holy Scriptures: and all these things be done of us, that the word of God may be taught, that God may be worshipped and served, and that he may be glorified among us.

* Looke the 1. observation upon this confession.

* Looke the 2. observation.

That which followeth, and is to be referred, to this place, is taken out of the 17. Chap.

IN like sort also our Ministers (as it is meet for Christian men to doe) to the glory and praise of God, doe celebrate holy dayes consecrated to the Virgin, and the remembrance of her, * do make and sing godly and Christian songs of her, and with pleasure both diligently, and that they may confirme themselves, rehearse those great things wherewith God hath adorned her above all other women, and they all rejoyce one with another, and shew themselves most thankfull for the salvation which is purchased to mankinde, and with all Christian people they confesse and professe, that she is happie, and they praise God for all these things: and so much as lyeth in them, they doe faithfully follow and imitate the holy life and good manners of that Virgin, and they doe indeed execute that, which she commandeth to them that ministred in the Marriage at Cana, and do alwayes desire to be in heaven with her. And all these things they doe according to the meaning of the holy Scriptures.

* Looke the 2. observation upon this confession, and the whole 2. Sect. wherein is intreated of the lawfull honour of Saints.

And a little after.

And thus doe we teach that the Saints * are truly worshipped, when the people on certaine daies, at a time appointed, do come together to the service of God, and doe call to minde and meditate upon the benefits of God, which he hath bestowed upon holy men, and through them upon his Church, and therewithall doth admonish it selfe, concerning their calling, or place which they held, their doctrine, faith, life, and exercises of godlinesse, and the last end of their life, to the end that it may be as it were built

* Looke the 1. observation.

build up in the same truth by the word of God: and may praise God, and give him thanks for those men, and in their name, and may sing * profitable songs, and such as are free from superstition, and may raise and stirre up themselves to the like obedience, imitation of their faith, works, and deeds, godlinesse, holinesse, and honestie: and that they may call upon God, that he would vouchsafe to give unto them, to enjoy their companie and fellowship, as well here in the time of grace, as hereafter in eternall glory. All which things are in few words comprehended in the Epistle to the Hebrewes, where it is said. *Remember them which have the ouer sight ouer you, which have declared unto you the word of God: whose faith follow, considering what hath been the end of their conversation.* Heb. 13.

* Looke the 2. observation.

Of Fasting. CHAP. 18.

TOuching true and Christian fasting, we teach, that it is an outward work of faith, comprehending in it worship, which is done by exercising the body to abstinencie, joyning therewith all prayers, and giving of almes, and that it is due to God alone: and that among Christians, according as their strength will suffer, and their affaires and businesse desire and permit, at what time soever they use it, in any societie either generall, or particular, it must be done without hypocrisie or superstition, as the holy Scriptures doe witnesse: and *Paul* among other things, doth thus write of it, *Let us approve our selves as the Ministers of God, by fasting, &c.* And Christ saith, *Then they shall fast.* And again, *Paul* saith in another place, *That ye may give your selves to fasting and prayer.* Now fasting doth not consist in the choise of meat, which a man useth, but in the moderate use of meat, and in exercising, chastising, and bringing under the unruly flesh before God: and chiefly the matter consisteth in the spirit and in the heart, to wit, how, for what cause, with what intent and purpose a man doth fast, and how, and by what meane the godly may exercise a wholsome and acceptable fast unto God: and on the other side, to know when they should not fast, but rather take heed that they doe not fast, it is expressed in the Prophet, and manifestly taught of Christ himselfe. Matth. 6. Luk. 5. 1 Cor. 7. Isa. 56. Matth. 6.

What is to be thought of the choise and difference of meats, every man ought to learne out of the doctrine of Christ, that by this meane what dothe soever is in this point, it may be taken

away, and decided; *Then Christ called the multitude unto him, and said: Heare, and understand. That which goeth into the mouth defileth not the man, but that which cometh out of the mouth, that defileth the man,* that is, maketh him guiltie. Also, out of the doctrine of the Apostle, whose words are thus: *I am perswaded through the Lord Iesus, that nothing is uncleane of it selfe; but unto him, that iudgeth any thing to be uncleane, to him it is uncleane. But if thy brother be grieved for the meat, now walkest not thou charitably: Destroy not him with thy meat, for whom Christ died. For the kingdome of God is not meat nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.* Christians indeed are not tyed to any law in this case, yet so, that they be not an offence to the weaker sort: therefore the Apostle addeth: *All things indeed are pure, but it is evill for the man which eateth with offence:* And in another place he writeth: *Meat doth not make men acceptable to God: for neither if we eate, have we the more; neither if we eate not, have we the lesse.*

Matth. 15. Mark. 7. Rom. 14. 1 Cor. 8.

Out of the FRENCH *Confession.*

Artic. 24. TO conclude, we thinke that Purgatorie is a feigned thing, comming out of the same shop, whence also Monasticall Vowes, Pilgrimages, the forbidding of marriage, the use of meats, a ceremoniall observation of certaine dayes, auricular confession, indulgences, and such like things have proceeded, by which things certaine men have thought that they doe deserve favour, and salvation. But we doe not onely reject all those things, for a false opinion of merit added thereunto, but also because they are the inventions of men, and a yoke laid upon the consciences of men, by mens authoritie.

Out of the ENGLISH *Confession.*

Artic. 14. AND as for their brags; they are wont to make of their *Purgatorie*, though we know, it is not a thing so very late risen amongst them, yet is it no better then a blockish, and an old wives devise. *Augustine* indeed sometime saith, there is such a certaine place: sometime he denyeth not, but there may be such a one, sometime he doubteth: sometime againe he utterly denieth, that there is any at all, and thinketh, that men are therein deceived.

deceived by a certaine naturall good will, they beare their friends departed. But yet of this one errour hath there growne up ſuch a harveſt of thoſe *Maſſemongers*, that the Maſſes being ſold abroad commonly in every corner, the Temples of God became ſhops, to get money: and ſeely ſouls were borne in hand, that nothing was more neceſſarie to be bought. In deed there was nothing more gainfull for theſe men to ſell.

Out of the Confeſſion of AUSPURGE.

Of abuſes that be taken away.

Of putting difference betweene meats, and ſuch like Popiſh traditions.

IN this corporall life, we have need of traditions, that is, of the diſtinctions of times and places, that all things may be done orderly in the Church, as *Paul* willeth: *Let all things be done in order, and ſo as is meet and decent.* Therefore the Church hath her traditions, that is, ſhe appointeth at what times, and where, the Church ſhall come together. For this civill end it is lawfull to make traditions. But men that are not acquainted with the doctrine of Chriſt, are not content with this end, but they joyne ſuperſtitious opinions unto traditions, and by ſuperſtition multiply traditions out of meaſure. Of this there hath been complaint made in the Church not onely by late Writers, as *Gerſon*, and others, but alſo Saint *Auguſtine*. Wherefore it is needfull to admoniſh the people, what to thinke of the traditions which are brought into the Church by mans authoritie. For it is not without cauſe, that Chriſt and *Paul* doe ſo often ſpeake of traditions, and admoniſh the Church to judge wiſely of traditions. There was a common opinion, not of the common ſort alone, but alſo of the Teachers in the Church, that the difference of meats and ſuch like works, which the Eccleſiaſticall traditions doe command, are ſervices of God, which deſerve remiſſion of ſinnes: Alſo that ſuch kindes of worſhip, are Chriſtian righteouſneſſe, and as neceſſary, as the Leviticall ceremonies in the Old Teſtament ever were; and that they cannot be omitted without ſinne, no not then, when they might be omitted without danger of giving offence. Theſe perſwaſions have brought forth many diſcommodities. Firſt, the doctrine of the Goſpell is *Artic.* 4.

hereby obscured, which teacheth, that sins are forgiven freely by Christ. This benefit of Christ is transferred unto the worke of man. And by reason of this opinion, traditions were especially encreased, because that these works were supposed to deserve remission of sins, to be satisfactions, and to be Christian righteousnesse. Moreover, for this cause especially doth Saint *Paul* so often, and so earnestly give us warning, to *beware of traditions*, lest that Christs benefit should be transferred to traditions, lest the glory of Christ should be obscured, lest that true and sound-comfort should be withheld from mens consciences, and in a word, lest that faith, that is, trust of the mercie of Christ, should be quite smothered. These dangers Saint *Paul* would have avoided. For it is greatly needfull that the pure doctrin of the benefit of Christ, of the righteousnesse of faith, and of the comfort of consciences, should be continued in the Church.

Secondly, these traditions have obscured the Commandements of God: for this kinde of schooling was thought to be spirituall, and the righteousnesse of a Christian man. Yea, the traditions of men were set aloft above the commandements of God. All Christianitie was placed in the observation of certain festivall dayes, rites, fasts, and forme of apparell. These beggerly rudiments carried goodly titles, namely, that they were the spirituall life, and the perfection of a Christian. In the meane while, the commandements of God touching every calling were of small estimation: that the Father brought up his children, that the Mother bare them, that the Prince governed the Common-wealth, these works were little set by. They were not taken to be any service of God. The mindes of many stood in a continuall mamering, whether marriage, magistracie, and such like functions of a civill life, did please God or no. And this doubtfulnesse did trouble many very much. Many forsaking their callings, leaving the Common-wealth, did shut up themselves in Monasteries, that they might seeke that kinde of life, which they thought did more please God, yea which they supposed, to merit remission of sins.

Thirdly, the opinion of necessitie did much vexe and disquiet the consciences. Traditions were thought necessary. And yet no man, though never so diligent, did ever observe them all, especially for that the number of them was infinite. *Gerson* writeth, *That many fell into desperation, some murthered themselves, because they perceived*

perceived well, that they could not observe the traditions. And all this while they never heard one comfortable word of grace and of the righteousnesse of faith.

We see that the Summists and Divines gather together the traditions, and seeke out qualifications of them for the unburdening of mens consciences: but even they cannot satisfie themselves, nor winde themselves out: and sometimes also their very interpretations themselves doe snare mens consciences. The Schooles also and Pulpits were so busied in numbring up the traditions, that they had no leasure to handle the Scripture, or to search out more profitable doctrine of faith, of the Crosse, of Hope, of the excellencie of civill affairs, or of the comfort of mens consciences in sore tentations. Wherefore many good men have oft complained, that they were hindered by these contentions about traditions, that they could not be occupied in some better kinde of doctrine. When as therefore such superstitious opinions did cleave fast unto the traditions, it was necessary to admonish the Churches, what they were to judge of traditions, to free godly mindes from errour, to cure wounded consciences, and to set out the benefit of Christ. We doe not goe about to weaken the authoritie of Ecclesiasticall power, we detract nothing from the * dignitie of Bishops: we doe not disturbe the good order of the Church. Traditions rightly taken, are better liked: but we reprove those lewish opinions onely.

All this matter of the ceremonies and traditions in generall doth properly belong to the 17. Section next following: but for as much as here is intreated of dayes, meats, & fasts, it was requisite that it should be brought in this Section because the generals cannot well be severed from particulars.

* Looke the 3 & 4 Observ. upon this confession. in the 11 Sect.

Thus therefore we teach, touching ceremonies brought into the Church by mans authoritie. First, touching traditions, which are opposed to the commandement of God, or cannot be kept without sinne, the Apostles rule is to be followed: *We must obey God rather then men.* Of this sort is the tradition of single life. Secondly, touching other ceremonies, which are in their owne nature things indifferent, as Fasts, Festivall daies, difference of apparell, and the like, we must know that such observations doe neither merit remission of sinnes, neither yet are they the righteousnesse or perfection of a Christian, but that they are things indifferent, which where is no danger of giving offence, may well be omitted.

This judgement of ours hath these evident and cleere testimonies in the Gospel, to the end that it may admonish the Church, that the Gospel be not oppressed and obscured by superstitious opinions. *Rom. 14. The kingdome of God is not meat and drinke,*

drinke, but righteousnesse, peace, and ioy in the holy Ghost. Here *Paul* teacheth plainly, that a Christians righteousnesse is the spirituall motions of the heart, and not the outward observation of meates and daies, &c. *Coloss. 2. Let no man iudge you in meat, drinke, or a part of a holyday.* He forbiddeth that their consciences should be judged, that is, that their consciences should be condemned in the use of such things: but will have them counted altogether indifferent things, and such as pertaine not to the righteousnesse of the Gospel. Then there followeth a long and a weightie speech, both of the rites of *Moses*, and of the ceremonies appointed by the authoritie of man. For *Paul* speaketh namely of both kindes, denying them to be the righteousnesse of a Christian, and forbidding to burden the consciences with such traditions. *If ye be dead with Christ from the rudiments of the world: why, as though ye lived in the world, are ye burdened with traditions? Touch not, taste not, handle not.* Matt. 15. *All that entereth into the mouth, defileth not the man,* And in that place Christ excuseth his Disciples, that had broken a tradition, that was in use among them, and he addeth a notable saying, *They worship me in vaine with the commandements of men.* He denieth mans precepts to be true duties availeable unto righteousnesse before God. Wherefore they are not the righteousnesse of a Christian, nor yet necessarie duties.

Yet for all that, it is apparant, how wonderfully the services invented by man have multiplied and increased in the Church unto this day. The Monks did daily heape up ceremonies both with new superstitions, and also with new waies to bring in money. And these trifles were thought to be the chiefest worship of God, and the greatest godlinesse, whereas Christ doth by a most grave and weightie Oracle forbid, that such ceremonies should be accounted for services of God. For he doth not forbid the appointing of traditions unto a civill end and use, that is, for good orders sake, but he denieth that any such be any worship of God, in saying, *In vaine doe they worship me.* And he teacheth that true worships be workes commanded of God, as feare, faith, love, patience, chastitie, walking in ones calling, doing of ones dutie, &c. *Acts 15. Peter* saith, *Why doe ye tempt God, laying a yoke on the Disciples necke, which neither we, nor our Fathers were able to beare? but by the grace of our Lord Jesus Christ we beleeve to be saved, as doe also they.* Here *Peter* sheweth, that remission of

sinnes

sinnes and salvation cometh to us by Christ and not by the rites of *Moses*, or the law; and doth also give us to understand, that such doe grievously sinne, which doe burden mens consciences with such ordinances. For it is no slight reproofe, when he saith, *Why tempt ye God?* And, 1 *Tim.* 4. He termeth the forbidding of of meats, mariages, and such like traditions, *doctrines of Devils.* But why doth he use such a sharpe speech? His meaning was not that there should be no ordinances at all, or that no differences of places and times should be observed: but then he accounteth them to be doctrines of Devils, when as the benefit of Christ is attributed unto them, when they are reputed for righteousnesse, and for necessarie services of God, when an opinion of necessitie is fastened to them, and mens consciences are racked, and faith made of no force by them. These discommodities Christ and his Apostles would have to be diligently avoided, and for that cause they cry out so often, and so earnestly against traditions. And it is a wonder, that the patrons of such superstitious opinions about traditions, are no whit moved with such thundering speeches.

Now as for us, we teach that those traditions are not to bee condemned, which command nothing against the laws of God, and have a civill use and end, namely, such as are ordained to this end, that things might be done orderly in the Church. Of which sort are the traditions about holy dayes, the Lords day, the Nativitie, Passeover, and the rest: also about the holy readings and lessons, and such like. Now all rites of this kinde we retaine very willingly in our Churches. And yet the Church is taught, to know, what to thinke of such customes, to wit, that they doe not merit remission of sinnes, that they are not the righteousnesse of a Christian, nor necessary duties unto Christian righteousnesse, but indifferent things, which a man may omit, where there is no danger of giving offence. This qualifying of traditions doth set free the consciences from superstitious opinions, and from that old torture and racking. And yet it bringeth great commendation to traditions, because it sheweth the true use of them. All modest men will more willingly obey the traditions, after they understand that their consciences are set free from danger in private, and that they must so far obey, as that the common peace be not disturbed, nor the weake ones hurt. Againe, this interpretation doth defend and preserve publique good manners and disci-

pline,

pline, because it commandeth to avoid offenses. Also to observe publike holy dayes, the meetings in the Churches, readings, &c. doe serve for examples, and to accustome the youth, and the common sort thereto. Therefore such ordinances are not to be broken, but rather with common care and travell to be furthered.

These be the true and meet commendations of traditions, which no doubt doe greatly stirre up such as are godly and staied, to love, defend, and adorne the publike orders. The Gospel teacheth to thinke reverently, not onely of other civill laws and orders, but also of Ecclesiasticall, and seeketh the true use of them. Yet notwithstanding it appointeth degrees, and will have the doctrine touching Christ, and things that are heavenly and everlasting, discerned from the schooling, or Pedagogie of the Church. This libertie, whereof we speake now, was not unknowne to the Fathers. For *Augustine* saith, *This whole kinde of things hath free observations*; and to this purpose he discourseth at large. *Irenaeus* saith, *The disagreement in fasting doth not break off the agreement in faith.* The Tripartite history gathereth together many examples of rites disagreeing one from the other, and in the end addeth a notable saying, *It was not the Apostles mind, to prescribe any thing touching holy dayes, but to preach godlinesse, and a good conversation.* But in so manifest a matter, it is needles to heape up many testimonies.

But our adversaries doe here make great outcries, *That by this doctrine publike discipline and order is overthrowne, and disorder and anarchie brought in. Likewise, that good workes and mortification of the flesh are abolished, according to Jovinians surmise.* These slanders we have partly refuted already: there is no confusion or anarchie brought in, nor the publique discipline overthrowne, when as we teach, that traditions, which have a civill end and use, ought to be observed. And we teach also that offences must be foreseene and avoided. But touching mortification, we answer thus: True and unfeigned mortification is to beare the crosse, to indure dangers, troubles, and afflictions. This kinde of obedience is the worship of God, and a spirituall worke, as the *Psalme* teacheth: *A sacrifice to God is a troubled spirit, &c.* We teach moreover that another kinde of exercise is necessarie. It is the dutie of every Christian to bridle his flesh, even by bodily discipline, labours, temperancie, meditation of heavenly things,

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and ſuch other exerciſes, fit for his age. The neereſt and proper end whereof muſt be this, that fulneſſe and idleneſſe doe not pricke him forward to ſinne, and that his minde may be ſtirred up, and made more apt for heavenly affections. It is not to bee thought, that theſe exerciſes are a worſhip of God, that deſerve remiſſion of ſinnes, or that they be ſatisfactions, &c. And this diſcipline muſt be continuall: neither can certain dayes be ſet and appointed equally for all. Of this diſcipline Chriſt ſpeaketh: *Beware that your bodies be not oppreſſed with ſurfetting.* Againe, *This kinde of Devils doth not goe out, but by faſting and prayer.* And *Paul* ſaith, *I chaſtiſe my body, and bring it in bondage.* Wherefore we do not miſlike faſtings, but ſuperſtitious opinions, which be ſnares for mens conſciences, that are put in traditions. Moreover, theſe exerciſes, when as they are referred unto that end, that we may have our bodies fit for ſpirituall things, and to doe our duties, according to a mans calling, &c. they are good in the godly, and * meritorious workes, as the example of *Daniel* doth teſtifie. For they be works, which God requireth to this end, that they may ſubdue the fleſh.

* Looke the 1. Obſervation upon this confeſſion.

This former Article we found placed elſewhere in the fifth place among thoſe, wherein the abuſes, that are changed, are reckoned up.

Of the difference of meats.

Artic. 5.

IT hath beene a common opinion, not of the common ſort alone, but alſo of ſuch as are teachers in the Churches, that the differences of meates, and ſuch like humane traditions, are works available to merit remiſſion both of the fault, and of the puniſhment. And that the world thus thought, it is apparant by this, that daily new ceremonies, new orders, new holy dayes, new faſts, were appointed: and the teachers in the Churches, did exact theſe workes, at the peoples hands, as a ſervice neceſſary to deſerve juſtification by, and they did greatly terrifie their conſciences, if ought were omitted. * Of this perſwaſion of traditions many diſcommodities have followed in the Church. For firſt the doctrine of grace, is obſcured by it, & alſo the righteouſneſſe of faith, which is the moſt eſpeciall point of the Goſpel, and which it behoveth moſt of all to be extant, and to have the preheminence in the Church, that the merit of Chriſt may be well known,

This Treatiſe of ceremonies repeated generally doth properly pertaine unto the Section next following, and unto this Section the next muſt be added, becauſe here is ſpeciall mention of faſtings and holy daies, as we mentioned in the former Article.

known, and faith, which beleeveth that sinnes are remitted through Christ, and not for any works of ours, may be exalted farre above works. For which cause also Saint *Paul* laboureth much in this point: he removeth the law and humane traditions, that he may shew that the righteousnesse of Christ is a farre other thing, then such workes as these be, namely, a faith, which beleeveth that sins are freely remitted through Christ. But this doctrine of S. *Paul* is almost wholly smothered by traditions, which have bred an opinion, that by making difference in meats and such like services, a man must merit remission of sinnes and justification. In their doctrine of repentance there was no mention of faith: onely these satisfactory works were spoken of: Repentance seemed to stand wholly in these.

Secondly, these traditions obscured the Commandements of God, that they could not be knowne, because that traditions were preferred farre above the Commandements of God. All Christianitie was thought to be an observation of certaine holy dayes, rites, fasts, and attire. These observations carried a goodly title and name, that they were the spirituall life, and the perfect life. In the meane season Gods Commandements touching every mans calling, were of small estimation. That the father brought up his children, that the mother bare them, that the Prince governed the common wealth, these were reputed worldly affaires, and unperfect and farre inferiour to those glistering observations and orders. And these errors did greatly torment good mindes, which were grieved that they were handfasted to an unperfect kinde of life, in marriage, in Magistracie, and in other civill functions. They had the Monks and such like men in admiration, and falsely imagined, that their orders did more deserve remission of sinnes and justification.

Thirdly, traditions brought great danger to mens consciences, because it was impossible to keep them all, and yet men thought the observation of them to be necessarie duties. *Gerson* writeth, that many fell into despaire, and some murdered themselves, because they perceived that they could not keepe the traditions: and all this while they never heard the comfort of the righteousnesse of faith, or of grace. We see the Summists and Divines gather together the traditions, and seeke qualifications of them, to unburden mens consciences: and yet all will not serve, but sometimes they bring more snares upon the conscience. The Schooles

and

and Pulpits have beene so busied in gathering together the traditions, that they had not leasure once to touch the Scripture, and to seeke out a more profitable doctrine, of faith, of the Crosse, of hope, of the dignitie of civill affaires, of the comfort of consciences in perilous assaults. Wherefore *Gerson* and some other Divines have made grievous complaints that they were hindered by braules about traditions, that they could not be occupied in some better kinde of doctrine. And Saint *Augustine* forbiddeth that mens consciences should be burdened with such kinde of observations, and doth very wisely warne *Januarius* to know, that they are to be observed indifferently: for he so speaketh: *Wherefore our Ministers must not be thought, to have touched this matter unadvisedly, for hatred of the Bishops, as some doe falsely surmise. There was great need to admonish the Churches of those errors, which did arise from mistaking of traditions: for the Gospel driveth men to urge the doctrine of grace, and the of righteousnes of faith, in the Church: which yet can never be understood, if men suppose that they can merit remission of sinnes, and iustification, by observation of their owne choice.* Thus therefore they have taught us, that we can never merit remission of sinnes and justification, by the observation of mans traditions: and therefore that we must not thinke, that such observations are necessarie duties. Hereunto they adde testimonies out of the Scriptures. Christ excuseth his disciples, *Matth.* 15. which kept not the received tradition, which yet seemed to be about a matter not unlawfull, but indifferent, and to have some affinitie with the washings of the law, and saith, *They Worship me in vaine With the precepts of men.* Christ therefore requireth no unprofitable worship: and a little after, he addeth, *All that entereth in at the mouth defileth not the man.* Againe, *Rom.* 14. *The kingdome of God is not meat and drinke.* Col. 2. *Let no man iudge you in meat, or drinke, in a Sabbath, or in an holy day.* Againe, *If ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, are ye burdened with traditions, Touch not, taste not, handle not?* Act. 15. *Peter* saith, *Why tempt ye God, laying a yoke upon the necks of the disciples, which neither We, nor our fathers were able to beare? but by the grace of our Lord Iesus Christ, We hope to be saved, as did also they.* Here *Peter* forbiddeth to burden the consciences with many rites, whether they be of *Moses*, or of any others appointing: and 1. *Tim.* 4. he calleth the forbidding of meats, *a*

doctrine

doctrine of devils: because that it is flat against the Gospel, to appoint or doe such workes, to the end that by them we may merit remission of sinnes or justification, or because that there could be no Christianitie without them.

Here our adversaries object against us, *that our Ministers hinder all good discipline and mortification of the flesh, as* Iovinian *did.* But the contrary may be seene by our mens writings. For they have alwaies taught, touching the Crosse, that Christians must suffer afflictions. This is the true, earnest, and unfeigned mortification, to be exercised with divers afflictions, and to be crucified with Christ. Moreover they teach, that every Christian must so by bodily discipline, or bodily exercises and labour, exercise and keepe under himselfe, that fulnesse and sloth do not prick him up to sinne, not that he may by such exercises merit such remission of the fault, or of eternall death: and this corporall discipline must alwaies be plied, not onely to a few, and those set dayes, according to the commandement of Christ, *Take heed that your bodies be not oppressed with surfetting.* Againe, *This kinde of devill is not cast out but by fasting and prayer:* And *Paul* saith, *I chastise my body, and bring it under subiection.* Where he plainly sheweth, that he did therefore chastise his body, not that by discipline hee might merit remission of sinnes, but that his body might be apt, and fit for spirituall things, and to do his duty, according to his calling. Therefore we doe not condemne fasts themselves, but the traditions, which prescribe certaine daies and certaine meates, with danger to the consciences, as though such workes as these were necessary duties.

Yet many of the traditions are observed among us, which tend unto this end, that things may be done orderly in the Church, as namely the * order of lessons in the Masse, and the chiefest holy dayes. But in the meane time men are admonished, that such a service doth not justifie before God, and that there is no sinne to be put in such things, if they be left undone, so it be without offence. This libertie in humane rites and ceremonies was not unknowne to the fathers. For in the East Church they kept Easter at another time then they did in Rome: and when as they of the Church of Rome accused the East Church of Schisme for this diversitie, they were admonished by others, that such fashions should not be alike every where. And *Irenæus* saith: *The disagreement about fasting doth not breake off the agreement of faith.*

* Looke the 1. observation upon this confession.

Besides,

Besides, Pope *Gregorie* in the 12. distinction insinuateth, that such diversitie doth not hurt the unitie of the Church: and in the Tripartite history *lib. 9.* many examples of different rites are gathered together, and these words are there rehearsed, *The minde of the Apostles was, not to give precepts of holy daies, but to preach godlinesse and a good conversation.*

What is then to be thought of the Lords day, and of such like rites used in Churches? Hereunto they answer, that it is lawfull for the Bishops or Pastors to appoint ordinances, whereby things may be done in order in the Church, not that by them we should merit remission of sins, or satisfie for sins, or that mens consciences should be bound to esteeme them as necessarie services, and think that they sinne, when they violate any one of them, though it be without the offence of others. So *Paul* ordained, *that women should cover their heads in the congregation, that the Interpreters of Scripture should be heard in course or order in the church.*

Such like ordinances it behoveth the Churches to keepe for charitie, and quietnesse sake, so farre forth, that one offend not another, that all things may be done in order, and without tumult in the Church: but yet with this caution, that mens consciences be not burdened, so as they should account them as things necessarie to salvation, and think they did sin, when they brake any one of them without offence of others: as no man would say that a woman doth offend, if she come abroad with her head uncovered, without the offence of any.

Of this sort is the observation of the Lords day, of Easter, of Penteeost, and such like holy dayes, and rites. For they that think, that the observation of the Lords day was appointed by the authoritie of the Church instead of the Sabbath, as necessarie, they are greatly deceived. The Scripture requireth that the observation of it should be now free: for it teacheth that the Mosaicall ceremonies are not needfull after the Gospel is revealed. And yet because it was requisite to appoint a certain day, that the people might know when to come together, it seemeth that the Church did for that purpose appoint the Lords day: which day for this cause also seemed to have better liked the Church, that in it men might have an example of Christian libertie, and might know, that the observation, neither of the Sabbath, nor of any other day, was of necessitie.

There are extant certaine monstrous disputations touching

the changing of the law, and the ceremonies of the new law, and of the change of the Sabbath, which did all spring up of a false perswasion, that there should be a worship in the Church, like to the Leviticall worship: and that Christ gave the charge of devising new ceremonies, which should be necessary to salvation, to the Apostles and Bishops. These errours crept into the Church, when as the doctrine of faith was not plainely enough taught. Some dispute, that the observation of the Lords day is not indeed of the law of God, but as it were of the law of God: and touching holy days, they prescribe, how far it is lawful to work in them. What else are such disputations, but snares for mens consciences?

Out of the Confession of SAXONIE.

Of Anointing.

Art. 19 ff. 2. MOreover, that which now is called, *Extreame anointing*, was in times past a kinde of healing, as it is evident out of the Epistle of Saint *Iames*, *cap.* 5. Now is it become a shew full of superstition. They say that sinnes be forgiven through these anointings, and they adde thereunto invocation of the dead, which also must of necessitie be disliked. Therefore these ceremonies are not kept in our Churches, neither in times past did the Church think that they were necessary. But for the sicke we doe make godly prayers, publiquely, and privately: as also the Lord hath promised, that he will asswage even corporall griefes in them that aske it of him, according to that saying, *Psalme* 49. *Call upon me in the daye of trouble, and I will deliver thee.* Also we use burials, having thereat a decent assembly, godly admonitions, and songs, &c.

The first part of this 19. *Article, which is of confirmation, was placed in the* 13. *Section. Hitherto also pertaineth the beginning of the* 20. *Article so far as it speaketh of a certaine time appointed for the service of God.*

NAturall reason doth know that there is an order, and the understanding of order, is an evident testimony of God: neither is it possible that men should live without any order, as we see that in families there must be distinct times of labour, rest, meate,

meate, and sleepe: and every nature, as it is best, so doth it chiefly love order throughout the whole life. Also *Paul* commandeth, *That all things in the Church be done decently and in order.* Therefore there hath beene at all times, even from the beginning of mankinde, a certain order of publique meetings, there hath been also a certaine distinction of times, and certaine other ceremonies, and that without doubt full of gravitie, and elegancie, among those excellent lights of mankinde, when as in the same garden or cottage there sat together, *Sem*, *Abraham*, *Isaac*, and their families: and when as that Sermon which *Sem* made, concerning the true God, the Sonne of God, the distinction of the Church, and other nations, being heard, afterward they together used invocation.

That which followeth, because it treateth of indifferent Traditions in generall, is placed in the next Section.

Out of the Confession of WIRTEMBERGE.

Of Fasting.

WE think that Fasting is profitable, not to this end, that either by the merit of it worke it might purge sinnes before God, or apply the merit of Christ to him that doth fast; but that, by sobrietie it may bridle the flesh, lest that man being hindered by surfetting, and drunkennesse, he be the lesse able to obey the calling of God, and discharge his dutie negligently. But we shall have a fit place hereafter to speak of Fasting. *Artic.* 17.

Also, Article 28. *Of Fasting.*

FAsting hath it praise and use. But now we doe not speak either of necessary fasting, when a man must needs fast for want of meat, or of an allegoricall fasting, which is to abstaine from all vices: but we are to speak of two usuall kindes of fasting, whereof the one is a perpetuall fast, and this is a sobrietie, which is alwaies to be kept, in meat and drink, throughout the whole course of a mans life: for it is never lawfull for us to ravine, and to follow surfetting, and drunkennesse. There is another fast, which is for a day, when as sometimes we abstaine from meat the whole day, such as was used in the Old Testament, *Levit.* 16. Also the examples of *Iehosaphat*, of the *Ninivites*, and others, doe witnesse the

same thing. This kinde of fasting was also used after the publishing of the Gospel, as appeareth, *Act.* 13.14. But afterward there followed a great difference in Churches touching the observation of such a kinde of fasting: and as this difference brought no discommoditie to the Church, so it testified, that the use of this fasting was free. And there is a worthy saying among the ancient fathers, touching this varietie: *The difference*, say they, *of fastings doth not breake off the agreement of faith.*

Now although some men doe thinke, that Christ by his example did consecrate, *the fast of Lent*, yet it is manifest, that Christ did not command this fast, neither can the constitution of our nature abide it, that we should imitate the example of Christ his fasting, who did abstaine full 40. dayes, and 40. nights, from all meat and drinke. Also *Eusebius* doth declare, and that not obscurely, *That the use of this Lenten fast was very free in the Church.* Moreover *Chrysostome*, in *Gen. cap.* 2. *Hom.* 11. saith, *If thou canst not fast, yet thou maist abstaine from sinnes: and this is not the least thing, nor much differing from fasting, but fit to overthrow even the fury of the Devill.*

Neither was there any choice of meats appointed, because the Apostle had said, *To the cleane, all things are cleane.* But in the observation of such fasts, we must chiefely marke the end. The ancient fathers did sometimes fast whole daies together, that they might give themselves to publique prayer, and by this discipline might admonish their Church, & especially the youth of dangers that were past or present, or hanging over their heads, and might stir them up to repentance, whereby the wrath of God might be asswaged. This is the godly and profitable end of these fastings.

Others doe fast, *That by the merit of this worke, they may purge their sinnes before God, or*, as some doe speake, *Apply unto themselves the merit of Christ, by their fasting.* But this end is utterly to be condemned. For first, the onely death of Christ is the purging of our sinnes. Secondly, fasting was not ordained for this use, that it should be a work, whereby the merit of Christ may be applied to us. For, fasting is either joyned with true repentance, and then the merit of Christ is applied to him that repenteth by faith, which is the chiefe part of repentance, before a man doth begin or end his fasting: or else fasting is without repentance, and then it is abominable in the sight of God, so far is it from applying the merit of Christ to him that fasteth. *Isa.* 58. *Is it such a fast*

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that I have choſen, that a man ſhould afflict his ſoule for a day, and to bowe down his head as a bulrush? Auguſtine *Epiſt. 86. ad Caſulanum*, ſaith, *I revolving that in my minde, which is writen in the Evangelicall and Apoſtolique Scriptures, and in that whole inſtrument which they call the New Teſtament, doe ſee that faſting is commanded. But on what dayes we ought not to faſt, and on what dayes, we ought to faſt, I doe not ſee it defined, either by the commandement of the Lord, or of the Apoſtles. And by this I thinke, that rather a releaſing, then a binding to faſting, is the more fit and apt, not to obtaine righteouſneſſe, (wherein the beautie of the Kings daughter doth conſiſt inwardly) which is obtained by faith, but yet, to ſignifie a perpetuall reſt.* And *Chryſoſtom, Tom. 4. de Ieiun. Quadrag. Hom. 73.* ſaith: *If we come daily hither, and faſt the whole Lent, and doe not change our life to the better, it will be an occaſion of our greater condemnation.* By theſe teſtimonies it is evident, that it is neither Apoſtolique, nor Catholique, to thinke that faſting is a work, whereby either ſinnes are purged before God, or the merit of Chriſt is applied.

Hitherto alſo appertaineth the 29. Article.

Of the conſecrating of water, ſalt, wine, and other things.

WE confeſſe, that the forbidding of water, whereby the Leviticall uncleannes was purged, was ordained of God in the Old Teſtament. Alſo we acknowledge that miracle wherby the Prophet *Elizeus* did heale the barren waters of *Jericho*, by caſting in of ſalt. And we embrace that, which *Paul* writing to *Timothy*, ſaith, *Every creature of God is good, and nothing is to be reiected, which is received with thankeſgiving: for it is ſanctified by the word of God, and by prayer.* But wheras in the new Teſtament, water is conſecrated, which they call *holy water*, by the ſprinkling whereof veniall ſins are taken away, and Devils are driven away: and whereas ſalt alſo is conſecrated, to make things wholeſome, which otherwiſe be hurtfull, it ſeemeth neither to be Apoſtolike, nor Catholique. For we are not commanded by the word of God to imitate the Leviticall ſprinkling, or *Eilizeus* his miracle, but it was uſed by mans arbitrement and pleaſure: and therefore it appertaineth to this ſaying of Chriſt, *In vaine doe they worſhip me, teaching for doctrines the precepts of men.* And it is evident that

the sprinkling of the blood of Christ, which is made by the word of the Gospel, by Baptisme, and the Lords Supper, and received by faith, doth purge us from our sinnes. That therefore which is proper to the blood of Christ, which by the ordinance of God was shed for our sinnes, ought not to be attributed to water, consecrated by the appointment of man. And *as touching that Elizæus did heale the barren waters by salt*, there is a miracle set before our eyes, that thereby we may confirme that credit, which we ought to give to the preaching of the Prophet; but it is not set before us to be imitated without a special calling of God: because the miracles of the Saints use not to be generall, but personall.

And as touching that which *Paul* saith, *that creatures are sanctified by the word of God, and by prayer*, he meaneth not that creatures, as for example, salt, flesh, egges, hearbs, are to be conjured, that Satan by the use of them may be driven away; but that all creatures are by the word of God every one appointed to their outward use, which then serve for our good, when we use them well, by faith, and praying unto God. So God created salt, to season meat, and to preserve flesh from putrifying: he created water, to serve for drinke, or washing, or watering, and not to drive away the devil. Indeed in Baptisme, he ordained * water to wash away sins: but this is not the generall end why water was created, but a speciall ordinance, appointed by a speciall word of God. For, as touching the generall creation and sanctification of God, there is no word of God, that doth witnesse, that the creatures, which we before have rehearsed, by conjurings are made profitable hereunto, that they may take away sinnes, and chase away the devils. Now that which is brought in without the word of God, to another use then God hath ordained it unto, it cannot be done in faith, but it becometh an abuse, and doth rather bring destruction, then salvation, *Rom.* 14. *Whatsoever is not of faith, is sinne.* And *Cyprian, Epist.* 2. *Lib.* 2. saith, *If Christ alone is be heard, we are not to consider what any other before us hath thought good to be done, but what Christ, who is before all, hath done: for we ought not to follow the custome of men, but the truth of God, &c.*

* Looke the 2. Observation upon the confession of Saxonie, Sect. 23.

Hither to also pertaineth Chap. 22. *of the same confession.*

Of extreame unction.

WE confesse that the Apostles anointed the sick with oyle, and that the sick recovered their bodily health. Also

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we confeſſe, that the Epiſtle, which beareth the name of *Iames*, doth command, *that the Elders of the Church be called unto the ſicke, that they may anoint them with oyle, and pray for them, that they may obtaine health.* But theſe things were then practiſed profitably, when as yet the Miniſters of the Church were indued with the gift of healing the ſicke corporally, and wonderfully. But after that this gift ceaſed, the Goſpel being confirmed in the Church, the thing it ſelfe doth witneſſe, that this ceremonie of anointing is now idlely, and unfruitfully uſed. For they which now are anointed, uſe not by this anointing to recover their bodily health: yea this anointing is not uſed, but on them, of whoſe bodily health men doe diſpaire. Neither is there any word of God, which doth promiſe, the Goſpel of Chriſt being publiſhed, that this outward anointing ſhould be of any force to take away ſinnes, and to give a ſpirituall and heavenly health. Notwithſtanding the Miniſters of the Church are bound by dutie, to viſite the ſicke, and to pray together with the Church for their health, * and to comfort them as well by the preaching of the Goſpel, as by diſpenſing of the Lords Supper. And this is a godly anointing, whereby the holy Ghoſt is effectuall in the beleevers.

* Looke the 1. obſervation upon this confeſſion.

Chap. 24.

Of the remembrance of the dead.

Although indeed there is no difference, betweene a Saint reſting in Chriſt, and a faithfull man departed (for everie one which dieth in the faith of Chriſt, is a Saint) yet becauſe it hath pleaſed ſome to put a difference betwixt theſe two, we alſo thought it good to make two ſeverall Chapters thereof. And firſt, we thinke, that it belongeth to a godly minde, to made decent mention of his elders which have died in the faith of Chriſt, and to ſhew forth toward their poſteritie and friends which are alive, in all dutifull manner that we can, that thankfulneſſe, which is due to thoſe benefits, which we received of them. Secondly, faith requireth of us, that we doe not think that the dead are nothing, but that they doe indeed live before God: to wit, that the godly doe live bleſſedly in Chriſt: and that the wicked doe live in an horrible expectation of the revelation of the judgement of God. Alſo, charitie requireth, that we ſhould wiſh all peace and happineſſe to them that are dead in Chriſt. This alſo is to be

added, that, to testifie the hope of our resurrection, we must burie our dead decently, so neere as may be, and as the time, and conditions of men will suffer. * Therefore we thinke it is a profitable thing, that at burials those things be rehearsed, and expounded out of the holy Scriptures, which do serve to strengthen our faith in the horror of death, and to confirme our hope of the resurrection.

* Looke the 2. Observation upon this confession.

But that the dead are helped by those usuall watchings, prayers, and sacrifices, and that by the merits thereof, they be either delivered from their paines, or obtaine a greater felicitie which is in heaven, there is no testimony out of that doctrine which is indeed Propheticall and Apostolicall. For there is one onely merit of eternall life, and we have one onely redemption and deliverance; to wit, Passion of our Lord Iesus Christ: and this merit is made ours, when we beleeve in Christ, and we have nothing to doe with it, when we doe not beleeve the Gospel of Christ, *Iohn 3. God sent not his Sonne into the world, that he should condemne the World, but that the world through him might be saved. He that beleeveth in him, shall not be condemned: but he that beleeveth not, is condemned already, because he beleeveth not in the onely begotten Sonne of God.* Therefore if any man shall depart out of this life in the faith of Christ, he hath all the merit of Christ, and needeth none other. *For God which gave his Sonne, doth also give all things with him*, as *Paul* saith. But he that departeth hence without Christ, cannot be helped by any merits of men, because that without Christ there is no salvation. *Cyprian* against *Demet. Tract. 1.* saith: *When a man is once departed hence, there is no place left for repentance, there is no effect of satisfaction: here life is either lost, or held fast: here we must provide for eternall salvation, by the service or worship of God, and by the fruit of faith.* And *Hierome* upon the Epistle to the *Gal.* Chap. 6. saith: *We are taught by this small sentence, though obscurely, a new point of doctrine lyeth hid, to wit, that whilest we be in this present world, we may help one another, either by prayers, or by counsell: but when we shall come before the tribunall seat of Christ, it is not Iob, nor Daniel, nor Noe, that can intreat any thing for us, but every man shall beare his owne burden.* For, as touching that which is cited out of the *Maccabees, That sacrifices were offered for the sinnes of the dead*, the Authour himselfe of the booke doth doubt, in the end of the booke, whether he hath written well, &c. *craveth*

pardon

pardon, if in any point he hath erred. Therefore let us pardon him that without any authoritie of the holy Scripture he affirmeth, *that the dead are freed from their ſin by the ſacrifices, and prayers of them that be alive.* And *Tertullian* ſaith, *Oblations are made one day every yeere for them that are dead:* But this was either received without authoritie of the word of God, from the cuſtomes of the heathen, as many other things were; or by the name of *Oblation* we muſt underſtand a publique remembrance of thoſe which died in the faith of Chriſt, and a thankſgiving for thoſe benefits, which God beſtowed upon them.

CHAP. 25.

Of Purgatorie.

ALthough we ought not to doubt, but that the Saints have their Purgatorie fire in this life, as the examples of *David, Ezechias, Jonas,* and others doe witneſſe, yet it is not without cauſe doubted, whether that after this life there be ſuch a Purgatorie, as the common ſort of men do thinke there is, wherein the ſouls be ſo long tormented, till either by their puniſhment they doe ſatisfie for their ſins, or be redeemed by Indulgences. For if Purgatorie be ſuch a thing, it is much to be marvelled at, that neither the Prophets, nor the Apoſtles have in their writings delivered unto us any thing thereof certainly, and plainly, but rather doe teach, and that not obſcurely, the cleare contrary, *Mark. 16. Preach ye the Goſpell to every creature: he that ſhall beleeve, and be baptized, ſhall be ſaved: but he that will not beleeve ſhall be condemned.* Here be two degrees of men placed: the one of them, which beleeve the Goſpell, and they are pronounced, *ſaved:* the other of them, which doe not beleeve the Goſpell, and theſe are pronounced, *condemned:* there is no meane betwixt theſe two. For either thou doeſt depart out of this life in the faith of Ieſus Chriſt, and then thou haſt remiſſion of thy ſinnes for Chriſt his ſake, and the righteouſneſſe of Chriſt is imputed to thee. Therefore he which dyeth, being accompanied with Chriſt, he wanteth nothing toward the obtaining of true and eternall life: but he which departeth from hence without Chriſt, goeth into eternall darkneſſe.

If beſide theſe two degrees there were ſome other third ſtate of ſouls in another world, certainly *Paul, Who was taken up into Paradiſe,*

Paradise, and into the third heaven, and saw many secret things, would not have envied the Church this knowledge. But see, when he doth of set purpose write to the Thessalonians, concerning Christians that sleepe, he maketh no mention at all of any Purgatorie, but rather willeth them, *Not to be sorrowfull, even as others which have no hope.* Therefore if there were any such state of souls in another world, as the common people thinketh there is. *Paul* could not be withheld, but in so fit a place he would plainly have declared this state of souls, and would have prescribed a meane unto the Church, whereby miserable souls might be delivered from their torment. But the true & Catholike Church in deed, hath plainly shewed that she hath no certaintie at all concerning this third kinde of the state of souls in another world. *Chrysostome* in his second Sermon of Lazarus, saith. *If thou hast violently taken any thing from any man, restore it, and say, as doth* Zacheus, *If I have taken from any man by forged cavillation, I restore fourefold. If thou art become an enemie to any man, be reconciled before thou come to iudgement. Discharge all things here, that without griefe thou maist behold that tribunall seat. Whilest we be here, we have many excellent hopes. But so soone as we depart thither, it is not then in our power to repent, nor to wash away our sins.* And againe, *He that in this present life shall not wash away his sins, shall not finde any comfort afterward.*

Augustine, although he place certaine men in the middest, betwixt them, that be very good, and those that be very evill, to the one sort whereof he seemeth to assigne the place of Purgatorie, yet in other places he doubteth of that matter, and doth not define any certaintie. Therefore we must so thinke of this opinion of *Augustine*, as he requireth, that is, we must receive that, which is confirmed, either by the authoritie of the Scripture, or by probable reason. But it is evident, that those places of the Scripture, which are commonly cited, to establish Purgatorie, are wrested from the naturall, to a strange sense, and are farre otherwise expounded, even of the ancient Writers themselves. And those reasons which *Augustine* bringeth for his opinion, doe seeme to leane to this foundation, *That we obtaine remission of our sins and life, not onely for Christ his sake, through faith, but also for the merits of our works.* But how this agreeth with the true Apostolike doctrine, we have before declared. Wherefore we thinke, that this speculation of Purgatorie fire, is to be left to it owne authors,

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and that we muſt chiefly doe this, as *Paul* exhorteth us, that we may confirme our ſelves one another with ſpeeches touching the aſſured faith of our reſurrection, and ſalvation in Chriſt Ieſus, for whoſe ſake God doth ſo favour the faithfull, that in the middeſt of death he preſerveth them, and giveth them true peace.

Out of the Confeſsion of SVEVELAND.

Of Prayers and faſtings.

CHAP. 7.

VVE have among us Prayers and Religious Faſts, which are moſt holy works, and ſuch as doe very much beſeeme Chriſtians: whereunto our Preachers doe moſt diligently exhort their hearers. For true faſting is as it were a renouncing of this preſent life, which is alwaies ſubject to evill luſts and deſires, and a meditation of the life to come, which is free from all perturbation. And prayer is a lifting up of the minde unto God, and ſuch a familiar ſpeech with him, as no other thing can ſo greatly ſet a man on fire with heavenly affections, and more mightily make the minde comformable to the will of God. And though theſe exerciſes be never ſo holy, and neceſſary for Chriſtians, yet ſeeing that a mans neighbour is not ſo much benefited by them, as man is prepared, that he may with fruit and profit have regard of his neighbour, they are not to be preferred before holy doctrin, godly exhortations and admonitions, and alſo other duties, whereby our neighbour doth preſently receive ſome profit. Whereupon we reade of our Saviour, that in the night time he gave himſelfe to prayer, and in the day time to doctrine, and to heale the ſicke. For as love is greater then faith and hope, ſo to beleeve thoſe things, which come neereſt unto love, to wit, ſuch as bring aſſured profit unto men, are to be preferred before all other holy functions: whereupon S. *Chryſoſtome* writeth, that *Among the whole companie of vertues, faſting hath the laſt place.*

Theſe things which are mingled in this 7. and after in the 10. Chapt. touching Prayers, did appertaine to the 15. Sect. if they might fitly have been ſeparated.

1 Cor. 13.

In Matth. Hom 48.

Of the commanding of Faſts.

CHAP. 8.

BVt becauſe that no mindes, but theſe that be ardent, and peculiarly ſtirred up by the heavenly inſpiration, can either pray, or faſt aright, and with profit, we beleeve that it is farre better, after the example of the Apoſtles, and the former and more ſincere Church,

Church, by holy exhortations to invite men hereunto, then to wring them out by precepts, ſuch eſpecially, as do binde men under pain of deadly ſin: the which thing the Prieſts that were of late tooke upon them to doe, when as then the order of Prieſts had not a little degenerated. But we had rather leave the place, time, and manner, both of praying, and alſo of faſting, to the arbitrement of the holy Ghoſt, then to preſcribe them by certaine laws, eſpecially ſuch, as may not be broken without ſome ſacrifice of amends. Yet for their ſakes that be the younger, and more imperfect ſort, our Preachers doe not diſlike, that there ſhould be an appointed time and meanes, both for prayer, and alſo for faſting, that as it were by theſe holy introductions to exerciſes they might be prepared hereunto, ſo that it be done, without binding of the conſcience. We were induced thus to thinke, not ſo much for that all compulſion being againſt a mans will, is repugnant to the nature of theſe actions, but rather, becauſe that neither Chriſt himſelfe, nor any of his Apoſtles, have in any place made mention of ſuch kinde of precepts: and this doth *Chryſoſtome* alſo witneſſe, ſaying: *Thou ſeeſt that an upright life doth helpe more then all other things. Now I tearme an upright life not the labour of Faſting, nor the bed of haire, or aſhes, but if thou doeſt deſpiſe money, no otherwiſe then it becommeth thee, if thou burne with charitie, if thou nouriſh the hungry with thy bread, if thou overcome thy anger, if thou doeſt not deſire vain glory, if thou be not poſſeſſed with envie: for theſe be the things that he teacheth, for he doth not ſay, that he will have his faſt to be followed, howbeit, he might have proponed theſe fortie dayes unto us: but he ſaith, Learne of me, becauſe I am meeke, and lowly in heart. Yea rather on the contrary ſide,* ſaith he, *eate all that is ſet before you.*

In Matth. Hom. 47.

Moreover, we doe not read, that any ſolemne or ſet faſt was enjoyned to the ancient Church, but that faſt of one day. For thoſe faſts, which as the Scripture doth witneſſe, were ordained of Prophets, and of Kings, it is certaine, that they were no ſet faſts, but enjoyned onely for their time, to wit, when as evident calamities, either hanging over their heads, or preſently pinching them, did ſo require it. Seeing therefore that the Scripture, as, Saint *Paul* doth affirme, doth inſtruct a man to every good work, and yet is ignorant of theſe faſts which are extorted by precepts, we doe not ſee, how it could be lawfull for the ſucceſſours of the Apoſtles, to overcharge the Church with ſo great and ſo dange-

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rous a burthen. Truly, *Ireneus* doth witneſſe, *that in times paſt the obſervation of faſt in Churches was divers, and free*, as it is read in the Eccleſiaſticall hiſtorie, *lib.* 8. *cap.* 14. In the ſame booke *Euſebius* maketh mention, that one *Apollonius*, an Eccleſiaſticall Writer among other arguments uſed this for one, to confute the doctrine of *Montanus* the heretike, *Becauſe he was the firſt that made lawes for faſts.* Thereupon *Chryſoſtome* ſaith in a certaine place, *Faſting is good, but let no man be compelled thereunto.* And in another place he exhorteth *him that is not able to faſt, to abſtaine from dainties*, and yet affirmeth, *that it doth not much differ from faſting, and that it is a ſtrong weapon to repreſſe the furie of the Devill.* Moreover, experience alſo it ſelfe doth more then prove, that theſe precepts concerning faſts, have been a great hinderance to godlineſſe.

Therefore when we ſaw it very evidently, that the chief men in the Church, did beſide the authoritie of the Scripture, take upon themſelves this power, ſo to enjoyne faſts, as to binde mens conſciences under paine of deadly ſinne, we did looſe the conſciences out of theſe ſnares, but by the Scriptures, and chiefly by *Pauls* writings, which doe with a ſingular endeavour remove theſe rudiments of the world from the necks of Chriſtians. For we ought not lightly to account of that ſaying of *Paul: Let no man condemne you in meat and drinke, or in reſpect of an holy day, or of the new Moone, or of the Sabbath daies.* And again, *Therefore if ye be dead with Chriſt from the rudiments of the world, why, as though ye lived in the world, are ye burdened with traditions?* For if ſaint *Paul*, then whom no man at any time did teach Chriſt more certainly, doe earneſtly affirme, that through Chriſt we have obtained ſuch libertie in outward things, that he doth not onely not give authoritie to any creature, to burden thoſe which beleeve in Chriſt, no not ſo much as with thoſe ceremonies and obſervations, which notwithſtanding God himſelf appointed, and would have to be profitable in their time; but alſo denounceth, *that they be fallen away from Chriſt, and that Chriſt ſhall nothing at all profit them*, who ſuffer themſelves to be addicted thereunto; what ſhall we then thinke of thoſe commandements, which men have deviſed of their owne braine, not onely without any oracle, but alſo without any example worthy to be followed, and which are therefore made unto many not onely beggerly and weake, but alſo hurtfull, not elements, that is, rudiments of holy diſcipline,

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but also impediments of true godlinesse? How much more unjustly shall any man take unto himselfe authoritie over the inheritance of Christ, to oppresse him with such kinde of bondage? and how farre shall he remove us from Christ, if we submit our selves unto him? For who doth not see, the glory of Christ, to whom we ought wholly to live, whom he hath wholly redeemed to himselfe, and restored to libertie, and that by his blood, to be more obscured, if beside his authoritie, we doe binde our conscience to those laws, which are the inventions of men, then to those which have God for their Author, although they were to be observed, but onely for their time? Certainly, it is a lesse fault to play the Iew, then the Heathen. Now it is the manner of the Heathen; to receive laws for the worship of God, which have their beginning from mans invention onely, God never being asked counsell of in the matter. Wherefore if in any matter at all, certainly here that saying of *Paul* taketh place: *Ye are bought with a great price, be not made the servants of men.*

1 Cor. 7.

Of the choise of meats.

Chap. 9.

For the same cause was that forbearing and chusing of meats enjoyned and tied to certaine daies, which Saint *Paul*, writing to *Timothy*, calleth *the doctrine of Devils*. Neither is their answer sufficient. Who say *that these things be spoken onely against the Manichies, Encratites, Tatians, and Marcionites, who did wholly forbid certaine kindes of meats and marriage*. For the Apostle in this place hath condemned those, *which command to abstaine from meats, which God hath created to be taken with thankesgiving, &c.* Now they also which doe but forbid to take certaine meats, on certaine daies do nevertheless command men to abstain from those meats, which God hath created to be taken, and are cousin germanes to the doctrine of the Devils, the which also is evidently seene by the reason, which the Apostle addeth. *For*, saith he, *Whatsoever God hath created, it is good, and nothing is to be refused, that is received with giving of thanks*. Here he doth not take exception against any times, although no man favoured frugalitie, temperance, and also choise chastisements of the flesh, and lawfull fasting, more greatly then he did. Certainly a Christian must be frugall, and sometime the flesh must be chastised by diminishing the

the daily and accuſtomed portion or diet, but baſe meats, and a meane, doth ſerve better to this purpoſe, then any kinde of meats: to conclude, it is meet for Chriſtians, now and then to take upon them a lawfull faſt, but that muſt not be an abſtinence from certaine, but from all meats, nor from meats onely, but alſo from all the dainties of this life whatſoever. For, what kinde of faſt is this? what abſtinence? only to change the kinde of dainties, (the which thing at this day they uſe to doe which are counted more religious then others) ſeeing that S. *Chryſoſtome* doth not account it to be a faſt, if we continue wholly without meats, even unto the evening, except together with abſtaining from meats, we doe alſo containe our ſelves from thoſe things which be hurtfull, and beſtow much of that leiſure upon the ſtudie and exercife of ſpirituall things.

That by Prayers and Faſts we muſt not looke to merit any thing.

Chap. 10.

MOreover, our Preachers have taught, that this fault is to be amended in prayers and faſts, that commonly men are taught to ſeeke to obtaine, I know not what merit, and juſtification by theſe works. For, *As we are ſaved by grace, through faith*, ſo alſo are we juſtified. And touching the works of the law (among the which prayers and faſts are reckoned) *Paul* writeth thus: *For we through the Spirit waite for the hope of righteouſneſſe through faith.* Therefore we muſt pray, but to this end, that we may receive of God, not that we may hereby give any thing unto him. We muſt faſt, that we may the better pray, and keepe the fleſh within the compaſſe of it dutie, and not before God to deſerve any thing for our ſelves. This onely end and uſe of prayers, both the Scripture, and alſo the writings and examples of the Fathers do preſcribe unto us. Moreover, the caſe ſo ſtandeth with us, that although we could pray and faſt ſo religiouſly, and ſo perfectly do all thoſe things which God hath injoyned us, that nothing could more be required of us (which hitherto no mortall man hath at any time performed) yet for all this *we muſt confeſſe, that we are unprofitable ſervants.* Therefore what merit can we dreame of. Gal. 5.

THE

THE SEVENTEENTH SECTION. OF CEREMONIES, AND RITES, WHICH ARE INDIFFERENT, IN GENERALL.

The latter Confession of HELVETIA.

Of Rites, Ceremonies, and indifferent things.

CHAP. 27.

VNto the ancient people in old time were given certaine ceremonies, as a kinde of schooling or pedagogie, to those which were kept under the law, as under a Schoole-master, or Tutor: but Christ the deliverer being once come, and the law taken away, we which beleeve are no more under the law, and the ceremonies are vanished and worne out of use. And the Apostles were so farre from retaining them in the Church of Christ, or repairing them, that they witnessed plainly, that *they would not lay any burden upon the Church.* Wherefore we should seeme to bring in, and set up Iudaisme againe, if so be we should multiply Ceremonies, or Rites in the Church, according to the manner of the old Church. Therefore we are not of their judgement, who would have the Church of Christ kept in with many and diverse Rites, as it were with a certaine schooling or pedagogie. For if the Apostles would not thrust upon the Christian people the ceremonies and rites, which were appointed by God, who is there (I pray you) that is well in his wits, that will thrust upon it the inventions devised by man. The greater that the heape of ceremonies is in the Church, so much the more is taken, not onely from Christian libertie, but also from Christ and from faith in him: whilest the people seeke those things in ceremonies which they

Rom. 6.

they ſhould ſeeke in the onely Son of God Ieſus Chriſt, through faith. Wherefore a few, moderate, and ſimple rites, that are not contrary to the word of God, do ſuffice the godly. And that there is found diverſitie of rites in the Churches, let no man ſay therefore that the Churches doe not agree. *Socrates* ſaith, *That it were not poſſible to ſet down in writing all the ceremonies of the Churches, which are throughout Cities and Countries. No Religion doth keep every where the ſame ceremonies, although they admit and receive one and the ſelfe ſame doctrine touching them: for even they which have one and the ſelf ſame faith do diſagree among themſelves about ceremonies.* Thus much ſaith *Socrates*, and we at this day having divers rites in the celebration of the Lords Supper, and in certaine other things, in our Churches, yet we doe not diſagree in doctrine and faith, neither is the unitie and ſocietie of our Churches rent aſunder. For the Churches have alwaies uſed their libertie in ſuch rites, as being things indifferent, which we alſo do at this day.

But yet notwithſtanding we admoniſh men to take heed, that they count not among things indifferent ſuch as indeed are not indifferent, as ſome uſe to count the Maſſe, and the uſe of Images in the Church, for things indifferent. *That is indifferent*, (ſaith *Ierome* to *Auguſtine*) *which is neither good, nor evill, ſo that whether you doe it, or doe it not, you are never the more iuſt, or iniuſt, thereby.* Therefore, when things indifferent are wrefted to the confeſſion of faith, they ceaſe to be free, as *Paul* doth ſhew, *that it is lawfull for a man to eate fleſh, if no man doe admoniſh him that it was offered to idols:* for then it is unlawfull, becauſe he that eateth it, doth ſeeme to approve idolatry by eating of it.

Out of the former Confeſſion of HELVETIA.

Of things indifferent.

THoſe things which be called, and are properly things indifferent, although a godly man may in all places, and at all times uſe them, freely, yet he muſt onely uſe all things according to knowledge, and in charitie, to wit, to the glory of God, and to the edifying of the Church, and his neighbours. *Artic.* 25.

Out of the Confession of BASIL.

IN this Section also may the tenth Article of this confession be placed, which we have partly referred to the first Section, where mention is made of humane traditions, partly to other Sections, as occasion served.

Out of the Confession of BOHEMIA.

Of accessories or things indifferent, to wit, of Ecclesiasticall traditions, constitutions, rites, and ceremonies, and of Christian libertie.

CHAP. 15.

TOuching this accessorie kinde, humane traditions, constitutions, and ceremonies brought in by a good custome, men are taught that these be things inferiour in degree, and lesse necessary, then are the gifts of the ordinary Ministerie: yea, that they be instituted and appointed in regard of the Ecclesiasticall ministery, and to serve thereunto: and yet that they are with an uniforme consent to be retained in the Ecclesiasticall assemblies of Christian people at the common service of God, according to the doctrine of the holy Apostles: *Let all things be done in your meeting* (to wit in the Church) *decently, and in order.* Also, *God is not the author of Confusion, but of peace.* But they must alwaies be kept with this caveat, and within these bounds, that they be not taken for foundations, whereupon salvation must stay it selfe, or for a worship, which is appointed of God without any difference; and that they doe not rather, or more straightly binde the consciences of men, then the commandements of God doe; and that they be not lifted up or preferred before them, but that they be taken for an ornament, decency, honest shew, and laudable discipline; and so, that they doe not violate the Christian libertie of the Spirit of God, and of faith, nor disturbe charitie: and on the other side, that no man, by pretending a shew of Christian libertie, doe withdraw himselfe from such constitutions, as be godly, and serve to a good use.

Ioh. 8. Rom. 6. Rom. 8. Act. 15. Psal. 18. and 119.

Now by the name of *Christian libertie* is chiefly understood that libertie, whereby through Christ we are freed from sinne, and the curse, and the yoke of the law: secondly, the receiving of the Spirit of a ready will, or of the voluntary Spirit of the sons of God, whereby they doe earnestly, and with pleasure, and of their owne accord,

accord, exercise the works of faith toward God, and charitie towards their neighbour; and by the law of charitie, the minde is stirred up to performe these things, rather of love, then of debt, or any compulsion: Also, whereby we are made free from all bond of conscience to any humane traditions, that a man may not be tied in such sort, or rather more strictly, unto these, then to the commandements of God: And lastly, that no man may suffer his conscience to be seared thereby, as with an hot iron. Therefore according to these things, all those humane traditions and ceremonies, which do obscure or take away the glory, honour, worship, and grace of our Lord Iesus Christ, and doe withdraw the people from true and sincere faith, and in a word, in respect whereof the commandements of God are broken, neglected, and lightly regarded, and the word of God is not exercised, or handled according to its own sinceritie and truth, they are not onely not to be observed, but to be avoided. For Christ our Lord doth sharply reproove those Pharisees, and Masters of the Iews, by the name of such rites and traditions, and for that they doe observe such, when he saith, *Very well hath Esay prophecied of you, hypocrites, as it is Written: This people honoureth me With their lips, but their heart is farre away from me. But they worship me in vaine, seeing that they teach such doctrine, as is delivered, and brought in by men. For ye lay the commandements of God apart, and observe the traditions of men.* And holy *Paul* doth admonish us, to take heed of such toyes devised by men, when he saith, *Beware, lest there be any that spoile you through Philosophy, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.* Whereof also there be Canons extant in the Canon law, and the words be these. *We praise custome, yet that onely which is knowne to use nothing contrary to the Catholike faith.* Wherefore those rites onely, and those good ceremonies are to be observed, which among the people of God, doe build up one onely, and that a true faith and a sincere worship of God, concord, charitie, and true and Christian, or religious peace. Therefore, whether they have their beginning and be brought in of Bishops, or of Ecclesiasticall Councels, or of any other Authors whatsoever, the simpler sort are not to care for it, neither to be mooved or disquieted, but to use them to good, because they are good, and to observe this onely rule therein, as alwayes to put their greatest confidence in those things onely, which are of God,

Rom 8. 2 Tim. 1. Iac. 1.

Matth. 7. Isa. 29.

Dist. 8. & 11. *cap consuetud.*

settle their onely and chiefe refuge in those things, and withall diligence take heed, that they be not withdrawne by such ceremonies from those things, which are the chiefest of all, and wherein religion is founded, and so by consequent from the things themselves. For those divine and wholsome things are to be preferred in every respect, before all other things of all men, and the conscience ought to be bound to them alone. For the Lord himselfe did pronounce a *woe* against those Elders of the Iews, who preferred their own traditions before the commandements of God, and those which were the lesser before things of greater weight:

Matth. 23. Luk. 11. *You leave*, saith he, *the weightiest matters of the law, as iudgement, and mercie, and fidelitie. These ought ye to have done, and not to have left the other.*

And although our Preachers doe not keepe all rites alike with other Churches, the which thing neither can be, neither is necessary to be done, that in all places, where there be Christian assemblies one and the same ceremonies should be used, yet they doe not withstand, or oppose themselves to any good and godly constitution, neither are they so minded, as that for the ceremonies sake they would raise up any dissensions, although they should thinke that some of them were not very necessary, so that they be not found to be contrary to God, and to his worship, and glory, and be such, as doe not diminish true faith in Iesus Christ, which alone doth purchase righteousnesse. Howbeit in this place, and in this point, it must not be passed over with silence, to wit, that we ought by no means to burden the people with many superfluous, and grievous traditions, such as the Mosaicall traditions were under the law. For the Apostles forbad that this should be done, as also holy *Peter* said unto certaine concerning this matter: *Why do*

Gal. 5. *ye tempt God in laying a yoke upon the necks of the disciples?* Also, *Be ye not*, saith *Paul*, *intangled with the yoke of bondage.* For which cause also Christ did vehemently inveigh against the Scribes, saying, *Woe also be to you Scribes, for ye lay burdens upon mens shoul-*

Luk. 11. *ders, which can scarse be borne.*

Also men are taught to acknowledge this, that humane traditions do not containe a perpetuall & immutable law, but as they are for just causes instituted of men, so also they may upon just and weightie causes, and if the matter so require, be broken, abrogated, and changed without any sin, according to the example of the Apostles, *who did transgresse the traditions of the Elders, when*

as

as they did eate bread with unwaſhed hands, and did not obſerve the ſame faſts with others, and yet they were not by this means guiltie of any ſin: alſo according to the example of the firſt and holy Church, upon which the Apoſtles, and the whole Councell layed this commandement by the holy Ghoſt, *that they ſhould abſtaine from the eating of theſe things which were ſacrificed to Idols, and of blood, and of that which is ſtrangled.* Notwithſtanding, after that the cauſes and occaſions, for the which this decree was made, in proceſſe of time did vaniſh away, even this Apoſtolicall conſtitution did grow out of uſe. Neither in theſe things ought we to care for the offence of the wicked, who are offended with this thing, as the Lord ſaith, *Let them alone, they be blind, and guides of the blind.* And on the other ſide, we muſt take diligent heed hereunto, that no offence be given to little ones, by a raſh, froward, and wicked uſing of Chriſtian libertie: for this alſo the Lord ſaith, *Woe be to that man by whom offence cometh.*

Matth. 15. Mark. 7. Acts 15. Matth. 15. Rom 14. 1 Cor. 8. Matth. 15.

Now if ſo be that there be any unlikeneſſe in traditions, and externall ceremonies, and if any diverſitie which is not hurtfull be found in Eccleſiaſticall aſſemblies, certainly no man ought to be ſo ignorant in theſe things, as for this cauſe to be offended therewith, or to take offence at others, and in this reſpect to reproach or hurt others, or to be an author of ſects and alſo of factions, ſeeing that there was never in all places one, and the ſame forme of an Eccleſiaſticall conſtitution in this point, neither is at this day the ſame. The which thing alſo is mentioned in the books of the Canon law in theſe words: *The holy Church of Rome doth know, that conſtitutions, and cuſtomes being divers, according to time and place, do nothing at all hinder the ſalvation of the faithfull, if the Canonicall authoritie be not againſt them.* Rather it becometh every ſound Chriſtian to be content in his conſcience to reſt in that, if he ſee Chriſtians to have the one ſpirit of Chriſt, and with agreeing mindes to hold and follow his true meaning, and one and the ſame doctrine, in all theſe things, and chiefe points of faith. For *he that hath not this Spirit of Chriſt, he is not Chriſts,* as the Apoſtle doth witneſſe, although he uſe all, and every kinde of ceremonies, or conſtitutions. Therefore whoſoever be Chriſts, this is their dutie, as in all other ſuch like things, that as members of one body, they doe ſuffer, and beare one with another in charitie, without the which no thing can profit any whit, according to the meaning of the Apoſtolike doctrine.

Dist. 12 Cap. Scit. Phil. 2. Eph. 4. Rom. 8. 1 Cor. 13.

Out of the FRENCH *Confession.*

Artic. 32. WE beleeve that it is expedient, that they which be chosen to be governours in any Church, doe wisely looke unto it among themselves, by what means the whole body may conveniently be ruled, yet so that they doe never swarve from that which our Lord Iesus Christ hath instituted. Yet this doth not hinder, but that every place may have their peculiar constitutions, as it shall seeme convenient for them.

Artic. 32. But we exclude all humane devises, and all those laws, which are brought in to binde mens consciences under pretence of the word of God: and we doe onely like of those, which serve for the nourishing of concord, and to keepe every one in due obedience, wherein we thinke that we are to follow that, which our Lord Iesus Christ appointed touching excommunication, which we doe allow of, and together with it additions, thinke to be necessary.

* Looke the 2. Observation upon this confession.

Out of the ENGLISH *Confession.*

Artic. 15. *Epist. ad Ianuar.* 119. AS touching the multitude of vaine and superfluous *Ceremonies*, we know, that S. *Augustine* did grievously complaine of them in his own time: and therefore have we cut of a great number of them: because we know, that mens consciences were encumbred about them, and the Churches of God overladen with them. Nevertheless we keep still, and esteem not onely those *Ceremonies*, which we are sure were delivered to us from the Apostles, but some others too besides, which we thought might be suffered without hurt to the Church of God: for that we had a desire *that all things in the holy congregation might*, as Saint *Paul* commandeth, *be done with comlinesse, and in good order*. But as for all those things, which we saw were, either very superstitious, or utterly unprofitable, or noisome, or mockeries, or contrary to the holy Scriptures, or else unseemely for sober and discreet people, whereof there be infinite numbers now adayes, where the Romane Religion is used, these, I say, we have utterly refused without all manner exception, because we would not have the right worshipping of God to be any longer defiled with such follies.

Our

Out of the Confession of BELGIA.

IN the meane time we beleeve that it is in deed profitable, that the Elders which doe governe in Churches, ſhould appoint ſome order among themſelves, ſo that they doe diligently take heed, that in no caſe they do ſwarve, or decline from thoſe things, which Chriſt himſelfe, our onely Maſter, hath once appointed. Therefore we doe reject all humane inventions, and all thoſe laws, which were brought in to be a worſhip of God, that mens conſciences ſhould any way thereby be ſnared or bound: and we receive thoſe onely, which are fit, either to cheriſh, or maintaine concord, or to keepe us in the obedience of God. And hereunto * excommunication is chiefly neceſſary, being uſed according to the commandement of the word of God, and other additions of Eccleſiaſticall diſcipline annexed thereunto. *Artic.* 32.

* Looke the 1. obſervation. upon this confeſſion.

Out of the Confeſſion of AUSPURGE.

Artic. 15.

COnceming Eccleſiaſticall rites, which are ordained by mans authority, they teach, that ſuch rites are to be obſerved, as may be kept without ſin, and do tend to quietneſſe, and good order in the Church: as namely, ſet holidaies, & certain godly Pſalmes, and other ſuch like rites. But yet touching this ſort of rites they teach, that mens conſciences are not to be burdened with ſuperſtitious opinions of them, that is, it muſt not be thought that theſe humane ordinances are righteouſneſſe before God, or do deſerve remiſſion of ſins, or are duties neceſſary unto the righteouſneſſe revealed in the Goſpel. But this is to be thought of them, that they are indifferent things, which without the caſe of offence may be omitted. But ſuch, as breake them with offence, are faultie as thoſe which do raſhly diſturbe the peace of the Churches.

Such traditions therefore, as cannot be obſerved without ſinne, are rejected of us, as the tradition of ſingle life. We reject alſo that impious opinion of traditions and vowes, wherein they feigne, that worſhips invented by mans authoritie doe merit remiſſion of ſins, and are ſatisfactions for ſin, &c. Of which like falſe opinions, touching vowes and faſtings, not a few have been ſpread abroad in the Church by unlearned men.

This Article is thus to be found in another Edition.

COncerning Eccleſiaſticall rites, they teach, that thoſe rites are to be obſerved, which may be kept without any ſinne, and are availeable for quietneſſe and good order in the Church, ſuch as are ſet holydaies, feaſts, and ſuch like.

Againe out of the 7. Article, touching abuſes of the ſame confeſſion, Theſe words that follow pertaine to this place, and the reſt unto the eleventh Section.

Of the authoritie of the Miniſters.

Here alſo be many things which might very fitly have been referred to the former Sect. by reaſon of ſpeciall examples of meats, and holy dayes, here rehearſed: but ſeeing that the title of this page is generall, it could not here be pretermitted.

BEſides theſe things, there is a controverſie, whether Biſhops or Paſtours have power to ordaine ceremonies in the Church, and to make laws of meats, and holidaies, and degrees, or orders of Miniſters. They that aſcribe this power to the Biſhops, alledge this teſtimonie for it. *I have yet many things to ſay unto you, but you cannot beare them away now. But when that ſpirit of truth ſhall come, he ſhall teach you all truth:* They alledge alſo the examples of the Apoſtles, which commanded the Chriſtians *to abſtaine from blood, and that which was ſtrangled.* They alledge *the change of the Sabbath into the Lords day, contrary as it ſeemeth to the morall law,* and they have no examples ſo oft in their mouthes, as the change of the Sabbath. They will needs have the Churches power and authoritie to be very great, becauſe it hath diſpenſed with a precept of the morall law. But of this queſtion our men doe thus teach, that the Biſhops have no power to ordaine any thing contrary to the Goſpell, as was ſhewed before. The ſame alſo doe the Canons teach. *diſtinct. 9.* Moreover it is againſt the Scripture, to ordaine or require the obſervation of any traditions, to the end that we might merit remiſſion of ſinnes, and ſatisfie for ſinnes by them. For the glorie of Chriſts merit receiveth a blow, when as we ſeeke by ſuch obſervations to merit remiſſion of ſinnes and juſtification. And it is very apparant, that through this perſwaſion traditions grew into an infinite number in the Church. In the meane while the doctrine of faith, and of the righteouſneſſe of faith, was quite ſmoothered: for ever and anone there were new holidaies made, new faſts appointed, new ceremonies,

new

new worships for Saints ordained, because that the authors of such geare supposed by these works to merit remission of sinnes and justification. After the same manner heretofore did the penitentiall Canons increase, whereof we still see some footings in satisfactions.

Againe, many writers imagine, that in the New Testament there should be a worship like to the Leviticall worship, the appointing whereof God committed to the Apostles and Bishops, wherein they seeme to be deceived by the example of the law of *Moses*, as if the righteousnesse of the New Testament were the outward observing of certain rites, as the justice of the law was. Like as therefore in the law it was a sinne to eate swines flesh, &c. so in the New Testament they place sinne in meates, in daies, in apparell, and such like things: and they hold oppinion, that the righteousnesse of the New Testament can not stand without these. From hence are those burdens, that certaine meats defile the conscience, that it is a mortall sinne to omit the canonicall houres, that fastings merit remission of sinnes, because they be necessary to the righteousnesse of the New Testament, that a sin in a case reserved, cannot be pardoned, but by the authoritie of him that reserved it: whereas the Canons speake onely of reserving of Canonicall punishments, and not of the reserving of the fault. Whence then have the Bishops power and authoritie of imposing these traditions upon the Churches, for the burdening of mens consciences? For there are divers cleare testimonies which inhibit the making of such traditions, either for to deserve remission of sinnes, or as things necessarie to the righteousnesse of the New Testament, or to salvation. *Paul* to the *Coloss.* 2. *Let no man iudge you in meat, drinke, or a peece of a holy day, in the new moone, or in the Sabbath.* Againe, *If ye be dead with Christ, from the rudiments of the world, why as though ye lived in the World, are ye burdened with traditions, as: Touch not, taste not, handle not, which all doe perish with the using and are the precepts and doctrines of men, which have a shew of wisedome.* And to *Titus*, he doth plainly forbid traditions. For he saith, *Not listning to Jewish fables, and to the precepts of men, that abhorre the truth.* And Christ, *Matth.* 15. saith of them, which urge traditions, *Let them alone they be blinde leaders of the blinde.* And he condemneth such worships, *Every plant which my heavenly Father hath not planted, shall be rooted up.* If Bishops have authoritie to burden

burden the Churches with innumerable traditions, and to snare mens consciences, why doth the Scripture so oft forbid to make and to listen to traditions? why doth it call them the Devils traditions? hath the holy Ghost warned us of them to no purpose?

It remaineth then, that seeing constitutions ordained as necessarie, or with opinion of meriting remission of sinnes by them, are flat repugnant to the Gospel, because that it is not lawfull for any Bishops to appoint or urge any such worship. For it is very requisite, that the doctrine of Christian libertie should be maintained in the Church, because that the bondage of the law is not necessary unto justification, as it is written to the *Gal. Come not ye under the yoke of bondage again.* It is necessary that the chiefest point of all the Gospel should be holden fast, that we doe freely obtain remission of sins and justification by faith in Christ, and not by any observations, nor by any worship devised by man. For though they seek to qualifie traditions, yet the equitie of them can never be seen nor perceived, so long as the opinion of necessitie remaineth, which must needs remain, where the righteousnesse of faith and Christian libertie are not known. The Apostles *commanded them to abstaine from bloud*: who observeth that now a dayes? and yet they doe not sinne that observe it not: for the Apostles themselves would not burden mens consciences with such a servitude. but they forbad it for a time, for offence sake. For in that decree the perpetuall intent and minde of the Gospel is to be considered: scarcely any canons are precisely kept, and many grow out of use daily, yea even among them that doe most busily defend traditions: Neither can there be sufficient care had of mens consciences, except this equitie be kept, that men should know, that such rites are not to be observed, with any opinion of necessitie, and that mens consciences are not hurt though traditions grow out of use.

* Looke the 3. observation upon this confession.

The Bishops might * easily retaine lawfull obedience, if they would not have men to observe such traditions, as cannot be kept with a good conscience. But now they command single life, and they admit none, except they will sweare not to teach the pure doctrine of the Gospel. The Churches doe not desire of the Bishops, that they would repaire peace and concord with the losse of their honour, which yet good Pastors ought to doe: onely they desire that they would remit unjust burdens, which are both new,

new, and received contrary to the cuſtome of the Catholike Church. It may well be, that ſome conſtitutions had ſome probable cauſes, when they began, which yet will not agree to latter times. It is evident, that ſome were received through errour. Wherefore it were for the * chiefe Biſhops gentleneſſe, to mitigate them now, for ſuch a change would not overthrow the unitie of the Church. For many humane traditions have been changed in time, as the Canons themſelves declare. But if it cannot be obtained, that thoſe obſervations may not be releaſed, which cannot be kept without ſin, then muſt we follow the Apoſtles rule, which willeth *to obey God rather then men.* Peter *forbiddeth Biſhops to be Lords, and to be imperious over the Churches.* Our meaning is not to have * rule taken from the Biſhops. But this one thing is requeſted at their hands, that they would ſuffer the Goſpel to be purely taught, and that they would releaſe a few obſervations, which cannot be obſerved without ſin. But if they will remit none, let them look how they will give account to God for this that by their wilfulneſſe they give occaſion of ſchiſme.

* Looke the 2. Obſervat.

* Looke the 3. obſervation.

Alſo in the ſame 7. Article touching abuſes, this expoſition is found thus in another Edition.

NOw come I to the queſtion in hand, touching the laws of Biſhops: concerning which firſt this moſt certaine rule is to be holden, That it is not lawfull for any to make lawes repugnant to the commandement of God. That ſentence of Saint *Paul* is well known: *If an Angel from heaven teach any other Goſpel, let him be accurſed.* Vpon this foundation, which is ſure and immoveable, the reſt may eaſily be reared. Now there be three orders of the decrees of Biſhops *Some doe conſtraine a man to ſinne,* as the law of ſingle life, the laws of private Maſſes, wherein is made an oblation and application for the quick and the dead. And the opinion of Tranſubſtantiation breedeth a wicked adoration. Alſo the commandement of praying to the dead. It is an eaſie matter to give ſentence of theſe lawes. For ſeeing they doe manifeſtly oppugne the commandement of God, the Apoſtles rule is, *We ought rather to obey God then men.*

The ſecond order is of thoſe rites, which concern things in their own nature indifferent, ſuch as are the lawes touching the difference of meats, and daies, and ſuch like things. But when falſe opinions

opinions are joyned unto theſe things, they are no more indifferent. Now our adverſaries doe, ſome more, ſome leſſe, tie unto them abſurd and falſe opinions, for the which both thoſe lawes and rites are to be caſt off, leſt any corrupt worſhip ſhould be eſtabliſhed. The moſt part doe feigne, that the works of mans traditions, as ſatisfactions, and ſuch like, doe merit remiſſion of ſinnes. This opinion is apparantly falſe: for it removeth the benefit of Chriſt unto mans traditions. And there needeth here no long confutation: we will content our ſelves with one thundering ſaying of Saint *Paul*, *Ye are made void of Chriſt, whoſoever are iuſtified by the law: Ye are fallen from Chriſt.* This ſaying teacheth, that men doe not merit remiſſion of ſinnes by the proper workes, either of Gods law, or of mans traditions. Others being put in minde, what groſſe abſurditie there is in this firſt errour, they begin to talke more modeſtly of traditions. But yet they hold ſtill an errour, that is not to be borne withall. They ſay, *That theſe workes, though they doe not deſerve remiſſion of ſins, yet are they ſervices of God, that is, workes, the immediate end whereof is, that God by them might be honoured.* This errour alſo muſt be ſtiffely withſtood. For Chriſt ſaith plainly, *They worſhip me in vaine with the precepts of men.* And *Paul* doth expreſſely condemne *Will worſhip* to the *Coloſſ.* And ſeeing that the worſhip of God muſt be done in faith, it is neceſſary that we ſhould have the word of God, that may teſtifie that the worke pleaſeth God. For how can the conſcience offer a worke unto God, unleſſe there be a voyce of God, which may declare, that God will be ſo worſhipped or ſerved with this honour? But ungodly men underſtanding this Doctrine of faith, have in all ages with damnable boldneſſe deviſed worſhips, without commandement or word of God, which thing if it be lawfull to doe, you can ſhew no cauſe why the heatheniſh ſacrifices, ſlaying of dogs, ſacrifices offered at *Lampſacum* to *Priapus*, and ſuch like monſtrous worſhip ſhould not pleaſe God. Whether hath mans foolehardineſſe ruſhed, not onely amongſt the Ethnicks, in feigning worſhips, but alſo among the Popiſh rout in deviſing eſt-ſoons new and fooliſh ceremonies, in prayer to the dead, in the worſhipping of Saints, and in the babling of Monks. Here therefore let us be watchfull, and not ſuffer lawes to be thruſt upon the Churches, which preſcribe workes without the commandement of God, as Gods worſhip and mans righteouſneſſe. And whereas all our adverſaries,

verſaries, even they that ſpeake moſt modeſtly, doe tie this opinion of worſhip unto thoſe workes, let us know, that it is a good work to withſtand them, and by violating ſuch traditions to ſhew a patterne, by which the godly may know what to judge of them. As *Euſebius* writeth of *Attalus*, *That he was commanded by God to ſpeake unto a certaine man which eat nothing but bread, ſalt, and water, that he would uſe common meat, leſt hee ſhould bring others into error.* Moreover this ſecond errour which maketh theſe workes to bee the worſhip of God, brake farther. For many in the Church were deceived through a perverſe emulation of the Leviticall ceremonies, and did thinke that there ſhould be ſome ſuch rites in the New Teſtament, and that they are the worſhip of God, or things whereby God will be honoured, yea and that they are righteouſneſſe. And for that cauſe they gave authoritie to the Biſhops to ordaine ſuch rites and ſuch ſervices. This Phariſaicall errour Chriſt and his Apoſtles noted, who taught, that the worſhip of the New Teſtament is repentance, the feare of God, faith, and the workes of the Ten Commandements, as *Paul* ſaith, *The kingdome of God is not meat, and drinke, but righteouſneſſe, and peace, and ioy in the holy Ghoſt. For he that in theſe ſerveth Chriſt, pleaſeth God, and is approved of men.* The Monks fained themſelves to be Nazarites. The Maſſe Prieſts that ſacrifice for the dead, would have men thinke that they imitate *Aaron* offering ſacrifices. But theſe examples doe not agree: the rites of Monks, and the Prieſts mercenarie Maſſes, have no word of God for them, yea there are many fond opinions mingled with them, which of neceſſitie muſt be reproved in our Churches.

The third errour is the opinion of neceſſitie, wherein they imagine that the Church is like unto other humane governments. For they ſurmiſe that it is a kingdome, wherein the Biſhops, as if they were Kings, have power to make new laws, that are beſides the Goſpel, and that they muſt of neceſſitie be obeyed (even as the Princes laws muſt neceſſarily be obeyed) eſpecially ſeeing this life of man cannot be without traditions. And this opinion of the neceſſitie of theſe things, hath ſtirred up contentions, whileſt every one defendeth his owne rites invented by man, as ſimply neceſſarie. But Chriſt and his Apoſtles teach, that ſuch rites ſet forth without Gods Commandements, are not to be taken for things neceſſary. Againſt this libertie enacted

acted and establiſhed by Gods authoritie, the opinion which maintaineth that the violating of traditions about things indifferent, though it be not in a caſe where offence may be given, is not to be received. Hitherto belongeth the ſaying of *Paul, Let no man iudge you in meate and drinke, and entercourſe of holy daies, &c.* For to judge ſignifieth to binde the conſciences, and to condemne them that doe not obey. Againe, *Gal.* 5. *Stand in the libertie wherein Chriſt hath made you free.*

Hitherto it hath bin ſhewed in what reſpect it is not lawfull to appoint traditions, or to approve them. Now ſome man may aske whether we would have this life of man to be without order and rites? No ſurely. But we teach that the true Paſtors of the churches may ordain publike rites in their Churches, but ſo, as it be only for an end belonging to the body, that is, for good orders ſake, to wit, ſuch rites, as availe for the inſtruction of the people: As for example, ſet daies, ſet leſſons, and ſuch like, and that without any ſuperſtition, and opinion of neceſſitie, as hath been ſaid before, ſo that it may not be counted any ſin to violate any of theſe ordinances, ſo it be not with giving offence. But if ſo be that they be broken with offence there, where the Churches are well ordered, and there is no error in doctrine, let him that in ſuch place breaketh them know, that he doth offend, becauſe he diſturbeth the peace of the Church wel ordered, or doth withdraw others from the true miniſtery. This reaſon doth ſufficiently warrant the authority of profitable traditions, and layeth no ſnare on mens conſciences. So the Church in the beginning of it, ordained ſet dayes, as the Lords day, the day of Chriſts nativitie, Eaſter, Pentecoſt, &c. Neither did the Church diſpence with the morall precepts, but Gods own authoritie abrogated the ceremonies of *Moſes* law. And yet it was meet that the people ſhould know when to come together to the hearing of the Goſpel, and unto the ceremonies which Chriſt did ordain. And for that cauſe certain dayes were appointed to that uſe, without any ſuch opinions as were above mentioned. And the generall equity abideth ſtill in the morall law, that at certain times we ſhould come together to theſe godly exerciſes: but the ſpecial day, which was but a ceremonie, is free. Wherupon the Apoſtles retained not the ſeventh day, but did rather take the firſt day of the week for that uſe, that by it they might admoniſh the godly both of their libertie, and of Chriſts reſurrection. * The things objected againſt this may eaſily be taken away

* Locke the 4. Obſervat.

way. The Apoſtles decree touching things offered to Idols, and fornication, was moral, and perpetuall: but in that which they added, touching bloud, and that which was ſtrangled, they had regard of offence giving at that time. For it was an uſe even before the Apoſtles time, that ſuch as then were conquered by the Iews ſhould abſtain from bloud & things ſtrangled The Apoſtles therefore have laid no new thing upon thoſe, that were joyned unto their fellowſhip, but as yet they kept the old uſuall rite, which was pleaſing both to the godly Iews, and ſuch as joyned with them in the ſociety of Chriſt. As for that which Chriſt ſaith, *I have yet many things to ſay unto you:* doubtleſſe he meant not thoſe fooliſh ceremonies that the Popes have brought in, nor that any new articles of faith, but a farther illumination of that Goſpel, which he had already delivered. And therefore afterward he addeth touching the office of the holy Ghoſt, that he ſhould not bring any other kind of doctrine, but ſhould enlighten the minds of the Apoſtles, that they ſhould underſtand the Goſpel touching the will of God, which before had been taught. Therefore he ſaith, *Ioh.* 14. *He ſhall teach you all things, and ſhall bring all things to your remembrance, which I have ſhewed you.* Againe, *He ſhall not ſpeake of himſelfe, but What he hath heard, that ſhall he ſpeake.*

Out of the Confeſſion of SAXONIE.

Of traditions, that is, of Ceremonies inſtituted in the Church, by mans authoritie.

ALthough for orders ſake there muſt needs be ſome decent and ſeemely Ceremonies; yet notwithſtanding men that are given to ſuperſtition doe ſoone pervert thoſe Ceremonies, falſly imagining that ſuch obſervations doe merit forgiveneſſe of ſinnes, and are accepted for righteous in the ſight of God: and do turne the ſignes into Gods, like as many have aſcribed a Godhead unto Images: and many, either of ſuperſtition, or by tyrannie, doe heape up Ceremonies: and ſuperſtition hath increaſed in the Church the Ceremonies of ſatisfaction, as they call them. *Nebuchadnezar* and *Antiochus*, becauſe they are of opinion, that conſent in Religion is availeable to the peaceable government of their kingdomes, doe ordaine ſuch ſervice of God, as they will have indifferently obſerved of all their ſubjects. *Artic.* 20.

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There new laws, and new gods were erected, not of superstition, but by tyranny. Thus we observe that amongst men true and false religion are confounded, and each changed into other, and we marvell at the cause, why men doe not stedfastly continue in the truth revealed by God. But the word of God pronounceth, that men are set on by Devils to fall away from God: and the nature of man being blinde, curious, and inconstant, loveth to play with divers opinions. Against these great mischieves God armeth and confirmeth his Church, and delivereth a sure and certaine doctrine, which is contained in the bookes of the Prophets and Apostles, and in the Creed. Wherefore it is necessary to consider, what those lawes, or rites be, and whence they had their beginning.

The first rule therefore is this: It is lawfull for no creature, neither for Angels, nor for men, neither for Kings nor for * Bishops to make laws, or ordaine ceremonies, disagreeing from the word of God. Horribly sinned the King of Babylon, although he excelled in wisedome and valour, when he commanded his Image to be worshipped; and all men doe sinne that obey such Proclamations or lawes: even as *Eve* sinned, when she departed from the commandement of God, for the lying perswasion of the Devill. But generally the rule is to be observed, which is set downe, *Act.* 5. *We ought rather to obey God then men.* Such are the Edicts which command to call upon dead men, or to imbrace false doctrine, or to use ungodly worship. Touching all these, that Rule of the first Commandement is to be holden, 1 *Cor.* 10. *Flie from Idols.* Such is also the law of the single life of Priests, which many can not observe without sinne. And albeit we know what opinion politique and expert men doe hold of the change of lawes, yet God hath so commanded obedience, that still he would have us fast tied unto himselfe, and to agree with his wisedome and righteousnesse. From whence do arise those unchangeable and perpetuall rules, *Exod.* 20. *Thou shalt have no strange gods.* Also, *Act.* 5. *We ought rather to obey God then men,* Also, *Gal* 1. *If any man teach you any other Gospel, let him be accursed.*

* Looke the 1. observation upon this confession.

The second rule. For as much as it is usuall to adde superstition to those works, which otherwise in their owne nature were indifferent, as to eate, or not to eate flesh, it is necessarie to reprove such superstitions and errours, as are in this sort added, and

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in the practice of our libertie, examples of this doctrine may modestly be shewed. And that errour is not among the least, which the folly of many teachers, and for the most part of the people bringeth in, in that they teach and thinke that fasting and such like works deserve forgivenesse of sinnes, both of the guiltinesse, and of the paine: as both *Thomas* doth write of satisfactions, and many also doe say the same. This Pharisaicall imagination easily intangleth the mindes of men, and darkeneth the light of the doctrine of the benefits proper to Christ, and of free forgivenesse of sinnes, and of faith. For when as men think that they merit remission of sinnes by these their Ceremonies, they take away the honour due unto Christ, and give it unto these ceremonies, and are somewhat puffed up with vaine confidence. Yet afterward when they be in true sorrow, they fall headlong into many doubts, which turne to their destruction. And of it selfe it is a great sinne, not to know the benefits of God. For this cause *Paul* so earnestly contendeth for the abolishing of circumcision, and other ceremonies of the law of *Moses*, for feare lest the true acknowledgement of the Mediatour might be cleane put out, if men should thinke that they deserved remission of sinnes, and were made righteous by this observation of the law and ceremonies of *Moses*, as the Pharisees did avouch. And oftentimes *Paul* admonisheth to beware that the light of the Gospel be not darkened by new ceremonies of mans invention. This second errour is not so evident, but yet very dangerous. After that some men see that this Pharisaicall errour cannot be defended, they come to this: Although, say they, these ceremonies deserve not remission of sinnes, yet are these traditions defended, because they are good workes and services of God: as in the law of *Moses* the abstinence of the Nazarites, although it deserved not the remission of sinnes, yet it pleased God, and was a service acceptable unto God. With this colour certaine of late have learned to paint traditions, which yet strive not about these indifferent matters, but go about to establish other foule errors, and the opinion of the power of Bishops. But it is necessary for the godly here to beware of deceitfull doctrine. There is a great error even in this colourable reason: neither is that example well alledged out of *Moses*. The workes ordained and commanded by God do farre differ from workes not commanded nor ordained by God, but onely devised by mans invention. The workes ordained in the

law of God, were services of God, although they deserved forgiveneſſe of ſinnes. But wilworſhip deviſed by men, neither have beene, nor are any ſervice of God: God doth not allow this boldneſſe of men, which notwithſtanding hath alwaies beene uſuall, to deviſe new worſhip, that is, ſuch as is immediately intended to honour God withall. Therefore the Word of God crieth out, *Matth.* 15. *In vaine doe they worſhip me after the ordinances of men.* And every where in the Apoſtles, and in *Paul*, this boldneſſe is reproved. But the true ſervice of God are thoſe works, that he hath commanded, which are done in the acknowledgement and confidence of the Mediatour; to the end, that God may be obeyed, and that we may profeſſe him to be the true God, whom we ſo worſhip. So alſo *Ezec.* 20. he calleth us back to the commandement of God, ſaying: *Walke not after the ordinances of your fathers, but walke in my commandements.* And often are ſuch warnings repeated. And *Pſal.* 118. *Thy Word is a lanterne to my feet.* And *Numb.* 15. *Let them not follow their owne imaginations.*

The third error is this. Hypocrites doe imagine that ſuch works are a kinde of perfection: as Monks doe preferre their vowes full of vanitie before the civill and houſholders life: whereas God by his wonderfull providence hath ſo joyned mankinde together in fellowſhip, and in theſe travels and dangers would have our faith, prayer, and confeſſion, or liberalitie one toward another, or patience, and other vertues, to be tried.

The fourth errour is, the opinion of neceſſitie, as ſome doe write, That the faſting of Lent is neceſſary, and other things are arbitrary. Neither is it onely a torment of conſcience, to judge that he is no Chriſtian nor member of the Church of God, that eateth fleſh on the Saturday, or obſerveth not the faſt of Lent; but it is alſo an error that darkeneth great matters, as the doctrine of the righteouſnes of the Goſpel, and of the Church, what manner of Church it is, and how the members of the Church are to be diſcerned, not by meat and drink, but by faith, prayer, and other vertues. And againſt the opinion of neceſſitie it is expreſly ſaid, *Col.* 2. *Let no man iudge you in meat or drinke.* And *Gal.* 5. *Stand in the libertie wherewith Chriſt hath made you free, and be not againe intangled with the yoke of bondage.* And that opinion of neceſſitie hath alwaies bread great diſcord: as in time paſt there was great contention about Eaſter day, and about leven, and now alſo

alſo many ſuch like contentions have riſen.

The fifth errour. To the former opinions this errour alſo is added, that the Biſhops take to themſelves authoritie to ordaine new kinds of worſhip, and to binde conſciences, as *Gregory* hath ordained, *That married men tranſlated to the order of prieſthood ſhould forſake the company of their wives*, and the conſtitution of confeſſion commandeth to reckon up ſins, and decrees have been made of differences of meats, and faſting, and ſuch like. Of ſuch traditions there are alſo late bookes ſet forth, full of labyrinths, wherein it is written, that the tranſgreſſions of ſuch ceremonies are mortall ſins, yea though they be committed without giving offence to others. *Gerſon* ſought for ſome mittigations, but the true comfort is the voice of the Goſpel, which would have the underſtanding of this liberty to be made knowne and maintained in the Church, namely by removing thoſe errors whereof hath been ſpoken. But ceremonies invented by man, ſuch as are ſeemely, deviſed for order, may be obſerved without any opinion of merit, worſhip, or neceſſitie, as hath been aforeſaid out of the *Col.* 2. *Let no man iudge you in meat or drinke.* And *Peter* ſaith, *Act.* 15. *Why do ye tempt God laying upon the necks of the diſciples a yoke, which neither your fathers, nor we were able to beare.*

The third rule. Thoſe errors being removed, whereof the Church muſt needs be admoniſhed, afterward we both obſerve certain ceremonies, which are comely, and made for good order, and alſo teach that they ought to be obſerved, even as men cannot live without order. And *Paul* ſaith, 1 *Cor.* 14. *Let all things be done decently and in order.* And there is a ſaying of *Athanaſius*, *Ceremonies are profitable, but with knowledge of the truth, and in meaſure.* It is plain, that this laſt word is oppoſed to ſuperſtition, which then alſo daily increaſed ceremonies, and darkened the truth, and burdened conſciences, and the Churches. But we thank God the everlaſting Father of our Lord Ieſus Chriſt, who for his Son, and by him gathereth an eternall Church, for that even from the firſt beginning of mankind he hath preſerved the publike miniſtery of the Goſpel, and honeſt aſſemblies, who himſelfe alſo hath ſet apart certain times for the ſame: and we pray him that henceforth he wil ſave and govern his Church. And we diligently teach, that all men ought to help to maintain the publike miniſterie, and avoid offences, and diſſentions that ſcatter the Church, as in it proper place more at large is declared.

Out of the Confession of WIRTEMBERGE.

Of Ecclesiasticall Ceremonies.

Artic. 35. WE acknowledge, that by Christ the Sonne of God two Ceremonies were ordained in the Church, Baptisme, and the Lords Supper, which are also to be observed, according to the institution of Christ. We confesse also, that the Apostles did appoint certaine ordinances in the Church, *That all things be done decently, and in order*, as *Paul* speaketh, such as they be, that are set downe, 1 *Cor.* 14. and 1. *Tim.* 2. The Apostles also, in ordaining Ministers of the Church, used *laying on of hands*, which being retained out of the custome of the old Law, and not being commanded to the Church, may be freely observed. They ordained also in the Acts of the Apostles, *That the Gentiles should beware of eating of that which was strangled, and of blood:* not that this observation should be for ever among the Gentiles, but for a time, and so long to continue, till this eating were no more offensive. We confesse this also, that it is lawfull for the Bishops, with with the consent of their Church, to appoint holy days, lessons, & Sermons, for edifying, & for instruction in the true faith in Christ. But it is not lawfull for them to thrust upon the Church the ceremonies of the old law for the holy service wherewithall God alone is worshipped. Neither is it lawfull either to restore the old ceremonies of the law, or devise new, to shadow forth the truth already laid open, and brought to light by the Gospel: as in the day light to set up candles, to signifie the light of the Gospel, or to carrie banners and crosses, to signifie the victory of Christ through the Crosse. Of which sort is all that whole furniture of massing attire, which they say doth shadow out the whole passion of Christ, and many other things of that kinde. Much lesse is it lawfull to ordain ceremonies, and holy rites, by the merit whereof sin may be purged & the kingdome of heaven purchased. For of that former kind of ceremonies and holy rites, Christ out of *Esay* preacheth, saying, *In vain do they worship me, teaching for doctrines the precepts of men.* And *Paul* saith, *Let no man iudge you in meat, or drink, or part of an holy day, or of the new Moone, &c.* Hitherto may be added the testimonies of *Augustine* & others, touching the observation of such ceremonies. But touching the latter kind of ceremonies, it is manifest, that they are wicked rites, & reprochful to the death

death and reſurrection of Chriſt, by whoſe onely merit, we have deliverance from ſin, and inheritance of eternall life by faith.

Out of the Confeſſion of SUEVELAND.

Of humane Traditions.

CHAP. 14.

FVrthermore, touching the traditions of the Fathers or ſuch as the Biſhops and Churches doe at this day ordaine, this is the opinion of our men. They reckon no traditions for mens traditions, but ſuch as are condemned in Scripture, but ſuch as are contrary to the law of God, ſuch as binde the Conſcience about meat, drink, and times, and other outward things, ſuch as forbid marriage to them who have need thereof, to live honeſtly, and the reſt of that ſtamp. For ſuch as agree with the Scripture, and were ordained for good manners and the profit of men, although they be not word for word expreſſed in the Scriptures, nevertheleſſe in that they proceede from the commandement of love, which ordereth all things moſt decently, they are worthily to be accounted rather of God, then of man. Of this ſort were thoſe ſet downe by *Paul*, that women ſhould not pray in the Church bare- 1 Cor 14.
headed, nor men with their heads covered, that they who are to 1 Cor. 14.
communicate together ſhould tarry one for another: that no man ſhould ſpeake with tongues in the congregation without an Interpreter: that the Prophets without confuſion ſhould deliver their Prophecies to be judged by them that ſit by. Many ſuch the Church at this day for good cauſe obſerveth, and upon occaſion alſo maketh new, which who ſo refuſeth, he deſpiſeth the authoritie, not of men, but of God, whoſe tradition, it is, whatſoever is profitable. For, *whatſoever truth is ſaid or written, by his gift it is ſpoken and written, who is truth*, as Saint *Auguſtine* hath godly written. But oftentimes there is diſputing about that, what tradition is profitable, what not: that is, what ſet forward godlineſſe, what doth hinder it. But he that ſhall ſeek nothing of his owne, but ſhall wholly dedicate himſelfe to the publike profit, he ſhall eaſily ſee, what things are agreeable to the law of God, what are not. Furthermore, ſeeing the eſtate of Chriſtians is ſuch, that they are alſo helped by injuries, the Chriſtian will not refuſe to obey, no not unjuſt lawes, ſo they have no wicked thing in them,

according to the saying of Christ, *If any man compell thee to goe with him one mile, go with him two.* Even so servile the Christian ought to become all unto all, that he may studie to do and suffer all things, so that they be not contrary to the commandements of God, to pleasure and profit men withall. Hence it cometh to passe, that every man, so much the more willingly obeyeth the civill lawes which are not repugnant to religion, the more fully he is indued with the faith of Christ.

THE EIGHTEENTH SECTION. OF WEDLOCK, SINGLE LIFE, AND MONASTICALL VOWES.

The latter Confession of HELVETIA.

Of Single life, Wedlocke, and Houshold government.

CHAP. 29.

SVch as have the gift of chastitie given unto them from above, so as they can with the heart, or whole minde be pure and continent, and not be grievously burned with lust, let them serve the Lord in that calling, as long as they shall feele themselves indued with that heavenly gift: and let them not lift up themselves above others, but let them serve the Lord daily in simplicitie and humilitie. For such are more apt for doing of heavenly things, then they which are distracted with private affaires of their family: but if againe the gift be taken away, and they feele a continuall burning, let them call to minde the words of the Apostle, *It is better to marry, then to burne.*

1 Cor. 7.

For wedlock, which is the medicine of incontinencie, and continencie

continencie it ſelfe, was ordained by the Lord God himſelfe, who bleſſed it moſt bountifully, and willeth man and woman to cleave one to the other inſeparably, and to live together in great love and concord. Whereupon we know the Apoſtle ſaid, *Marriage is honourable among all, and the bed undefiled.* And againe, *If a Virgin marry, ſhe ſinneth not.* We therefore condemne Poligamie, and thoſe which condemn ſecond marriages. We teach that marriages ought to be made lawfully, in the feare of the Lord, and not againſt the lawes, which forbid certaine degrees to joyn in matrimony, leſt the marriages ſhould be inceſtuous. Let marriages be made with conſent of the parents, or ſuch as be inſtead of parents, and for that end eſpecially, for the which the Lord ordained marriages: and let them be confirmed publikely in the Church, with prayer, and bleſſing of them. Moreover, let them be kept holy, with peace, faithfulneſſe, dutifulnes, love, & alſo puritie of the perſons coupled together. Therefore let them take heed of brawlings, debates, luſts, and adulteries. Let lawfull judgements and holy Iudges be eſtabliſhed in the Church, which may maintaine marriages, and may repreſſe all diſhoneſtie, and ſhamefulneſſe, and before whom the controverſies in matrimonie may be decided, and ended.

Mat. 19.
Heb. 13.
1 Cor. 7.

Let children alſo be brought up of the Parents in the feare of the Lord, and let Parents provide for their children, remembring the ſaying of the Apoſtle, *He that provideth not for his owne, hath denied the faith, and is worſe then an infidell.* But ſpecially let them teach their children honeſt ſciences, whereby they may maintaine themſelves: let them withdraw them from idleneſſe, and plant in them a true confidence in God in all theſe things: leſt they through diſtruſt, or overmuch careleſſe ſecuritie, or filthy covetouſneſſe waxe looſe, and in the end come to no good. Now it is moſt certaine, that thoſe workes which parents doe in a true faith by the duties of marriage, and government of their families, are before God holy and good workes indeed, and doe pleaſe God no leſſe, then prayers, faſtings, and almes deeds. For ſo the Apoſtle hath taught in his Epiſtles, eſpecially in thoſe to *Timothy* and *Titus*. And with the ſame Apoſtle we account the doctrine of ſuch as forbid marriage or doe openly diſpraiſe, or ſecretly diſcredit it as not holy, or cleane, amongſt the *doctrines of Devils*. And we doe deteſt unclean ſingle life, licentious luſts, and fornications, both open, and cloſe, and the continencie of

1 Tim. 5.

dissembling hypocrites, when as they are of all men most incontinent. All that be such, God will judge. We doe not disallow riches, and rich men, if they be godly, and use their riches well, but we reprove the sect of the Apostoliques, &c.

Out of the former Confession of HELVETIA.

Of holy Wedlocke.

ie. 37. VVE thinke that wedlock being appointed of God for all men, that be fit for it, and are not called to some other thing, is nothing repugnant to the holinesse of any degree. The which as the Church doth consecrate and establish, with a solemne exhortation and prayer, so it is the dutie of the Magistrate, to see that it be worthily kept, and maintained, * and that it be not dissolved, but upon just cause. Therefore we doe farre reject this Monasticall single life, and this whole slothfull kinde of life of superstitious men, which is nothing else but an abominable devise, as being as much repugnant to the Church, as to the common wealth.

Looke the Observation on this confession.

Out of the Confession of BOHEMIA.

Hitherto pertaineth first, that which is set downe in the 19. Chap. of this Confession in these words.

FOr this cause it is thought to be good, and well standing with wisedome (so farre undoubtedly as may be done by conscience) that Priests, to the end that they may so much the more diligently exercise themselves in the study of the holy Scriptures, and may the more readily and profitably serve the Church of God, be free, and exempted from all affaires and burdens of civill conversation, seeing that it behoveth them to fight valiantly for the faith of the Gospel of God, and if it may be, to be also free from wedlocke, to this end, that they may be the more ready and free to doe that which is for the increase and furtherance of the salvation of the people, and that many harmefull impediments may be turned from them, which doe concurre with that kinde of life, and do oftentimes withhold, and hinder the due workes of the ministery. For which causes our ministers thinke,

that

that they are more ready preſt, and more fit for the Eccleſiaſticall Miniſterie, which are unmarried: yet they meane ſuch unmarried perſons, as have this peculiar gift given to them of God, that they may remaine ſuch, and ſo give themſelves wholly to the Miniſtery. This thing is ſo obſerved among us, as is meet: yet it is neither taken for a ſinne, neither doth any man diſdaine at it, if Prieſts, upon juſt and lawfull cauſes, be married. For holy *Paul* teacheth, how ſuch ought to be choſen to this function, yea the holy Ghoſt himſelfe doth permit that Biſhops and Elders ſhould have their lawfull and honeſt wives, and he doth in no caſe give them libertie, contrary to order and the diſcipline of God, to entertaine concubines, or otherwiſe ſo to live, as that they may thereby give offence to others. And concerning marriage, it is thus written, *It is better to marry, then* to ſinne ſo many waies, and to *burne* with ſo great diſhoneſtie: for which ſinnes, not onely the Prieſt, but alſo every Chriſtian, without reſpect of perſons, both ought, and ſhall worthily, by excommunication be caſt out of the Church. 1 Tim. 3. Tit. 1.

Alſo, Chap. 19.

Of ſingle life and of Wedlocke.

Concerning the condition of ſingle life, virginitie, and widowhead, our Preachers do teach, that every man hath free libertie, either to chuſe it to himſelf, or to refuſe it: for by way of a law nothing is commanded of God to men touching theſe things: neither is this thing appointed of God, neither is it on the other ſide forbidden: for which cauſe no man ought to be enforced thereunto againſt his will, nor be driven from it. And as concerning the Church, and certaine men, and chiefly the Miniſters of the Church, our men have taught from the beginning, and do now teach, firſt, that the gift of chaſtitie, by the peculiar goodneſſe of God, and of the holy Ghoſt, both in times paſt was given, and at this day alſo is given to ſome, for the ſingular uſe and profit of the Church, as Chriſt his ſpeech doth evidently witneſſe. *Every man*, ſaith he, *doth not receive theſe words*, that is, that a man ſhould keep himſelf ſingle without a wife, *but they to whom it is given*. And holy *Paul* alſo doth both place and celebrate this amongſt peculiar gifts, and whereunto ſome are peculiarly called. And moreover, the examples of certaine in the Prophoticall and Apoſtolicall writings, and of *Iohn Baptiſt*, and of many Miniſters, Matth. 19. 1 Cor. 7.

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and * women ministers of the Church, doe witnesse this thing.

ecke the Obſervat.

In the second place they teach that this gift is not of flesh and blood (for the Lord by distinguishing doth remove and separate from hence that unablenesse which is in this kinde) but of the spirit which is jealous, who from his heart hath a care and pleasure in the glory of God, and in his own and his neighbours salvation, and also in the Ministery of the Church, and for this cause he doth of his owne accord abstaine from wedlocke: Therefore the Lord saith, *Those which have made themselves Eunuches for the kingdome of heaven*: that is, who be such, as might be married, yet they do omit and abstaine from it, because of the affection of the inward heart and their love toward God, and his word, and for the pleasure and joy which they receive thereof: and through this gift of the spirit, whose vertue and power doth overcome the motions of nature, they doe preserve the pureneſſe as well * of the spirit, as of the body: howbeit this thing is not in them without labour and difficultie, even as it is a thing of no small labour and difficultie for all Christian men to forsake, and to want the use of other pleasant things, and also such as are profitable for this life, as friends, riches, and money.

tth. 19.

Looke the obſervation.

Thirdly, that single life is to be chosen, and taken with a true intent and a godly meaning, that is, not to this end, or with this purpose, that a man would by this means merit or get unto himselfe, or to another, remission of sins, and eternall life, and so consequently salvation it self. For there is no continencie or chastitie, nor any humane action, or other vertue, which can merit: the onely innocencie and death of the onely begotten Son of God our Lord Iesus Christ doth performe and perfit this thing. Neither must the thing be received with this meaning, as to thinke that some dignitie is added to the holy ministerie of the Church by reason of this gift: or that the works of those that be unmarried in this ministery, are to be preferred in merit and dignitie before the works of married men: but as the Lord saith, *that it may be received for the kingdome of heaven*: that is, in such sort, as he which for the gift spoken of before, is fit to leade a single life.

As therefore by these things he may with lesse hinderance and more easily, and readily with great leasure, and more commodiously imploy his labour to the salvation of the Church and holy assemblies, even so he may be a more convenient Minister then others, of the same salvation, which Christ hath purchased for him:

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(and whereof that he may be partaker by faith, it is given him freely of grace, and wherein he doth keep and uphold himſelfe) ſeeing that it is certain, that by the ſtate of marriage many lets, many cares, and many things whereby neceſſarie quietneſſe is diſturbed, are caſt in our way. And this is it which *Paul* ſaith, *I would that you ſhould be without ſuch cares. He that is unmarried, is carefull for thoſe things which pertain to the Lord, how he may pleaſe the Lord.* Alſo, *I thinke that this is good for the preſent neceſſitie.* Alſo, to that which is ſeemely to performe diligence, by ſerving the Lord without diſtraction. And before we rehearſed the voyce of the Lord who ſaith, *that there be ſome, who for the kingdome of heaven, doe abſtaine from marriage.* And holy *Paul* ſaith, *He that giveth not his virgin to be married, doth the better.* For which cauſe it is taught, that all they, who of their owne accord doe take and chuſe unto themſelves this kinde of life, ought carefully to have regard hereunto, that in ſuch a life they may with a ſingular and earneſt endevour exerciſe godlineſſe, and be holy, as *Paul* commandeth, as well in body, as in ſpirit, and give more light then others, by the honeſty of their actions, by the labours of ſuch trades as beſeem a Chriſtian profeſſion, by doing all that they can for the benefit of the Church, and by yeelding their ſervice to the ſick, and to other needy members. 1 Cor. 7.

This gift and purpoſe of ſuch which doe thus in this matter conſecrate themſelves to God, and ſuch an exerciſe of their godlineſſe, is commended of our men, and they doe faithfully perſwade men hereunto: but they doe perſwade, as we ſaid, and not compell: the which thing *Paul* alſo doth, who writeth thus: *Concerning Virgins I have no commandement of the Lord, but I deliver my iudgement, which have received this mercy of the Lord, that I may be faithfull. I thinke it good for a man to be ſuch a one:* and he concludeth after this ſort, *He is more happy, in my iudgement, if he remaine ſuch a one, that is, unmarried, then if he marry: and I thinke that I have the ſpirit of God.* In like ſort, in compariſon of others, there be bountifull and peculiar promiſes, and ſingular rewards offered unto thoſe, that keep themſelves ſingle, to wit, *that their worthy works ſhall be recompenſed with a great reward,* and *that no man ſhall in vain forſake any thing, as houſe, father, brethren, ſiſters, or alſo his wife, &c.* as the Apoſtles did, *for the Lords cauſe.* Furthermore, it is taught, that they which have received this gift of God, and being throughly proved and tried in this behalfe, doe of their 1 Cor. 7. Mat. h. 17.

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own accord ſerve the Lord and the Church, they are taught I ſay, together with other gifts to make great account of this gift, and to keep it diligently, leſt that by any evill luſts, or by any allurements of occaſions, they doe looſe it. Yet notwithſtanding if any good, faithfull, and diligent man chance to be aſſaulted with ſuch a tentation, as to feare in himſelf the heat and wicked fact of luſt, then there is no ſnare laid for ſuch a one, neither is there any danger of entrapping his conſcience, but he that is in this caſe, let him be put over * to take counſell of the Elders, and governours of the Church, who have the ſpirit of God, that all may be done in the Church in order, decently, with honeſty of the example, and with the uſing of all due conſideration. Then verily, if upon theſe things thus done, he doth lawfully change his kinde of life, he doth not ſinne, ſeeing that he obeyeth the counſell of the holy Ghoſt: and the holy Church ought not for this cauſe to contemne him, nor to make any thing the leſſe account of his miniſterie. Notwithſtanding, if for this cauſe he ſhould be contemned, which the Church cannot do without ſinne, it were certainly better for him, by this means to preſerve his ſoule, (although he ſhould be one of the common ſort of Chriſtians onely) then by perſiſting in his miniſterie with ſinne, to looſe and condemne it.

* Locke the Obſervat.

But although it ſeemeth to come neerer to the example of the Primitive Church, that worthy and honeſt married men may be choſen to take the charge of ſouls in the Church, then to give them leave to change their kinde of life, who before being unmarried, did labour diligently in the miniſtery of the Lord, yet notwithſtanding our men doe not ground the worthineſſe, holineſſe and vertue of the Eccleſiaſtical miniſtery, no more then they do of Chriſtian ſalvation, upon either of theſe kinds, to wit, neither upon the ſtate of ſingle life, nor of wedlocke: neither is there any other thing ſought or looked for (as it is before declared) more then that onely profit, and opportunitie, which falleth into a ſingle life, and is commended of the holy Ghoſt. After theſe things they doe thus conſequently teach touching wedlocke, that ſuch a condition of life, though it have many difficulties, puniſhments, and curſes joyned with it, wherewith after the fall of man, both mankinde, and this order is oppreſſed, yet that it is in this wiſe holy, and acceptable unto God, becauſe that God himſelfe did in the beginning ordaine it, and afterward Chriſt our Lord did conſecrate it, and doth daily conſecrate it in thoſe that are his, and that

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in ſuch ſort, that their children alſo be holy, and that moreover God hath offered unto it peculiarly ſingular promiſes, and bleſſings, which are contained in the Scriptures. Thence therefore muſt all true Chriſtians know, that whoſoever doe chuſe this kinde of life ſo as it becometh them, and with an upright purpoſe doe both give themſelves thereunto, and be converſant therein, they doe not onely not ſinne, but they doe, and accompliſh that, which God would have them to doe: and that they leade ſuch a kinde of life, as God doth peculiarly call ſome unto, and that they doe ſerve the ſelfe ſame Lord, whom the unmarried men doe ſerve.

The FRENCH *Confeſsion doth condemne Monaſticall vowes, and the forbidding of Marriage*, Artic. 24. *which we have inſerted in the* 16. Section.

Out of the ENGLISH *Confeſsion.*

WE ſay, that Matrimonie is holy, and honourable in all ſorts and ſtates of perſons: as in the Patriarchs, in the Prophets, in the Apoſtles, in the holy Martyrs, in the Miniſters of the Church, and in Biſhops: and *that it is an honeſt, and lawfull thing* (as *Chryſoſtome* ſaith) *for a man living in Matrimonie, to take upon him therewith the dignitie of a Biſhop.* And, as *Sozomenus* ſaith of *Spiridon*, and as *Nazianzene* ſaith of his owne Father, we ſay, *that a good, and diligent Biſhop doth ſerve in the Miniſtery never the worſe, for that he is married, but rather the better, and with more ableneſſe to do good.* Further we ſay, that the ſame law, which is by conſtraint, taketh away this liberty from men, and compelleth them againſt their wils, to live ſingle, *is the doctrine of devils*, as *Paul* ſaith: and, that ever ſince the time of this law, a wonderfull uncleanneſſe of life, and manners in Gods Miniſters, and ſundry horrible enormities have followed, as the Biſhop of *Auguſta*, as *Faber*, as *Abbas Panormitanus*, as *Latomus*, as the *Tripartite Worke*, which is annexed to the ſecond Tome of the Councels, and ſome other Champions of the Popes band, yea and as the matter it ſelfe, and all Hiſtories doe confeſſe. For it was rightly ſaid by *Pius* the ſecond Biſhop of Rome, that *he ſaw many cauſes, why wives ſhould be taken away from Prieſts: but that he ſaw many moe, and more Weightie cauſes, why they ought to be reſtored to them againe.*

In Tit. 1. *Hom.* 11. *Theo. ad Tit.* 10. *Euſeb. lib.* 10. *cap.* 5.

Plat. in vita Pii. 2.

Out

Out of the Confeſſion of AUSPURGE.

Art. 5. *Of Abuſes.*

Of the marriage of Prieſts.

WHereas the Doctrine of Chriſt maketh honourable mention of marriage, and willeth men to uſe the ſame, not onely for procreation ſake, but alſo to bridle and avoyd luſts: now a dayes the marriages of Prieſts are not onely by the Popes law, but alſo by a new and unwonted crueltie forbidden, and ſuch as be made and contracted, are diſſolved and broken. Which is ſo much the more unſeemely, for that theſe things are done in the Church, which, as ſhe ought moſt of all to abhorre and deteſt filthineſſe, ſo ſhould ſhe with great care defend wedlocke, for the avoiding of many grievous enormities. Beſides, ſeeing that in all heatheniſh Common-wealthes that were but meanely well ordered, marriage was in great account, for very waightie cauſes; what is there leſſe ſeemely in the Church, then either to breake in ſunder the moſt holy knot of wedlocke, or to puniſh marriage with puniſhments of death, as though it were a moſt hainous offence? Whence is it, that this crueltie hath ſpread it ſelfe into the Church, in which mutuall love ſhould flouriſh moſt of all? Moreover the matter it ſelf doth teſtifie how much beaſtlineſſe, and how many villanies this popiſh law of ſingle life doth bring forth: no voice of man is able to ſhew, how many vices have iſſued forth of this fountaine into the Church. For (to ſay nothing of Epicures, who bluſh at nothing) how many good and godly men have had ill ſucceſſe in ſtriving with their naturall weakneſſe, and at the laſt have fallen into horrible deſpaire? Now whereto tendeth this new crueltie, but that thoſe innumerable villanies might be confirmed in the Churches, and that wicked men might ſinne more freely? This matter needeth no diſputation at all. For this new law defended by our Adverſaries, which forbiddeth Prieſts to marry, and diſſolveth thoſe that are contracted, is flat contrary to the law of nature, to the law of God, to the Goſpell, to the conſtitutions of ancient Synods, and to the examples of the ancient Church. Onely in this calling we need the godlineſſe and equitie of the moſt excellent Emperour, whom we beſeech for his godlineſſe and duties ſake that he would ſeeke ſome remedie for the Church by aboliſhing this tyrannicall law.

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For as all unjuſt crueltie doth diſpleaſe God, ſo that moſt of all, which is exerciſed againſt godly and learned Prieſts, which deſerve well of the Church.

And in this caſe we have not onely the word of God threatning moſt grievous plagues againſt them, which exerciſe crueltie on the Prieſts, but alſo there are examples to be ſeene in all ages which doe plainly teſtifie, that ſuch threatnings are not in vaine. For to let paſſe infinite other examples, the Tribe of *Beniamin* was almoſt quite deſtroyed, for abuſing the Prieſts wife that came thither as a ſtranger. For when as the dead body of the woman, which died after ſhe had been ſo abuſed, was cut in pieces, and ſent to all the Princes of Iſrael, all the people judged that ſuch outrage ought moſt ſeverely to be revenged. And when they could not get the authors of this ſhamefull fact to be delivered unto them, for to be puniſhed, the whole Tribe of *Beniamin* receiving a great overthrow, was puniſhed for it. Now in theſe dayes the Prieſts are vexed with ſundry injuries: they are (when no other crime is objected unto them but marriage) racked with moſt horrible torments, and ſo put to death, their miſerable wives and little children, being throwne out of houſe and home, wander up and downe, as baniſhed perſons, without any certaine place of abode, or houſe to dwell in. *Paul* calleth *The forbidding of marriage the doctrine of Devils:* which to be true, not onely theſe filthy vices, which the ſingle life hath brought into the Church, but alſo the crueltie, which by reaſon of this law is exerciſed upon Prieſts, and their wives and children, doe teſtifie plainly. For the Devill is a murtherer, and he is chiefly delighted with the miſeries of the godly. But the deviſers of ſuch counſell ſhall one day have their juſt reward from God. We judge that ſuch crueltie is not worthy for Chriſtians to uſe, nor profitable to the Church of God.

Whereas they object the authoritie of the Popes law, why doe they not alledge the authoritie of the Canons againſt thoſe ſhamefull examples of uncleane ſingle life, and thoſe villanies, that were worthy of moſt ſevere puniſhment? The authoritie of the Popes decree, which is contrary to the law of nature, and the commandement of God, ſhould be of no waight. Men are ſo made by nature, that they ſhould be fruitfull. Whereupon the Lawyers ſay, *That the coniunction of man & woman is by the law of nature.* And the ſame the firſt book of *Moſes* teacheth in the firſt

and

and ſecond Chapters. Againe, when Saint *Paul* ſaith, *To avoide fornication, let every man have his wife*, it is certaine, that he biddeth all which are not apt for a ſingle life, to joyne in marriage. And Chriſt doth admoniſh, that all are not fit for a ſingle life, when he ſaith, *All men doe not receive this thing*. Moreover, neither mens laws, nor any vowes, are of force, which are againſt the commandement of God. And the event it ſelfe doth teſtifie, that nature cannot be changed by mans law. For we ſee what vile filthineſſe this ſingle life doth bring forth, and if there be any honeſt men which endeavour to keepe themſelves chaſte, they perceive right well how great a burden, how great danger there is in this thing, and they doe eſpecially bewaile this ſlavery of their order.

Certaine men went about in the Nicene Synod to make a law to forbid Prieſts the uſe of their wives. This law was refuſed by the holy Synod: and the Latine Churches in the old time was not ſo ſevere in this point: for they did put from the miniſtery onely ſuch, as when they had taken upon them any Eccleſiaſticall function, did afterwards marry wives, yet they did not forbid marriage. But this is a new law of the Pope, unknowne to the ancient Churches and Synods, which doth wholly forbid marriages, and breaketh of ſuch as are contracted. But it is evident, that either part of this decree is flat contrary to the Goſpell. They alledge againſt us the authoritie of the Church, and of Synodes, which the Popes themſelves that were Authors of this decree, did impudently contemne, and godly Prieſts did evidently withſtand this new law. For the Eccleſiaſticall Hiſtories doe teſtifie, that it was never layed upon the Churches, without great contentions and reſiſtance. The Biſhop of Tarracon writeth to *Syricius* the Pope, *That the Prieſts of Spaine could not be brought to admit that law which forbad them the uſe of their wives*. What a ſtirre doth *Syricius* keepe there? How ſharply doth he write? For theſe are the words of *Syricius*, which are unmeet for a Pope: *Let him tell me, whoſoever he be, a hunter after luſts, and a Maſter of vices*. And thereupon he wreſteth the words of Saint *Paul* to his cauſe, which are moſt farre from it: *They which live in the fleſh cannot pleaſe God*. A man may doubt ſurely, whether it may better be attributed to his ignorance, or his impudencie, that he ſpeaks ſo diſdainfully of marriage. For he goeth about nothing elſe but to forbid Prieſts the uſe of their wives, which then they had married.

But

But the Popes that ſucceeded after were yet more hard and cruell. When the Archbiſhop of Mentz did in a Synode rehearſe the Popes decree touching the putting away of wives in Germanie, the Prieſts were ſo kindled in their anger that they threatned to ſet upon the Archbiſhop himſelfe. And it was in deed both an unworthy, and cruell thing, to put away their wives, which they then had. But at laſt either force, or ſuperſtition got the upper hand. *Cyprian* was farre more equall and gentle to ſuch women as had not kept their vowed chaſtitie. For he writeth in the firſt booke, the 11. Epiſt. *If they will not, or cannot indure it, it is better they ſhould marry, then that they ſhould fall into the fire through their importune luſts. In any wiſe let them give no offence to the brethren or ſiſters.* Beſides this, unjuſt laws are not wont to be perpetuall. We doe therefore intreat the moſt excellent Emperour, that among many other enormities of the Church, he will alſo conſider the faults of this law: in which caſe that alſo is to be weighed. The nature of man doth as it were waxe old, and is become weaker. Wherefore there muſt be care had that vices doe not increaſe: Neither muſt the laws themſelves be ſeeds of vices. *Plato* ſaith very wiſely, that *Laws muſt be made for vertues ſake.* Now whether this tradition of ſingle life be maintained for pieties ſake, or for ſome other purpoſe, it is no hard matter to determine. Laſt of all, ſeeing that Chriſt hath eſpecially commended the care of the Miniſters of the Goſpell to the godly, we deſire therefore that the moſt excellent Emperour would reſtraine this crueltie, which hath a long time been exerciſed upon godly Prieſts, and would rather conſult with the Church, then with our Adverſaries, in that behalfe. Surely love and mercifull dealing ſhould flouriſh in the Church. Wherefore the true Church doth greatly abhorre unneceſſary crueltie, and would not have the Prieſts put to death for a tyrannicall tradition. Shee would alſo have the poore Wives and Children of Prieſts favourably dealt with. All whoſe lives and ſafetie the Church doth commend unto thee, O moſt mercifull Emperour. All the godly wheroſoever, are touched with their miſeries and doe in heart deſire Chriſtian lenitie in this behalfe, and doe alſo with teares joyntly commend learned and honeſt men that are profitable to the Church together with their wives and children, unto thee, whom they ſee both to be indued with an excellent and heroicall goodneſſe and kindneſſe, and alſo to have uſed in this cauſe very nota-

ble moderation, which doth let us understand that thou art carefull of bringing some remedy unto the Common-wealth. The Church would not have thee to be a Minister of another mans crueltie. The greatest honour of Kings is that which *Esay* giveth to them when he saith, that *they should be nurse fathers to the Church:* that is, that kingdomes and the maintenance of peace and of humane societie should not only serve for the profit of the body, but also should further the Gospell, namely, when as they both rule the Priests, and also grant peace and quietnesse in cities, that the youth might be trained up in religion, and men might be instructed. The Church therefore doth beseech thee to remember that the care of defending the godly Priests, as of certaine nourslings, lyeth upon thee. It belongeth unto this calling to be a succour for innocencie, to save from injuries, especially such as are weake, which are not able to defend themselves, as namely, godly women, children, and orphanes or the fatherlesse. Among which you may well thinke that the wives and children of Priests, which are right orphanes in deed, are left unto your charge by the Lord. The Church, as most full of naturall affection and love, doth not onely approve of the mutuall love of married folks one to another, and of the love of parents to their children, but is also touched with the miseries of those that are forlorne and fatherlesse. And surely shee judgeth in so great goodnesse of your nature that there is no inhumanitie or want of naturall affection. VVherefore shee is in good hope that the murders, and executions of Priests, and the banishment of their wives and children doe grieve thee not a little. The Church also doth give thee warning to look to it, lest many points of Christian doctrine, the unfolding and laying open whereof is very necessary, be smothered up, whiles godly and learned Ministers are put to death, and whiles men are driven from the study of Christian doctrin. What else do our Adversaries seek, but that all good learning and true doctrin may be rooted out or oppressed, and men may only depend upon the authoritie of such as do beare rule, and that they might esteeme the dreams of unlearned men, though never so impious, never so absurd, for oracles. Our Adversaries imagine that this barbarous bondage is the best, and surest for their Lordly rule. And in deed it is very evident, how the Church in many places is oppressed with this bondage. Now though libertie may not be granted to disanull such determinations, as be received by

good

good authoritie, and though men ought not to depart either from the Scriptures, or from the decrees of the ancient Synods, wherein they have determined of Chriſtian doctrine, yet is it not meet that the authoritie of the Church ſhould be pretended for all ſuch abuſes and faults, as the latter and worſer age hath brought into the Church. And ſurely men doe flatter and deceive themſelves too much, if they thinke that there be no faults conveighed into the Church by the deſires of covetous men, and by thoſe Labyrinthes and obſcurities, of the doctrine and traditions of the Schoolemen. For now adaies good men are not ſo much in danger for their marriage ſake, as for their care and deſire they have to purge and bring to triall the doctrine of Chriſt. Which care the Biſhops ought wiſely to direct and further. For to them eſpecially is the care of ſetting forth the maintenance of true doctrine commended: they ſhould be the Ringleaders and furtherers of this moſt holy and fruitfull care and ſtudy. But it belongeth not to the Biſhop alone but alſo to godly Princes, and eſpecially to the Emperour, to underſtand the Goſpell purely, to judge of opinions, to be warie and watchfull that no wicked opinions be received or rooted: and to aboliſh Idolatry with all his might and main.

By theſe and ſuch like duties did many valiant and notable men deſerve well at the hands of godly men, as *Gedeon*, *Ezechias*, *Ioſias*, and *Conſtantine*, and ſundry others. Wherefore you muſt thinke it your dutie alſo to take heed, leſt ſuch things, as be godly and profitably brought to light and reformed by God and learned men, be ſmoothered againe, and leſt that wicked abuſes be eſtabliſhed by your authoritie. The Pſalme ſaith, *for thy temples ſake in Ieruſalem, the King ſhall offer gifts unto thee.* The proper gifts that Kings are to beſtow upon the Church are, to ſearch out true doctrine, and to ſee that good teachers be ſet over the Churches, to give diligence that the controverſies of the Church may be rightly decided: Not to take away true and holy doctrine, but to raiſe it up, and to ſet it forward, and to defend it, and rightly to ſet it in order, and to maintaine the quiet concord of the Church. By theſe true gifts, moſt noble Emperour, you may adorne the Church of Chriſt, which eſpecially both Chriſt himſelf requireth, and the Churches, that are rent and torne in moſt horrible manner, doe crave at your hands.

Laſt of all, ſeeing that humane traditions ought to give place to times and opportunities, eſpecially in the Church, wherein

there ſhould be more regard had of the ſalvation of the godly, and of love, and publike peace, then of any humane traditions, it were a great deale better to make ſhew of abrogating this ſilly tradition of ſingle life, then to ſtrengthen luſts, to diſſolve marriages, to exerciſe crueltie againſt the Prieſts and their wives and children, to oppreſſe true and holy doctrine, and to make havocke of the Church. We do therefore commend this matter of their marriage unto your piety and bountie, O noble Emperour, as that which hath no difficultie or doubtfulneſſe in it. For they that be governours both may and ought to aboliſh an unjuſt law. And the laws of ſingle life, whether they be new, or old, belong only to humane equitie, in mitigating whereof the authoritie of the Church ſhould be of great force. We could bring very many examples out of the Hiſtories of all times and countries, in which there might be ſeene horrible examples of judgements, which followed upon uncleane luſts. Among many other cauſes of the generall flood, there is mention made of fleſhly luſts. Afterward five cities were ſwallowed up in an opening of the earth, ſo as the lake called Aſphalites was left as a perpetuall monument of that puniſhment: when the Iſraelites were departed out of Egypt, and divers had defiled themſelves by going in unto Moabitiſh women, the twelve Princes of the tribes were hanged up, and twentie foure thouſand men were ſlaine. The Cananites after this were cleane rooted out, and among the cauſes thereof, inceſtuous copulations are namely reckoned up: ſhortly after followed the overthrow of the tribe of *Beniamin*, for abuſing the Levites wife. After this *David* was driven out of his kingdome for adultery. And *Ieremie* in divers places cryeth out, that theſe three, idolatry, oppreſſions, and adulteries, are the cauſes of thoſe great calamities, which overwhelmed the whole nation of the Iews then, when they were carried captives to Babylon. Theſe things are written for this purpoſe, that we might know certainly that God is diſpleaſed with wandring luſts of uncleanneſſe: and that uncleane and inceſtuous perſons do not fall into puniſhments by chance, but are puniſhed of God. Therefore the deſtructions of heatheniſh Cities alſo doe put us in minde of the wrath of God againſt theſe villanies. *Sibaris* was overthrowne: *Athens*, *Sparta*, and *Thebes*, being toſſed with civill warres, received due puniſhment of their filthineſſe. And Rome when it brought forth many *Neroes* and *Heliogabales*, at length it came to ruine, the

the Empire being rent into ſundry parts by the warres of ſundry barbarous nations. There is alſo a long Catalogue in *Ariſtotle* of cities, wherein there happened changes of government and ſeditions, for uncleane luſts. Beſides all which puniſhments *Paul* warneth the Church that there is another judgement that followeth upon theſe luſts, and that is madneſſe, or fury, as it is written. *Rom.* 1. and *Epheſians* 4. And it may well be, that this judgement hath ſeaſed upon our Eccleſiaſticall governours, who for the moſt part are open Epicures, open defenders of Idols, that they may get wealth and authoritie, and ſcoffe at thoſe heavenly ſayings, which threaten vengeance upon Idolaters, uncleane perſons, and Parricides. They vaunt that they doe all things well, which they do for their kingdomes ſake, and that ſuch are good ſubjects, and love quietneſſe and peace, that allow of errours and open naughtineſſe, that they may uphold the Majeſtie of the Popes kingdome. The whole world can beare witneſſe that there is a God that doth revenge all filthineſſe, uncleanneſſe, and oppreſſion. Wherefore though they now deride and ſcoffe at theſe ſpeeches, yet let them know, that they ſhall one day ſtick faſt in thoſe puniſhments, whereunto the world it ſelfe doth call them.

Seeing then it is a cleare caſe, that the law of ſingle life is directly againſt the commandement of God, we thinke that the Prieſts and others do very well, which joyne in honeſt marriage, as *Paul* ſaith, that *a Biſhop muſt be choſen that is the husband of one wife.* We judge alſo that the Rulers both may, and ought to aboliſh this law of the Pope. For they are foulely deceived, that think either that marriage is forbidden to Prieſts by Gods law, or elſe that the Kings or Biſhops may make a law to forbid them marriage. And if that Rulers will not helpe the Church in this behalfe, yet the godly doe well which follow the Apoſtles rule, which ſaith, *That we muſt rather obey God, then men.* To conclude, ſeeing the defence of the Popes law hath many faults joyned with it, as namely, the ſtrengthning of wandring luſts, ſuperſtitions, and murdering of godly Prieſts, every one may ſee that our Churches deale well in aboliſhing and condemning that law of the Pope. And we beſeech the moſt renowned Emperour, that he will not defile himſelfe, with defending that uncleane ſingle life, and with the blood of the Prieſts: for it is written, *Bleſſed is he that hath pitie on the poore and needy, the Lord ſhall deliver him in the evill day.*

This Article we found elſewhere placed in the ſecond place, amongſt thoſe wherein the abuſes that are changed be mentioned.

Of the marriage of Prieſts. Art. 2.

THere was a common complaint of the examples of ſuch Prieſts, as were not continent. For which cauſe alſo Pope *Pius* is reported to have ſaid, that *there were certaine cauſes for which marriage was forbidden to Prieſts, but there were many weightier cauſes why it ſhould be permitted again.* For ſo *Platina* writeth. When as therefore the Prieſts among us ſought to avoyd theſe publike offences, they married wives, and taught that it was lawfull for themſelves to joyn in marriage. Firſt, becauſe that *Paul* ſaith, *To avoide fornication, let every man have his wife.* Again, *It is better to marry then to burn.* Secondly Chriſt ſaith, *All men do not receive this word:* where he ſheweth that all men are not fit for a ſingle life, becauſe that God created man for procreations ſake. *Gen.* 1. It is not in mans power, without a ſpeciall gift and worke of God, to alter his creation. Therefore ſuch as are not meet for a ſingle life, ought to joyne in Matrimony. For no law of man, no vow can take away the commandement of God and his ordinance. By theſe reaſons our Prieſts do prove that they may lawfully marry wives. And it is well known, that in the ancient Churches Prieſts were married. For *Paul* ſaith, that *a Biſhop muſt be choſen which is a husband.* And in Germanie about 400. yeers ago, the Prieſts were by violence compelled to live a ſingle life, who then were ſo wholly bent againſt the matter, that the Archbiſhop of Mentz, being to publiſh the Pope of Rome his decree in that behalfe, was almoſt murdered in a tumult by the Prieſts in their anger. And the matter was handled ſo contrary to law, that they did not only forbid marriages for the time to come, but alſo ſuch as were then contracted, contrary to all laws divine and humane, contrary to the Canons themſelves, that were before made not onely by Popes, but alſo by moſt famous Councels. And ſeeing that the world decaying, mans nature by little and little waxeth weaker, it is behoovefull to looke well to it, that no more vices doe overſpread Germanie.

Furthermore, God ordained marriage to be a remedie for mans infirmitie. The Canons themſelves doe ſay, that *the old*

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rigour is now and then in latter times to be releaſed for the weakneſſe of men. Which it were to be wiſhed might be done in this matter alſo. It is very like that if marriage be forbidden any longer, we ſhall at length want Paſtours in the Church. Seeing then that there is a plaine commandement of God, ſeeing the uſe of the Church is well knowne, ſeeing that the impure ſingle life bringeth forth very many offences, adulteries, and other enormities worthy to be puniſhed by the godly Magiſtrate, yet it is a marvell, that greater crueltie ſhould be ſhewed in no other thing, then againſt the marriage of Prieſts. God hath commanded to honour marriage: the laws in all well ordered Common-wealths, even among the heathen alſo have adorned marriages with very great priviledges. But now men are cruelly put to death, yea and Prieſts alſo, contrary to the minde of the Canons, for no other cauſe, but onely for marriage. *Paul* calleth that *a doctrine of devils* which forbiddeth marriage. 1 *Tim.* 4. which may now very well be ſeene, when as the forbidding of marriage is maintained by ſuch puniſhments. But as no law of man can take away the law of God, no more can any vow whatſoever. Therefore *Cyprian* giveth counſell, that thoſe women ſhould marry, which do not keep their vowed chaſtity. His words are theſe in the firſt book, the 11. Epiſt. *If they will not, or are not able to indure, it is farre better they ſhould marry, then that they ſhould fall into the fire by their importune deſire. In any wiſe let them give no offence to their brethren or ſiſters.* Yea and the Canons uſe a kinde of equitie towards ſuch, as before their ripe yeers did vow chaſtitie, as hitherto the uſe hath been.

To this place alſo belongeth the 6. Article.

Of the vows of Monks.

WHat is taught amongſt us, touching the vowes of Monks ſhall be better underſtood, if you call to minde what was the ſtate of Monaſteries, and how many things were every day committed in the Monaſteries, contrary to the Canons. In *Auguſtines* time Colledges were free, but afterward, when diſcipline was corrupted, every where vowes were laid upon them, that as it were by a new deviſed priſon, the diſcipline might be reſtored again. Over and beſides vows by little and little many other obſervations were added. And theſe bands and ſnares were caſt upon many, before they came to ripe yeeres, contrary

to the Canons. Many through errour fell into this kind of life unawares, who though they wanted no yeers, yet they wanted discretion to judge of their ſtrength and abilitie. They which were once got within theſe ſnares, were conſtrained to abide in them, though by the benefit of the Canon, ſome might be ſet at libertie. And that fell out rather in the Nunneries, then in the Colledges of Monks, becauſe the weaker ſexe was more to be ſpared. This rigour and ſeveritie miſliked many good men heretofore, when they ſaw young maides and young men thruſt up into Monaſteries, there to get their living, and ſaw what an unhappie ſucceſſe this counſell had, what offences it bred, and what ſnares it laid upon mens conſciences. They were grieved that the authoritie of the Canons was wholly neglected and contemned in a thing moſt dangerous. To all theſe evils there was added, ſuch a perſwaſion of vows, which as it is well known, did in former times miſlike the Monks themſelves, if any of them were ſomewhat ſtouter then the reſt. They taught forſooth that vows were equall to Baptiſme: touching ſingle life, they taught that it merited remiſſion of ſins, and juſtification before God: yea farther, that the Monks life did not onely merit righteouſneſſe before God, but more then that, becauſe it obſerved, not onely the commandements, but alſo the Counſels in the Goſpel. And thus they taught, that the Monks profeſſion was better then Baptiſme, that the Monks life did merit more, then the life of Magiſtrates, of Paſtours, and ſuch like, which in the obedience of Gods commandement followed their calling, without any ſuch religion of mans making. None of theſe things can be denied, they are to be ſeene in their writings. What fell out afterward in the Monaſteries? In old time there were Schooles for the ſtudy of Divinitie, and other Arts, which were profitable to the Church, and thence were Paſtours and Biſhops taken. But now the caſe is altered. It is needleſſe to rehearſe their vows. In old time they came together into ſuch places to learne, but now they feigne, that it is a kinde of life taken up to merit remiſſion of ſinnes and juſtification: yea they ſay, it is a ſtate of perfection, and preferre it to all other kinde of lifes that God ordained. We have therefore mentioned theſe things, amplifying nothing odiouſly, to the end that the doctrine of our men touching this matter might be underſtood.

Firſt, touching ſuch as joyne in marriage, thus they teach with us,

us, that it is lawfull for any to marry, that is not fit for a ſingle life: for as much as vowes cannot take away Gods ordinance and commandement. The commandement of God is, *To avoid fornication, let every man have his wife.* And not onely the commandement, but alſo the creation and ordinance of God, compelleth ſuch unto marriage, as without the ſpeciall work of God are not exempted, according to that ſaying, *It is not good for man to be alone.* They therefore that are obedient to this commandement and ordinance of God doe not offend. What can be ſaid againſt theſe things? Let a man amplifie the bond of a vow, as much as he will, yet can he never bring to paſſe that the vow ſhall take away Gods Commandement. The Canons teach, *That in every vow the right of the ſuperiour is excepted:* much leſſe therefore can theſe vowes, which are contrary to Gods Commandement, be of force. If ſo be that the bond of vowes had no cauſe why it might be changed, then ſhould not the Roman Biſhops have diſpenſed therewith. For indeed it is not lawfull for man to diſanull that bond, which doth ſimply belong to the law of God. But the Roman Biſhops have judged very wiſely, that in this bond there muſt an equitie be uſed: therefore they are often read to have diſpenſed with vowes. The hiſtorie of the King of Arragon, being called back out of a Monaſterie, is well known, and there be many examples of our time.

Secondly, why do our adverſaries exaggerate the bond, or the effect of the vow, when as in the meane time they ſpeake not a word of the very nature of a vow, which ought to be in a thing poſſible, which ought to be voluntarie, and taken up of a mans owne accord, and with advice or deliberation. But it is not unknown, how perpetuall chaſtitie is in the power of a man. And how many amongſt them is there, that doth vow of his own accord, and with advice? Wenches and young maides, before they know how to judge, are perſwaded, yea ſometimes alſo compelled to vow; wherefore it is not meet to diſpute ſo rigorouſly of the bond, ſeeing that all men confeſſe, that it is againſt the nature of a vow, which is not done of a mans own accord, or unadviſedly. The Canons for the moſt part doe diſ-null vowes, *Which are made before one be fifteene yeeres of age, becauſe that before one come to that age, he ſeemeth not to have ſo much iudgement, as to determine of a perpetuall life.* Another Canon permitting more to the weakneſſe of men, doth adde ſome yeeres moe, *for it forbiddeth*

a vow to be made, before one be 18. yeeres of age. But whether of theſe ſhall we follow? the greateſt part hath this excuſe, why they forſake Monaſteries, becauſe that for the moſt part they wowed before they came to this age.

Laſt of all, although the breaking of a vow may be reprehended, yet it followeth not, that the marriages of ſuch perſons are to be diſſolved. For *Auguſtine* in his 27. *queſt.* 1. *cap.* of Matriages, *doth deny that they ought to be diſſolved*: and his authoritie is not lightly to be eſteemed, although others afterward have thought otherwiſe. And although the commandement of God, touching wedlock, doth free moſt men from vows, yet our men doe alſo bring another reaſon concerning vows, that they be fruſtrate, becauſe that all the worſhip of God, inſtituted of men without the commandement of God, and choſen to merit remiſſion of ſinnes and juſtification, is wicked, as Chriſt ſaith: *They do in vain worſhip me with the commandements of men.* And *Paul* doth every where teach, that righteouſneſſe is not to be ſought, out of our obſervations, and thoſe worſhips, which are deviſed by men, but that it cometh by faith to thoſe that beleeve that they have God pacified and reconciled to them for Chriſt, not for any of their merits. But it is evident that the Monks did teach, *that theſe made or counterfeited religions do deſerve remiſſion of ſins and juſtification, and that they do ſatiſfie for ſins.* What elſe is this, then to detract from the glory of Chriſt, and to obſcure, and deny the righteouſneſſe of faith? wherefore it followeth, that theſe vowes thus uſed were wicked worſhips, and therefore they be of no value. For a wicked vow, and that which is made againſt the commandement of God is of no force, *neither ought a vow to be a bond of iniquitie*, as the Canon ſaith, *Paul* ſaith, *Ye are made voyd of Chriſt, which ſeeke to be juſtified by the law, ye are fallen from grace*: that is, they which do think, that by their own works they do merit remiſſion of ſinnes, and that they do pleaſe God for their own fulfilling of the law, and do not perceive, that for Chriſt his ſake they do freely receive by faith the remiſſion of their ſinnes, through the mercy of God, and that they do pleaſe God through Chriſt, they do looſe Chriſt, becauſe they doe transferre the confidence which is due to Chriſt, and to the promiſe of God unto works. Alſo they oppoſe to the wrath of God, not Chriſt the propitiatour, but their owne works, therefore they doe transferre the honour, which is due unto Chriſt, unto our works. Now it is manifeſt that the

Monks

Monks doe teach this, that by their obſervations they do deſerve remiſſion of ſinnes, becauſe they finde God mercifull unto them for theſe obſervations. Wherefore they teach men to truſt to their owne works, not to the propitiation of Chriſt. This is a wicked confidence, and is contrary to the Goſpel, and in the judgement of God it ſhall be found to be vaine. For our workes cannot be oppoſed to the wrath and judgement of God: the wrath of God is then onely appeaſed, when as we do by faith lay hold upon the free mercy, promiſed for Chriſts ſake. Therefore they loſe Chriſt, which place their confidence, not in Chriſt, but in their own works.

Moreover the Monks have taught, that their kinde of life is a ſtate of perfection, becauſe they did obſerve not onely the commandements, but alſo the counſels. This error is chiefly contrary to the Goſpel, becauſe they have feigned that they do ſo ſatisfie the commandements, as that they can alſo do ſomewhat more: and hereupon aroſe that horrible errour which they have feigned, that they had merits of ſupererogation. Theſe they have applied for others, that they might be ſatisfactions for other mens ſins. If any man will odiouſly exaggerate theſe things how many things might he rehearſe, whereof the Monks themſelves are now aſhamed? It is no light offence, in the Church to propound unto the people a certain worſhip deviſed by men, without the commandement of God, and to teach, that ſuch a worſhip doth juſtifie men: becauſe that the righteouſneſſe of faith in Chriſt, which ought eſpecially to be taught in the Church, is obſcured, when as thoſe marvellous religions of Angels, feigning of poverty, and humilitie, and of ſingle life, are caſt before mens eyes. Moreover the commandements of God & the true worſhip of God are obſcured, when men hear, that Monks alone are in that ſtate of perfection: becauſe that Chriſtian perfection is this, to feare God ſincerely, and again to conceive great faith, and to truſt aſſuredly, that God is pacified toward us for Chriſt his ſake, to aske, and certainly to look for help from God in all our affaires, according to our calling: and outwardly to do good works diligently, and to tend upon our vocation. In theſe things doth true perfection and the true worſhip of God conſiſt: it doth not conſiſt in ſingleneſſe of life, in beggarie, or in vile apparell.

The people alſo doth conceive many pernicious opinions of thoſe falſe commendations of the Monaſticall life. They heare that

that ſingle life is praiſed above meaſure, therefore they live in marriage with offence of conſcience. They heare that beggers onely are perfect, therefore they keep their poſſeſſions, and buy and ſell with offence of conſcience. They heare that the Goſpel giveth counſell, not to revenge: therefore ſome that lead a private life are not afraid to revenge themſelves: For they heare that it is a counſell, not a commandement. Others do thinke that all Magiſtracie and civill offices are unworthy a Chriſtian man. We read examples of men, who forſaking wedlock, and leaving the government of the common wealth, have hid themſelves in Monaſteries. That they called, to flie out of the world, and to ſeek a kinde of life, which is more acceptable to God: neither did they ſee, that God is to be ſerved in thoſe commandements, which he himſelfe hath delivered, not in the commandements, which are deviſed by men. That is a good and perfect kinde of life, which hath the commandement of God for it warrant. It is neceſſary to admoniſh men of theſe things. And before theſe times *Gerſon* did reprehend this errour of the perfections of Monks, and he witneſſeth, *that in his time this was a new or ſtrange voice, that the Monaſticall life is a ſtate of perfection.* Thus many wicked opinions doe cleave faſt unto vowes, as that they merit remiſſion of ſinnes and juſtification, that they are Chriſtian perfection, that they do keep the counſels and commandements, that they have works of ſupererogation. All theſe things, ſeeing they be falſe and vaine, do make vowes to be of none effect.

Out of the Confeſſion of SAXONIE.

Of Wedlocke.

Artic. 18. THe truth concerning Wedlock did at all times remain ſincere in the Church onely. For the Church doth know, that God doth moſt ſeverely forbid wandring luſts amongſt mankind, and that he would have chaſtitie ſo to be underſtood, and performed, as he himſelfe hath ordained it, that we alſo may know, that he is a pure and a chaſte minde, and may diſcerne him from devils, who through the hatred they beare to God, are delighted with the confuſions of luſts, and doe drive forward this weake nature of man, that it may be horribly defiled. Wherefore both the Heathen did every where admit certain foule examples, and Heretikes at all times have ſpread abroad monſtrous opinions touching

touching wedlock, as *Clemens Alexandrinus*, and *Epiphanius* doe declare. And the Turkish manner, and the lawes of the Pope, concerning single life, have caused a great deformitie in this last old age of the world. But *Paul* doth affirme, that it is a signe of evill Spirits, to forbid marriage.

Wherefore we do very carefully keep the sincere doctrine of God touching marriage, and by the mercy of God our civill Magistrates have appointed, and doe defend judgements for Marriage matters in their government, and they do severely punish those wicked deeds which are contrary to the law of God, and know that by the commandement of God they are injoyned to have a care to defend chastitie, and wedlocke. And we detaine this true definition, agreeing with the commandements of God, and the custome of the Apostolique Church. Marriage is a lawfull and indissoluble conjunction, onely of one man and of one woman, to be kept because of the commandement of God, who by this meane will have mankinde associated, chastitie to be understood, and lusts not to wander. God in the beginning did consecrate this order, saying thus, *They shall be two in one flesh*, to wit, one man, and one onely woman inseparably joyned together. And againe, this first law was established of Christ, *Matth.* 19. Now that this coupling together may be lawfull, we doe immutably observe the differences of persons, that we may not make a mixture of those persons, who by the law of God are not permitted to couple together. * Also we keepe the rules of the Canon law, touching other neerer degrees, as there be ordinances to be seene delivered with grave and wise deliberation in our Consistories.

* Looke the 1. Observation upon this confession.

Moreover, we know it is the will of God, that marriage should not be forbidden to any persons, that be fit thereunto, and which, without marriage, could not live without danger of their conscience, as it is written, *Gen.* 2. *Matth.* 19. 1 *Cor.* 7. Therefore we give leave to Priests and other persons, to marrie, which had rather live godly in marriage, then in a single life to have wounded consciences, so that they may not invocate God, and live holily. In affiances, even according to the ancient lawes, we will have the consent of Parents also, seeing that Parents are moved with a probable reason. Touching divorcements, this rule is most firmely held, that they doe sinne, who either by adulterie, or by forsaking, be the first cause of distraction: and adulterers

and

and adulteresses, and he and she that doth forsake the other, are condemned by the voyce of them that preach in our Churches, and of the Iudges in our Consistories, and they be severely punished of our Magistrates. But the innocent person (when as the matter being well known, he is set free) is not forbid to marrie, that he may invocate God, and live holily. For seeing that the Lord doth expressely set at libertie the innocent person, *Mat.*19, when as the other partie is polluted with adulterie, we must understand a setting at libertie, not in name onely, but in deed. And *Paul* speaketh after the same manner, in the case of forsaking. This our custome doth also agree with the most ancient Church. The other lawes which we have in our Consistories, * doe agree with the Canon law: and we doe truely propound unto the people the whole doctrine touching marriage and chastitie.

* Looke the 2. Observat.

We affirme, that all commixtions, and spilling of the seed without marriage, are sinnes condemned of God, * as mortall sinnes, and such as drive out of men the holy Ghost, and that many grievous punishments are spread throughout mankinde, by reason of lusts, as it is written, *Fornicatours and adulterers God will iudge.* And there is a threatning of these punishments set down, *Levit.* 18. Now we count that to be chastitie, both to keep puritie in a single life, and also to have the laws of wedlock observed: and we affirme wedlock, as we did before describe it, to be a societie instituted, and consecrated of God, and that this verie society, and the duties of a life in wedlock, do please God. And we condemne all those fanaticall spirits, *Basilides, Tatianus, Carpocrates*, and such like, whereof some by one meanes, and some by another, did either condemne wedlock, or did approve filthy confusions. Also we condemne that Popish law, which forbiddeth Priests to marry, and giveth occasion of destruction to a great multitude of men, and for the same cause we doe utterly dislike the Monasticall vowes of single life. Touching other causes wee shall speake hereafter: for those Popish lawes and vowes are flat contrary to the law of God. The Lord said, *It is not good for man to bee alone: He said*, that is, by his unspeakable wisedome he decreed in this sort to make mankinde, that by the societie of man and woman it might be propagated. And *He made them two*, that there might bee a Church, and he established these bounds, that lusts might not stray abroad:

* Looke the 3. observation.

abroad: for he would have an underſtanding of chaſtitie to be in mankinde.

Although God hath ſaid and decreed theſe things, yet *Tatianus*, the Pope, and the Monks doe ſay the contrarie: who when as they forbid marriage, doe give occaſion to many men, being otherwiſe fit unto vertue, to heape up many horrible ſinnes, by reaſon whereof very many doe fall headlong into eternall deſtruction, and the wrath of God is more kindled againſt whole mankinde. A law of man, being contrarie to the decree of God, and to the very work of God inſtituted and eſtabliſhed in the creation, and alſo to the commandements of God, and that law, which is the fountaine of great wickednesse and hainous deeds, for the which both many doe periſh, and the wrath of God is the more kindled, yea which law the holy Ghoſt doth affirme to have it beginning from the Devil, is in no caſe to bee laid upon the Church, but by the conſent of all godly men to be aboliſhed. Now it hath fallen out very often within theſe 30. yeers, that Prieſts, whoſe manners were blameleſſe, and honeſt, have chiefly beene put to death becauſe they were married. Thus the Devil goeth about to eſtabliſh his law by moſt cruell murders, and he hath for his inſtruments, moſt impudent writers, *Ecchius*, *Faber*, *Pighius*, who hath expreſſely written, *That a Prieſt doth leſſe offend, if he be an adulterer, then if he marry a wife.* It is an unworthy thing that theſe, who will be counted Chriſtians, ſhould write and ſpeake ſuch things. Wiſe men doe ſee that in this declining age of the world, both the nature of men is more weak, and by little and little there is greater releaſing and confuſion of diſcipline. And at all times a licenſe in this kind did immediately goe before the deſtroying of Cities, and the ruines of Kingdomes. Therefore ſuch as are governours ought to be more vigilant and ſevere in maintaining diſcipline, in ſtrengthning the laws of wedlock, in puniſhing and prohibiting wandring luſts: touching which matter we rejoyce that our admonitions be extant for all poſterity, and we alſo deſire the Sonne of God, our Lord Ieſus Chriſt, the keeper of his Church, and a true lover of charitie, that he would bow the mindes of Governours to liſten to wholſome counſels, and repreſſe the Devil, which kindled the flames of luſts, and hinder evill examples that they may not be farre ſpread. The mindes and hearts of all godly men doe tremble, when they reade, and heare of ſuch foule and horrible heathenish

examples:

examples: the which truly afterward were accompanied both with blindneſſe in the mindes, and with other outrages, which were pernicious to whole Nations, as in the hiſtories of the heathen examples doe every where offer themſelves to all men. The *Scedaſians* had caſt into a well two daughters of *Spartanus* being deflowred: afterward, as it were in the very ſame footſtep, the armie of the Lacedemonians was ſlain, and the Empire changed. But there be many examples of all ages. We our ſelves doe remember, that certain Biſhops, who were famous for their nobilitie, and their wits, were ſlaine in adulterie. But we beſeech the Sonne of God, that for this cauſe he would preſerve many, and bow them unto chaſtitie, that he may ſincerely be invocated of many. As for thoſe things which are alledged of our adverſaries for the defence of ſingle life, they are as well applied to the matter, as that ſaying of Chriſt to *Solomon*, which *Tacianus* did alledge out of the Goſpel according to the Egyptians. *I came to deſtroy the workes of the Woman: Tacianus* did thus interpret it, *I came to deſtroy, that is, to aboliſh wedlocke:* * whereas the words of Chriſt did ſpeake of the fall of *Eve*, and of the miſeries that followed that fall, as alſo *Iohn* doth write, *The Sonne of God came to deſtroy the workes of the Devill.*

* Looke the 4. obſervation.

Hitherto alſo pertaineth the 21. *Article of the ſame Confeſſion.*

Of the Monaſticll life.

WE omit a larger rehearſall out of ancient Writers, of thoſe, who either departed into the wilderneſſe, as did *Antonius*, or erected like Colledges or Schooles, as did *Baſilius:* for divers men had divers cauſes of ſeparating themſelves. We ſpeake now of the preſent Monks, which are not in the wilderneſſe, but are Colledges of men either learned, or unlearned, which doe live more commodiouſly in the open light, and in places of greateſt reſort, then other men doe. They have thoſe pleaſures which they deſire, ſome one, ſome another: and they have much more leaſure, then other men have, that live either in civill, or in domeſticall affaires. Neither doe they now transfer unto themſelves thoſe ridiculous praiſes of perfection, and of a contemplative life, as in times paſt ſome did. And ſeeing that there is great difference in divers ſocieties of men, we will not preach

preach to the evill, who for the kitchins, and all licentiousnesse, do love those darke places: but those, of whom there is hope of amendment, we do earnestly request, for the glory of God and their owne salvation, that they would think upon these sayings: *Thou shalt have no strange Gods. Flie from Idols.* What manner of thing is the Monasticall life now adayes? It hath very much wicked worship, and vanitie: their Masses for the quick and the dead they set out to sale, and this is the greatest gaine that Monasteries for the most part have: there is used invocation of the dead, heaped up with very foule superstitions: as with the adoring of Images, with indulgences, and other jugling tricks. The studie of doctrine is either none at all, or very corrupt. These onely causes are great enough, why men, which are not prophane, ought to depart out of such societies: because that the vowes, which wrap them in a kinde of life, wherein is the worship of Idols, are without doubt frustrate, according to the first commandement which is immoveable, eternall, and the rule of all other commandements. *Thou shalt have no strange Gods, Exod.* 20. They do bring a testimonie out of *Paul*, 1 *Tim.* 5. Concerning widows, *They have lost their first faith:* But the answer is sure and cleare, although *Paul* should speak of vows, yet would he in no case alow of such vows, as are joyned with the worship of Idols, and with many errors. But there be also many other lies in vows. They promise chastitie and poverty: but how many of them be fit to leade a single life, they themselves do know. And touching poverty, they know that the farre greater part doth there rather seeke kitchins well furnished, then for poverty and hunger.

Now we must also consider of this: let eloquent men excuse and praise the Monasticall life as they list, yet alwaies this opinion is confirmed in men, that are not prophane, by this example, that such works, chosen by mans devise, are the worship of God: that is, such works whereby God doth count himselfe to be honoured. This opinion is to be reproved and to be pulled out of the minds of men, and men are to be drawn back to the commandements of God, according to this saying, *Mat.* 15. *In vain do they worship me with the commandements of men.* Also, *Walke not after the commandements of your fathers, but walke ye in my commandements.* This is a true and notable reprehension of the Monasticall life. Now if they doe faine hereunto merits and perfections, the Gospel of Christ touching the righteousnesse of faith and true wor-

ſhip, is the more obſcured: becauſe it is a foule and horrible lie, that monaſticall obſervations ſhould merit remiſſion of ſinnes, or be of ſo great value, as is Baptiſme, as *Thomas* doth expreſſely ſay: Neither was antiquitie ignorant of this reprehenſion. There is a narration extant, whether it be true, or written onely for doctrines ſake, yet doth it ſhew forth the judgements of godly men: *They write, that when Antonie, deſired to know, how much he had profited before God in thoſe externall exerciſes, there was ſhewed unto him a Coblers houſe at Alexandria, being next doore to him. He therefore going in ſpeaketh to the good man of the houſe, queſtioneth with him concerning doctrine, and exerciſes of godlineſſe. The Cobler anſwereth ſincerely touching doctrine. Afterward he ſaith, that in the morning in a ſhort prayer he giveth thanks to God, both for other benefits, and that he ſent his Sonne: then that he doth aske remiſſion of his ſins for the Sones ſake, and pray that God would preſerve the Church, and his family: alſo that he prayeth to the Sonne, to make interceſsion for us: and that hee doth reſt in this faith, and doth his domeſticall affaires ioyfully, and provide that his children may be well taught. And uſeſt thou no other ſtreighter exerciſe, ſaith Antonie? Why, ſaith he, doth he labour alittle, trow you, that provideth how his family ſhall be maintained? and many things doe oftentimes happen, which doe ſurely vexe him that governeth a houſe, beſide other burdens which he hath common with the Citizens. Doeſt thou not ſee, how many private and publike miſeries there be in this life? and to beare theſe well, and in them to exerciſe faith and patience, doeſt thou not think it a warfare hard enough? Antonie went his way, and underſtood that he was admoniſhed, not to preferre his owne exerciſes, before the duties of this common life.* Theſe, and other like narrations are read, which although they bee ſo written for doctrines ſake, yet they do declare the judgements of learned men. Neither is it now needfull to adde a longer diſcourſe, eſpecially ſeeing that no man is ignorant, how that in thoſe places, where Monks be, there is much wicked ſuperſtition in Monaſteries, and that the ſtudies of doctrine are either none at all, or very corrupt. To deliberate of the meanes how to amend theſe things we leave it to them, that are in authoritie.

Out of the Confession of WIRTEMBERGE.

Of Wedlocke. CHAP. 21.

WE confesse that Wedlock is a kind of life, instituted and approved of God, and that *it is* * *a mystery*, that is, as commonly it useth to be expounded, a great Sacrament, *in Christ and his Church*, as *Paul* saith. And because Christ doth evidently affirme, that wedlock doth pertaine to this present life and the administration of the things of this life doe consist of publique lawes being made upon right and probable reason, therefore we teach that it is lawfull to marry in these degrees of consanguinitie and affinity which * the politique lawes, which are the ordinances of God, do permit. Also we teach, that those which be young ought not to marry without the authority of their parents, and that the marriage which is contracted by a rash and unlawfull consent of young parties without the authority of them, in whose power they are, is not to be counted as ratified: For although there be certain cases, wherein it is lawfull to marry without the consent of parents, yet it seemeth not good to make a generall rule thereof, as though every consent of young parties, should ratifie the contract of marriage, and as though privie marriages were to be approved. For not onely the commandement of God doth require, that children should honour their Parents, but also naturall reason doth command, that the consent of parents should be requested in making a marriage: hitherto also are children called by the politique lawes. And there is a decree of Pope *Evaristus* extant, the words whereof be these: *Marriage as we have heard of our fathers and have found it delivered unto us of the Apostles, and their successours, is not otherwise made lawfull, but when a wife is sought for at their hands, and affianced by the neerest Parents, who seeme to have authoritie over the maid or woman, and in whose custodie she is.*

* Looke the 1. observation.

* Looke the 2. observation.

Moreover we doe not doubt, but that they which are in deed lovers of honesty, do think that it is not free for the lay men onely, as they call them, but also for the Ministers of the Church, to marry. For the Epistle to the *Heb.* saith, *Marriage is honourable in all men, and the bed that is undefiled.* And *Paul* alloweth of marriage in a Bishop, & affirmeth that *the forbidding of marriage is a spirit of errours, and a doctrine of devils.* For though this saying of *Paul*

is commonly expounded of the Tatians and Eucratians, who thought that marriage doth nothing at all differ from whordome, yet notwithstanding seeing that marriage is forbidden in the popish decrees, it is forbidden by the same reasons, by the which marriage is wholly condemned, and not in one kinde of men only. For that saying is alledged out of *Leviticus*, *Be ye holy, because I am holy*: and that of *Paul*, *Not in chambering and wantonnesse*: And againe, *They which are in the flesh, cannot please God.* But seeing that these sayings of the Scripture do pertaine to all men, certainly they might drive all godly men from marriage, if they were fitly applied to forbid marriage unto Priests. But we hope that all good men do think more honestly of marriage, and that they do not dislike of that in the Ministers thereof, which they did approve in the Church it selfe; especially seeing that there be manifest examples of the Church, when as yet it was but fresh and more pure, wherein it was lawfull, both for the Apostles which was the highest degree in the Church, and also for Bishops, to have their wives. And we think that this thing is so to be understood, that it was not only lawfull for the ministers of the Church to be married, before they were ordained ministers, but also to marry after their ordination. For which opinion there be very evident arguments.

Neither ought the vow of chastitie to be any hinderance herein, because that such a vow being taken upon a man by humane superstition, without the authoritie of the word of God, and against faith, is not acknowledged of God, and wedlock also hath it chastity, that he which before had vowed chastitie, & marrieth a wife in the Lord, doth indeed fulfill the vow of chastitie. Seeing therefore that the word of God is evident, touching the honestie of wedlock, the examples of the Apostles and Bishops of the Primitive Church be evident, the weakneſſe of mans nature is evident, dangers of single life be evident, and seeing that the offences, which unchaste Priests do give, are evident, we do verily hope that it will come to passe, that they which have the government of the Church, will not go forward severely to maintaine and defend this constitution touching the marriage of Priests, but favourably to interpret it. For so it shall come to passe, that there may be both fewer and lesse offences in the Church, and that many good mens consciences may be relieved. Also we hope that it will come to passe, that all good Bishops and Princes will permit

mit them, who, by a lawfull divorce, are separated from their adulterous wives or husbands, to use that libertie of marrying againe in the Lord, which the Sonne of God our Lord Iesus Christ hath granted to them, *Matth.* 5. and 16.

Hitherto also pertaineth the 26. Article.

Of Monasticall vowes.

THere is no doubt but that godly, just, and lawfull vowes are to be kept and payed, and that wicked vowes are to be disanulled. But it is not without cause made a matter of controversie, in what kinde of vowes Monasticall vowes touching virginitie or single life, poverty and obedience, are to be placed. For it is evident, that single life, is not commanded by the Word of God: also it is evident, that although the estate of single persons be in publike dangers quiet, and more fit and commodious to execute the publike Ministeries of the Church, then is theirs, which use it not, yet we must not think, that this kind of life is of it selfe before the tribunal seat of God more excellent, and more holy, then is marriage. For as in *Christ there is neither Iew, nor Grecian, neither servant nor freeman*, as *Paul* saith, so in Christ, there is neither married, nor unmarried. And as, *In Christ Iesus circumcision availeth nothing, but the keeping of the commandements of God, and a new creature*: so also doth single life availe nothing, and wedlock availeth nothing, but to be renued in Christ Iesus, and to obey the calling of Christ. In the Councel held at *Gangrum* there was this Canon: *If any of those, who for the Lords sake do keep virginitie, is lifted up against those that be married, let him be accursed.* And an other Canon saith, *If any man, for continencie, as it is thought, doth weare a cloake, as beleeving that hereby he hath righteousnesse, and doth despise others, who with reverence doe weare other common and usuall kindes of garments, let him be accursed.* And *Augustine, De bono coniugali, cap.* 21. *dareth not preferre the virginitie of the Baptist, before the wedlock of Abraham.*

Therefore he that doth vow virginitie or single life, doth either vow it, as a singular worship of God (And then because the state of single life is not commanded by the word of God, this vow pertaineth to the commandements of men, whereof Christ saith, *In vain do they worship me, teaching for doctrines the precepts of men*) Or else he worketh it, as a merit of remission of sinnes, and of life eternall, and then it is evidently a wicked vow, where-

unto no man is bound. It is to no better purpoſe to vow povertie. For either thou are poore by condition or eſtate, and poſſeſſeſt no earthly ſubſtance: (And then this croſſe, which God hath laid upon thee, thou muſt beare it patiently, which moreover if thou doe vow, thou doeſt nothing elſe, then if in thy ſickneſſe thou ſhouldeſt vow, that thou wouldeſt alwaies bee ſicke, or that in thy infamie, thou ſhouldeſt alwaies vow to be infamous: which kind of vow is rather a madneſſe, then godlineſſe.) Or elſe thou doſt poſſeſſe ſubſtance, and voweſt that, forſaking thy ſubſtance, thou wilt alwaies leade a poore life, and get thy living by beging, and obtaine, by the merit of this vow, eternall life: and then this vow is firſt of al repugnant to the love of thy neighbour, which requireth, that by thy begging thou be not troubleſome to any; further then neceſſitie compelleth: ſecondly it is contrary to faith in Chriſt, becauſe that he alone is the merit of eternall life. Therefore it is evident, that this kind of vow is unlawful and wicked. But ſo to forſake thy ſubſtance, as to give it to a common uſe, is not to follow after poverty, but to provide a more certaine and bountiful living for thy ſelfe: the which what manner of worſhip it is before God, it cannot be unknown. And as for obedience, it is either referred to God, and then it is not an arbitrary vow, but of due neceſſitie, of which obedience it is ſaid, *Obedience is better then ſacrifice:* Or elſe it is referred to man, and then of their owne accord they are to perform thoſe duties, which the ſubject oweth to the Magiſtrate, children to the Parents, ſervants to their Lords, and ſchollers to their Schoolemaſters. Theſe things doth God look for at mens hands, whether they be vowed, or not vowed: but yet with this condition, *that we do alwaies rather obey God, then men.* But to vow obedience unto man, without a ſpeciall calling of God, that by the works of ſuch obedience, a man may not onely performe a ſingular worſhip unto God, but alſo purge his ſins before God, it is altogether ſuperfluous (becauſe that Chriſt ſaith, *They worſhip me in vain with the traditions of men*) and alſo wicked, becauſe the obedience of Chriſt alone, which he performed to God his Father, hath puged our ſinnes, and reconciled us with God. By all theſe things it is manifeſt, that the kinde of vowing ſingle life, povertie, and obedience, doth not agree with that doctrine which is indeed Catholique, eſpecially ſeeing that certain men are not afraid, to make this kinde of vowing equall with Baptiſme.

One

Out of the Confeſſion of SUEVELAND.

Of Monkerie. CHAP. 12.

AND for the ſame cauſe, that all our Iuſtification doth conſiſt in faith in Ieſus Chriſt, whereupon we have libertie given to us in all externall things, we have permitted the bonds of Monkerie to be releaſed among us. For we ſaw that this liberty of Chriſtians was vehemently challenged in every place by Saint *Paul*, whereby every Chriſtian man doth aſſure himſelfe, that all righteouſneſſe and ſalvation is to be ſought for onely in Chriſt Ieſus our Lord, and is alſo aſſured, that he muſt at all times uſe all the things of this life, as to the profit of our neighbours, ſo to the glory of God: and that all which he hath is to be arbitrated, and moderated by the holy Ghoſt, who is the giver of true adoption and true libertie, and that he ought freely to permit them to be appointed, and beſtowed both to the reliefe of his neighbours, and alſo to the advancement of the glory of God. Seeing that we retaine this libertie, we ſhew our ſelves to be the ſervants of Chriſt: when we betray it to men, addicting our ſelves to their inventions, we doe like runnagates, forſake Chriſt, and flie to men. The which thing we doe ſo much the more wickedly, becauſe that Chriſt hath freed us by his blood not by a vile or common price, and hath redeemed us to himſelfe from the deadly ſlavery of Satan. And this is the cauſe, why Saint *Paul* writing to the *Galathians*, did ſo much deteſt it, that they had addicted themſelves to the ceremonies of the law, though they were commanded of God, whereas notwithſtanding, as we declared before, that might be farre better excuſed, then to ſubmit themſelves to the yoke of thoſe ceremonies, which men have feigned of their own brain. For he did write, and that truely, that they which admit the yoke, of thoſe ceremonies, *deſpiſe the grace of God, and count the death of Chriſt as a thing of nothing*: and thereupon he ſaith, *That he is afraid, leſt that he had beſtowed his labour among them in vain*: and he exhorteth them, *That they would ſtand ſtedfaſt in that liberty, wherewith Chriſt hath made us free, and not to be intangled againe, with the yoke of bondage.*

The former part of this 12. Chap. might more commodiouſly have been referred to the 17. Sect. where we intreated of true Chriſtian libertie if thoſe things which follow had not hindered it.

Now it is evident, that Monkerie is nothing elſe then bondage of traditions deviſed by men, and indeed of ſuch as *Paul* hath by name condemned in the places which we alledged. For undoubtedly

doubtedly they which profeſſe Monkerie doe addict themſelves to theſe inventions of men for hope of merits. And hereupon it is, that they make it ſo hainous an offence, to forſake thoſe inventions, and to imbrace the libertie of Chriſt. Therefore, ſeeing
1 Cor. 6. that *as well our body, as our ſpirit, belong unto God*, and that in a double reſpect, to wit, of our condition, and Redemption, it can not be lawfull for Chriſtians, to make themſelves ſlaves to this Monaſticall ſervitude, much leſſe then for prophane ſervants, to change their maſters. Moreover it cannot be denied, but that by ſuch like bondage and vowes, to live after the commandement of men, a certaine neceſſitie (as it alwaies uſeth to be) of tranſgreſſing the law of God is brought in. For the law of God doth
Matth. 15. requite, that a Chriſtian man ſhould, as much as lyeth in him, imploy his ſervice to the benefit of the Magiſtrate, his parents, kinred, and others; and of all thoſe, whom the Lord hath made his neighbours, and brought to him to be delivered, in what place, time, or manner ſoever their neceſſitie ſhall require it. Then let him imbrace that kinde of living, whereby he may chiefely provide for the affaires of his neighbours, neither let him chuſe a ſingle life, but let him know that to renounce marriage, and to make himſelfe an Eunuch for the kingdome of heaven, that is, to further godlineſſe, and the glory of God, it is a peculiar and a ſpeciall gift of God. For that Edict which *Paul* did publiſh, ſtandeth firme and ſtedfaſt, neither can any vowes of men make it fruſtrate; *For the avoyding of Whoredome let every man* (he excepteth none) *have his owne wife, and every woman her owne husband. For all men doe not receive that word, of taking upon them a ſingle life for the kingdome of heaven*, as Chriſt himſelfe doth witneſſe, then whom no man did more certainly know, & more faithfully teach, either of what force mans nature is, or what is acceptable to his Father. Now it is certaine, that by theſe Monaſticall vowes, they which doe make them are bound to a certaine kinde of men, ſo that they thinke it not lawfull to ſhew themſelves obedient and dutifull any longer, either to the Magiſtrate, or to their parents, or to any men (onely the chiefe governour of the Monaſterie excepted) nor to releeve them with their ſubſtance, and leaſt of all to marry a wife, though they be greatly burned, and therefore they doe neceſſarily fall into all kindes of diſhoneſties of life.

Seeing therefore that it is evident, that theſe Monaſticall vowes

vows doe make a man, which is freed from the ſervice of Chriſt, to be in danger, not ſo much of the bondage of men, as of Sathan, and that they do bring in a certaine neceſſitie of tranſgreſſing the law of God, (according to the nature of all ſuch traditions as are deviſed by men) and that therefore they be manifeſtly contrary to the commandements of God, we doe, not without cauſe, beleeve, that they are to be made fruſtrate, ſeeing that not onely the written law, but alſo the law of nature doth command to diſanull a promiſe, if being kept, it be a hinderance to good manners, not onely to religion. Therefore we could not withſtand any which would change a Monaſticall life, which is undoubtedly a bondage to Sathan, for a Chriſtian life, as alſo we could not withſtand others of the Eccleſiaſticall order, who marrying wives, have imbraced a kinde of life, whereof their neighbours might looke for more profit, and greater honeſtie of life, then of that kinde wherein they lived before. To conclude, neither did we take upon us to drive them from the right of wedlocke, who among us have perſevered in the miniſtery of the word of God, whatſoever chaſtitie they had vowed, for the cauſes before ſpecified, ſeeing that Saint *Paul* the chiefe maintainer of true chaſtitie, doth admit even a Biſhop to be a married man. For we have lawfully preferred this one law of God before all laws of men, *For the avoiding of whoredome, let every man have his owne Wife.* Which law truly, for that it hath been rejected ſo long time, all kindes of luſt, even thoſe which are not to be named (be it ſpoken with reverence to your ſacred Majeſtie O noble *Ceſar*) have more then horribly overthrowne this Eccleſiaſticall order, ſo that at this day amongſt men there be none more abhominable then they, which beare the name of Prieſts.

THE

THE NINETEENTH SECTION. OF THE CIVILL MAGISTRATE.

The latter Confeſsion of HELVETIA.

Of Magiſtracie. CHAP. 30.

THE Magiſtracie, of what ſort ſoever it be, is ordained of God himſelfe, for the peace and quietneſſe of mankinde: and ſo, that he ought to have the chiefeſt place in the world: If he be an adverſarie to the Church, he may hinder and diſturbe it very much: but if he be a friend and a member of the Church, he is a moſt profitable and excellent member thereof, which may profit it very much, and finally may help and further it very excellently. His chiefeſt dutie is, to procure and maintaine peace and publique tranquillitie. Which doubtleſſe he ſhall never doe more happily, then when he ſhall be truly ſeaſoned with the feare of God and true religion, namely, when he ſhall after the example of moſt holy Kings and Princes of the people of the Lord, advance the preaching of the truth, and the pure and ſincere faith, and ſhall root out lies, and all ſuperſtition, with all impietie and Idolatry, and ſhall defend the Church of God. For indeed we teach that the care of religion doth chiefly appertaine to the holy Magiſtrate: let him therefore hold the word of God in his hands, and look that nothing be taught contrary thereunto. In like manner let him governe the people committed to him of God * with good laws, made according to the word of God. Let him hold them in diſcipline, and in their dutie, and in obedience, let him exerciſe judgement by judging uprightly, let him not accept any mans perſon, or receive bribes: let him deliver widdows, fatherleſſe children, and thoſe that be afflicted from wrong: let him repreſſe,

Looke the obſervation upon this confeſſion.

preſſe, yea and cut off ſuch as are unjuſt either by deceit, or by violence. For he hath not received the ſword of God in vaine. Therefore let him draw forth this ſword of God againſt all male-factours, ſeditious perſons, theeves, or murderers, oppreſſours, blaſphemers, perjured perſons, and all thoſe whom God hath commanded him to puniſh or execute. Let him ſuppreſſe ſtubborn heretiques (which are heretiques in deed) who ceaſe not to blaſpheme the majeſtie of God, and to trouble the Church, yea and finally to deſtroy it: but if ſo be it be neceſſary to preſerve the ſafetie of the people by warre, let him doe it in the name of God, ſo that he firſt ſeeke peace by all means poſſible, and uſe it not ſave onely then, when he can ſave his ſubjects no way but by warre. And while as the Magiſtrate doth theſe things in faith, he ſerveth God by thoſe works, as with ſuch as be good works, and ſhall receive a bleſſing from the Lord. Rom. 13.

We condemne the Anabaptiſts, who as they denie that a Chriſtian man ſhould beare the office of a Magiſtrate, ſo alſo they deny that any man can juſtly be put to death by the Magiſtrate, or that the Magiſtrate may make warre, or that oathes ſhould be performed to the Magiſtrates, and ſuch like things. For as God will worke the ſafetie of his people by the Magiſtrate, whom he hath given to be as it were a father of the world, ſo all the ſubjects are commanded to acknowledge this benefit of God in the Magiſtrate: therefore let them honour and reverence the Magiſtrate, as the miniſter of God, let them love him, favour him, and pray for him, as their father, and let them obey all his juſt and equall commandements: Finally, let them pay all cuſtomes and tributes and all other duties of the like ſort, faithfully and willingly. And if the common ſafetie of the countrey and juſtice require it, and the Magiſtrate doe of neceſſitie make warre, let them lay down their life, and ſpend their blood for the common ſafetie and defence of the Magiſtrate, and that in the name of God willingly, valiantly, and cheerefully. For he that oppoſeth himſelfe againſt the Magiſtrate, doth procure the wrath of God againſt him. We condemne therefore all contemners of Magiſtrates, as rebels, enemies of the Common-wealth, ſeditious villaines, and in a word, all ſuch as doe either openly or cloſely refuſe to performe thoſe duties which they ought to doe, &c.

* Looke the 2. Obſervat.

The

The Conclusion.

WE beseech God our most mercifull Father in heaven, that he will blesse the Princes of the people, and us, and his whole people through Iesus Christ our onely Lord and Saviour, to whom be praise, and thanksgiving, both now and for ever.

Out of the former Confession of HELVETIA.

Of Magistracie.

SEeing that every Magistrate is of God, his chiefe dutie (except it please him to exercise a tyrannie) consisteth in this, to defend religion from all blasphemie, and to procure it, and, as the Prophet teacheth out of the word of the Lord, to put it in practise, so much as in him lyeth. In which part truly the first place is given to the pure and free preaching of the word of God, the instruction of the youth of Citizens, and a right and diligent teaching in Schooles, lawfull discipline, a liberall provision for the Ministers of the Church, and a diligent care for the poore. Secondly, to judge the people according * to just and divine laws, to keepe judgement and justice, to maintaine this publique peace, to cherish the Common-wealth, and to punish the offenders, according to the quantitie of the fault, in their riches, body, or life: which things when he doth, he performeth a due worship or service to God. We know, that though we be free, we ought wholly in a true faith holily to submit our selves to the Magistrate, both with our body, and with all our goods, and indeavour of minde, also to performe faithfulnesse, and * the oath which we made to him, so farre forth as his government is not evidently repugnant to him, for whose sake we doe reverence the Magistrate.

* Looke the 1. observation upon this confession.

* Looke the 2. Observat.

Out of the Confession of BASILL.

Of Magistracie.

MOreover, God hath assigned to the Magistrate, who is his minister, the sword and chiefe externall power for the defence of the good, and to take revenge and punishment of the evill.

Rom. 13.

evill. Therefore every Chriſtian Magiſtrate (* in the number whereof we alſo deſire to be) doth direct all his ſtrength to this, that among thoſe which are committed to his credit, the name of God may be ſanctified, his kingdome may be enlarged, and men may live according to his will, with an earneſt rooting out of all naughtineſſe. *And in the margent*, This dutie alſo was injoyned to the heatheniſh Magiſtrate, how much more to the Chriſtian Magiſtrate ought it to be commended, as to the true ſubſtitute of God?

* Looke the 1. obſervation upon this confeſſion.

Alſo, Art. 11. Sect. 1. 3. and 4.

We doe clearely proteſt, that together with all other doctrins, which are directly contrary to the ſound and pure doctrine of Ieſus Chriſt, we doe not onely not receive, but, as abominations and blaſphemies, reject and condemne thoſe ſtrange and erroneous doctrines, which the ſpirits of hurleburly, among other damnable opinions doe bring forth, ſaying, &c. that Magiſtrates cannot be Chriſtians. *And in the margent*, The Magiſtrate doth then ſhew himſelf to be a good Magiſtrate, when he is a true Chriſtian.

The Concluſion.

LAſt of all, we ſubmit this our Confeſſion to the judgement of the holy Scripture of the Bible, and therefore we promiſe, that if out of the foreſaid Scriptures we may be better inſtructed, we will at all times obey God and his holy word, moſt thankfully.

Out of the Confeſſion of BOHEMIA.

Of the civill power, or civill Magiſtrate.

CHAP. 16.

FVrthermore, it is taught out of the holy Scripture, that the civill Magiſtrate is the ordinance of God, and appointed by God: who both taketh his originall from God, and by the effectuall power of his preſence, and continuall aide is maintained to governe the people in thoſe things which appertaine to the life of this body here upon earth: whereby alſo he is diſtinguiſhed from that ſpirituall ſtate: whereof is that worthy ſentence of *Paul*, *There is no power but of God, and the power that is, is ordained of God.* Then according to theſe points, all they that being Rom 13.

indued

indued with this authoritie doe beare publique offices, of what kinde soever they be, being in the degree of Magistrates, necessarily must know, acknowledge, and remember this, that they are Gods deputies, and in his stead, and that God is the Soveraigne Lord and King, even of them all, as well as of other men, to whom at length in the last day they must give an account, of the degree wherein they were placed, of their dominions, and of the whole administration of their government, whereof it is expressely written in the book of Wisdome, and else-where.

Sap. 6. And seeing they doe governe in stead of God upon earth, and are his Lieutenants, it is meet that they frame themselves to the example of the superiour Lord, by following, and resembling him, and by learning of him mercie and justice. As touching these therefore such an instruction hath been delivered, that they who are in authoritie ought to doe good unto others, according to that which Christ saith, *They that are mightie are called gracious, or bounteous Lords*, and that in regard of their dutie they are especially bound thereunto, and that this is their speciall charge, that they cherish among the people without respect of persons, justice, peace, and all good things that are appertaining unto the time: that they protect and defend their peaceable subjects, their rights, their goods, their life and their bodies, against those that wrong, and oppresse them, or doe any waies indammage, or hurt them: also against the unjust violence of the Turks, together with others that doe the like, to succour and defend them: and so to serve the Lord God herein, that they beare not the sword in vain, but valiantly, couragiously, and faithfully use the same to execute the will and works of God therewith. Hereof in the holy Scripture such are called *Gods*, and of Saint *Paul*, *the Ministers of God. The Magistrate*, saith he, *is the Minister of God for thy good; who is sent*, as *Peter* saith, *to take vengeance on those that doe evill, and to give honour unto those that doe good.*

Luk. 22.

Psal. 82. Ioh. 10. Rom. 13. 1 Pet. 2.

But for as much as the Magistrate is not onely the power of God, in that sort, as the Scripture doth ascribe that title even to an heathen Magistrate, as Christ said unto *Pilate*, *Thou couldest have no power over mee, unlesse it were given thee from above:* but the Christian Magistrate ought also to be a partaker, and as it were, a Minister of the power of the Lambe Iesus Christ, whom God hath in our nature made Lord and King of Kings, that Kings of the earth, who in times past had been heathen, might come under the

Ioh. 19.

Apoc. 1. and 19. 1 Tim. 6. Isa. 49.

the power of the Lambe, and give their glory unto the Church, and become nources thereof: which then began to be fulfilled, when they received Chriſtian religion, and made them neſts under the tree of Muſtard-ſeed, which is faith. Then for this cauſe the Chriſtian Magiſtrate is peculiarly taught to be ſuch a one, that he ſhould well uſe this glory and portion of his authoritie, which he hath common with the Lambe, and that he betray it not to Satan and to Antichriſt, unleſſe he will be transformed into that beaſt, and hideous Monſter, which carrieth the beaſt, and that he be not aſhamed of the name of Ieſus Chriſt our Lord, and that by this authoritie of his he ſet forth the truth of the holy Goſpell, make way for the trueth whereſoever, be a defender of the Miniſters and people of Chriſt, ſuffer not ſo farre as in him lieth Idolatry, or the tyrannie of Antichriſt, much leſſe follow the ſame, although he be driven to ſuſtaine ſome harme therefore, and ſo lay downe his Crown before the Lambe, and ſerve him together with the ſpirituall Kings and Prieſts of the holy Church, that is, with all the faithfull, and Chriſtians that are called to eternall life. Whereunto alſo the ſecond Pſalme doth exhort Magiſtrates, which it is profitable often to remember, where it is thus read, *And now ye Kings underſtand, and be ye learned that iudge the earth ſerve the Lord with feare, and reioyce unto him with trembling*, Hereupon it followeth and is concluded by force of argument: namely, that whoſoever doth uſe in ſuch ſort as hath been ſaid, this ordinary power of God and of the Lamb, with patience in their adverſities, as well on the right, as on the left hand, they ſhall receive for this thing, and for their labour a large and infinite reward and bleſſing of God upon earth, and alſo in the life to come, through faith in Chriſt: and contrariwiſe upon the wicked, cruell, and bloodthirſtie, that repent not, ſhall come the pains of fearefull vengeance in this life, and after this life everlaſting torment.

Matth. 13. Luk. 13.

Pſal. 2.

Pſal. 82. *Sap.* 6.

Moreover the people alſo are taught of their dutie, and by the word of God are effectually thereto inforced, that all and every of them, in all things, ſo that they be not contrary unto God, performe their obedience to the ſuperiour power, firſt to the Kings Majeſtie, then to all Magiſtrates, and ſuch as are in authoritie, in what charge ſoever they be placed, whether they be of themſelves good men, or evil; ſo alſo to all their Miniſters, and ſuch as are ſent with commiſſion from them, to reverence and honour them, and yeeld unto them all things, whatſoever by right are due

unto

unto them: and performe and pay unto them, honour, tribute custome, and such like whereunto they are bound. But in things pertaining to mens soules, to faith and eternall salvation, of those the people is taught, * that they ought to obey no man more then God, but God onely and his holy word above all things and especially, according to that which the Lord commandeth, *Give unto Cesar the things which are Cesars, and unto God the things which are Gods.* But if some should attempt to remove any from this Christian and true opinion, they ought to follow the example of the Apostles, who with a bold courage nothing at all daunted, answered the Magistrate and counsell of Ierusalem in this manner, *We ought rather to obey God, then men.* Whereof also is to be seene the judgement of the old fathers, and of the Canon law: where they thus write, and these are the words of S^t. *Ierome: If the Lord (or Magistrate) command those things that are not contrary to the holy Scriptures, let the servant be subiect to the Lord: but if he command any thing contrary, let him rather obey the Lord of his spirit then of his body.* And a little after. *If it be good which the Emperour commandeth, doe the will of him that commandeth: if it be evill, answer, we ought rather to obey God then men.*

* Looke the 2. observation.

Matth. 22.

Causa. 11. Quest 3. Cap. Si Dominus.

The Conclusion.

AND hitherto have been informed and shewed unto your Majestie in this writing the reasons and causes of our faith and doctrine and Christian religion: such doctrine as the Ministers of our Churches, all and singular, every one according to the gift of God granted unto him, doe with one consent of judgement hold, talke of, and preach, and doe constantly maintaine and fight for the same, not with the power of this world, but by holy Scriptures, against those that impugne it, or by teaching do spread abroad contrary errours thereunto. Neither yet without that modestie that becometh the profession of Christians, doe they stubbornly rather then rigorously persist in this doctrine, or have at any time heretofore persisted: but if any thing be found herein not well taken by them, and that by certaine grounds out of the word of God (which ought to be the rule of judgement unto all men) peaceably, and with a meeke spirit (as it ought to be done) be shewed unto them, they are ready and forward, and thereunto, as alwayes heretofore, so now they offer themselves, that after due

due consideration and true knowledge of the truth had, they will most gladly, and thankfully receive that doctrine which shall have better foundations, and willingly reforme whatsoever shall have need to be amended. Wherefore most excellent King, and gracious Lord, may it please your Majestie to examine this our confession, and after diligent and due consideration had, to way and consider whether any man worthily and for just cause, may reject, and condemne this doctrine, as not agreeable to the holy Scripture, nor Christian. Verily, we are of opinion, that if any man presume to despise, or condemne this doctrine, he must of necessitie also condemne the holy Scripture, from whence it was taken, and the ancient, and true Christian Doctors, with whom it agreeth, and also the holy Church it selfe, which from the beginning, and that constantly, so hath, and doth teach. And hereby your Majestie may graciously perceive and determine, whether the complaints and accusations of our Adversaries, and such as favour not us and our Teachers, be just or no. Wherefore most humbly we pray, that your sacred Majestie will give no place or credit to our Adverfaries, in those matters which divers wayes without any ground they charge us withall, when as without all humanitie they accuse us, our Ministers and Preachers, as if we had another religion, and taught another doctrine, then that which at this present we offer unto your Majestie; or that we presume stubbornly to take in hand, or do attempt any other thing against God, and your Majestie, and contrary to the institutions of this Common-wealth, and to the publique law of the kingdome of Bohemia. And your Majestie may well call to your remembrance that we have every way, and at all times, behaved our selves obediently and peaceably, and in all things which may turne or belong to the preservation of your Majesties person, and to the publique good, and commoditie of the whole Realme: in all such things, I say, we have indeavoured not to be behinde others: and hereafter also we offer our selves most ready to performe the same, according to our allegiance and dutie. Neither doe we thinke it onely a point of vertue, and to appertaine unto honesty alone and the good estate of the Common-wealth, to yeeld our selves subject and faithfull to your Majestie, for peace, concord and the rewards of this life, but much rather we acknowledge that it pleaseth God, and that so is his will, that every one for conscience sake should be obedient to the Magistrate, and should reverence, love,

honour, and highly esteeme him: even as our Teachers also doe deale both with us, and with the people to performe this, and oftentimes by teaching out of the word doe inforce it upon us both.

Here we commend our selves unto your Majestie, as to the fatherly and liberall tuition, care and protection of our most gracious Lord, and doe most humbly beseech of your Majestie, that unto these things, which on the behalfe of Christian religion we have tendred unto your Majestie, we may receive a courteous answer, and such as God may be pleased withall. The Almightie and everlasting God graciously preserve your Majestie in continuall health, to the profit, benefit, and increase of his holy Christian Church. *Amen.*

Proverb. 20. *Mercie and truth preserve the King, for his throne is established with mercie.*

Out of the FRENCH *Confession.*

Artic. 39. WE beleeve that God would have the world to be governed by laws, and by civill government, that there may be certaine bridles, whereby the immoderate desires of the world may be restrained, and that therefore he appointed kingdomes, Common-wealths, and other kindes of principalitie, whether they come by inheritance, or otherwise. And not that alone, but also whatsoever pertaineth to the state of righteousnesse, as they call it, whereof he desireth to be acknowledged the author. Therefore he hath also delivered the sword into the hands of the Magistrates, to wit, that offences may be represt, not onely those which are committed against the second table, but also against the first. Therefore, because of the Author of this order, we must not onely suffer them to rule, whom he hath set over us, but also give unto them all honour and reverence, as unto his Embassadours, and Ministers assigned of him to execute a lawfull and holy function.

Also, Art. 40.

THerefore we affirme that we must obey the Laws and Statutes, that tribute must be paid, and that we must patiently endure the other burdens, to conclude, that we must willingly suffer the yoke of subjection, although the Magistrates be infidels,

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so that the soveraigne government of God doe remaine whole or entire, and nothing diminished. Therefore we detest all those, which doe reject all kinde of dominion, and bring in a communitie and confusion of goods, and who, to conclude, doe goe about to overthrow all order of law.

Out of the Confession of BELGIA.

WE beleeve that the most gracious and mightie God did appoint Kings, Princes, and Magistrates, because of the corruption and depravation of mankinde, and that it is his will that this world should be governed by laws, and by a certaine civill government, to punish the faults of men, and that all things may be done in good order among men. Therefore he hath armed the Magistrates with the sword, that they may punish the wicked, and defend the good. Moreover it is their dutie, not onely to be carefull to preserve the civill government, but also to endeavour that the ministerie may be preserved, that all Idolatry and counterfeit worship of God may be cleane abolished, that the kingdome of Antichrist may be overthrowne, and that the kingdome of Christ may be enlarged. To conclude, it is their dutie to bring to passe, that the holy word of the Gospell may be preached every where, that all men may serve and worship God purely and freely, according to the prescript rule of his word. *Artic.* 36.

Moreover all men of what dignitie, condition, or state soever they be, ought to be subject to their lawfull Magistrates, and pay unto them subsidies and tributes, and obey them in all things, which are not repugnant to the word of God. Also they must poure out their prayers for them, that God would vouchsafe to direct them in all their actions, and that we may leade a peaceable and quiet life under them with all godlinesse and honesty. Wherfore wee condemne the Anabaptists, and all those troublesome spirits, which doe reject higher powers, and Magistrates, overthrow all laws and judgements, make all goods common, and to conclude, doe abolish and confound all those orders and degrees, which God hath appointed among men for honesties sake.

Out of the Confession of AUSPURG.

Artic. 16. CONcerning civill affaires they teach, that such civill ordinances, as be lawfull, are the good works and ordinances of God, As *Paul* witnesseth, *The powers which are, be ordained of God.* They teach therefore that it is lawfull for Christians to beare offices, to sit in judgement, and to determine of matters by the Princes laws, or by the laws of the Common-wealth, to appoint punishments according to law, to make lawfull warres, to goe to warre, to deale in bargains and contracts, by laws to hold his own, to take an oath at the request of the Magistrates, to contract lawfull marriage, and to follow such crafts and sciences as are approved by law.

They condemne the Anabaptists, which forbid Christians these civill offices. They likewise condemne them which have placed perfection under the Gospell, in the renouncing of civill offices, whereas it is spirituall, that is, it consisteth in the motions of the heart, in the feare, faith, love, and obedience of God. For the Gospel speaketh of a certaine eternall righteousnesse of the heart, yet doth it not take away civill, or domesticall government, but requireth most of all to have them preserved in this bodily life, as the ordinances of God, and that we should exercise love and charitie in such ordinances. Wherefore Christians must of necessitie obey the Magistrates laws that now are, save onely where they command and set forth any sinne. For in such case *they must obey God, rather then men.* Act. 4.

These things are thus found in another Edition.

Artic. 16. CONcerning civill things, they teach that such civill ordinances as are lawfull are the good works of God, that Christians may lawfully beare office, sit in judgements, determine matters by the Princes or countrey laws, lawfully appoint punishments, lawfully make warre, be souldiers, make bargains and contracts, by law hold their owne, take an oath when the Magistrates require it, marry a wife, or be given in marriage. They condemne the Anabaptists, which forbid Christians to meddle with civill offices: as also those that place the perfection of the Gospell, not in the feare of God and faith, but in forsaking civill offices.

offices. For the Goſpel teacheth an everlaſting righteouſneſſe of the heart. In the meane time it doth not diſallow order and government of Common-wealths, or families, but requireth eſpecially the preſervation and maintenance thereof, as of Gods own ordinance, and that in ſuch ordinances we ſhould exerciſe love and charitie. Chriſtians therefore muſt in any wiſe obey their Magiſtrates, and laws, ſave onely then, when they command any ſinne. For then they *muſt rather obey God then men.*

We condemne the Anabaptiſts which doe ſpread Iewiſh opinions afreſh. They imagine that the godly before the reſurrection, ſhall poſſeſſe the kingdomes of the world, and the wicked and ungodly in all places be deſtroyed and brought under. For we are ſure that ſeeing the godly muſt obey the Magiſtrates that be over them, they muſt not wring their rule and authoritie out of their hands, nor overthrow governments by ſedition, foraſmuch as *Paul* willeth every ſoule to be ſubject to the Magiſtrates. We know alſo that the Church in this life is ſubject to the croſſe, and that it ſhall not be glorified till after this life, as Saint *Paul* ſaith, *We muſt be made like to the image of the Sonne of God*, And therefore we do condemne and deteſt the folly and devilliſh madneſſe of the Anabaptiſts.

The Concluſion.

THeſe are the principall articles that ſeeme to have any doubt or controverſie in them. For though we might have ſpoken of many more abuſes, yet to avoid tediouſneſſe, we have onely ſet downe the chiefeſt, by which it is eaſie to judge of the reſt. There have been great complaints of Indulgences and Pilgrimages, and of the abuſe of excommunication, Pariſhes have been divers wayes moleſted by Catchpoles: there have been many brawles and bickerings betweene Pariſh Prieſts and Monks about this, who had greater right to the Pariſh, and about commiſſions, burials, and extraordinary Sermons, and other ſuch innumerable things, ſuch like matters we have permitted, that ſuch as are the principall in this cauſe, being ſhortly ſet down, might the better be underſtood. Neither have we here ſpoken or written any thing to any mans reproach. Onely we have rehearſed ſuch things, as ſeemed neceſſary to be ſpoken, to the end that it might be ſeene, that nothing is received among us in doctrine or ceremonies,

contrary to the Scripture, or the Catholike Church. For it is evident, that we have moſt diligently taken heed that no new or wicked opinions ſhould creepe into the Church. Theſe articles above written, we thought good to exhibit according to the Emperours his highneſſe Edict wherein our confeſſion might be extant, and the ſumme of that doctrine, which our Teachers do deliver among us, might be ſeene and knowne. If any thing be wanting in this confeſſion, we are ready, if God permit, to yeeld a more full information thereof according to the Scriptures.

Another Edition hath it thus.

VVE have ſet downe the ſumme of the doctrine of the Goſpell that is needfull for the Churches. And we are out of doubt that this our judgement in theſe points is in deed the doctrine ſet forth in the writings of the Prophets and Apoſtles, and whereunto the univerſall Church of Chriſt doth agree and conſent, and whereto the beſt learned Writers of the Church doe give teſtimonie in many places. And we offer our ſelves to make a more large and ample explication of theſe things when need ſhall require. Now we beſeech God, the Father of our Lord Ieſus Chriſt, that he will vouchſafe to rule, preſerve, purge, and increaſe his Church, which he hath purchaſed and redeemed by the blood of his Sonne. *Amen.*

The faithfull, and ſubiects to the Emperours Maieſtie.

Iohn Duke of Saxonie Elector.
George Marques of Brandembrough.
Erneſt Duke of Luneborough.
Philip the Lantgrave of the Heſſes.
Iohn Frederick Duke of Saxonie.
Francis Duke of Luneborough.
Wolfgang Prince of Anhalt.
The Senate and Magiſtrates of Nurnborough.
The Senate of Reutling.

Out of the Confeſſion of SAXONY.

Artic. 23.

Of the civill Magiſtrate.

BY the benefit of God this part alſo of doctrine of the authoritie of the Magiſtrate, that beareth the ſword, and of the authoritie of Laws and Iudgements, and of the whole civill ſtate is godlily ſet forth: and by great travell, and many writings the manifold and great furies of the Anabaptiſts and other fantaſticall men are refuted. We teach therefore that in the whole doctrine of God delivered by the Apoſtles and Prophets, and degrees of the civill ſtate are avouched, and that Magiſtrates, Laws, order in judgements and the lawfull ſocietie of mankinde, are not by chance ſprung up among men. And although there be many horrible confuſions, which grow from the Devill, and the madneſſe of men, yet the lawfull government and ſocietie of men is ordained of God, and whatſoever order is yet left by the exceeding goodneſſe of God, it is preſerved for the Church ſake, as it is ſaid, *Rom.* 13. and *Pſal.* 126. *Except the Lord keepe the Citie, in vaine he watcheth, that keepeth it, &c.* Therefore in themſelves they are things good, to beare the authoritie of a Magiſtrate, to be a Iudge, to be a Miniſter, to execute judgements, to make lawfull warres, and to be a ſouldier in lawfull warres, &c. And a Chriſtian man may uſe theſe things, as he uſeth meat, drinke, medicines, buying and ſelling. Neither doth he ſinne that is a Magiſtrate, and diſchargeth his vocation, that exerciſeth judgement, that goeth to warre, that puniſheth lawfully thoſe that are condemned, &c. And *ſubiects owe unto the civill Magiſtrate obedience*, as *Paul* ſaith, *Romanes* 13. *Not onely becauſe of wrath*, that is, for feare of corporall puniſhment, wherewith the rebellious are rewarded by the Magiſtrate, *but alſo for conſcience ſake*, that is, rebellion is a ſinne that offendeth God, and withdraweth the conſcience from God.

This heavenly doctrin we propound unto the Churches which eſtabliſheth lawfull authoritie, and the whole civill ſtate, and we ſhew the difference of the Goſpell, and the civill government. God would have all men to be ruled and kept in order by civill government, even thoſe that are not regenerate. & in this govern-

ment, the wisdome, justice, and goodnesse of God toward mankinde, is most clearely to be seene. His wisdome is declared by order, which is in the discerning of vertues and vices, and in the societie of mankinde under lawfull government, and in contracts guided and disposed by marvellous wisdome. Then the justice of God appeareth in civill government, in that he will have open sinnes to be punished by the Magistrates, and when they that are in authoritie doe not take punishment on offenders, God himselfe miraculously draweth them unto punishment, and proportionably doth lay upon grievous sins, grievous punishment in this life: as it is said, *Matth. 26. Whosoever taketh the sword, shall perish with the sword*, and *Heb. 3. Whoremongers and adulterers, God will judge*. In these punishments God will have to be seene the differences of vertues and vices, and will have us learne that God is wise, just, true, and chaste. The goodnesse of God also toward mankinde is seene, in that he preserveth the societie of men after this order. And for that cause doth he maintaine it, that from thence his Church may be gathered, and he will have Commonwealthes to be places for the entertainment of his Church. And the civill government is one thing, which keepeth in order all men, even those that are not regenerate: and forgivenesse of sins, and righteousnesse in the heart, which is the beginning of life and of eternall salvation, which by the voice of the Gospell is effected in the hearts of them that beleeve, is another thing. Both these benefits God hath bestowed upon mankinde, and will have us to understand the difference of civill justice, and light in our hearts. Neither doth the Gospell condemne or overthrow Common-wealths or families. And although it belong not to those that teach in the Church, to give particular lawes of politique government, yet the word of God doth generally teach this of the power of the Magistrate.

First, God would that the Magistrate without all doubt should sound forth the voice of the morall law among men, touching discipline, according to the ten commandements or the law naturall; that is, he would have by the voice of the Magistrate, first soveraigne and immutable laws to be propounded, forbidding the worship of Idols, blasphemies, perjuries, unjust murders, wandring lusts, breach of of wedlock, theft, and fraud in bargains, contracts, and judgements.

The second dutie. Let the Magistrate be an observer of these

divine

divine and immutable lawes, which are witneſſes of God, and chiefe rules of manners, by puniſhing all thoſe that tranſgreſſe the ſame, For the voyce of the law without puniſhment and execution is little availeable to bridle and reſtraine men. Therefore it is ſaid by Saint *Paul*, *Rom.* 13. *The Magiſtrate is a terrour to him that doth evill, and giveth honour to them that doe well.* And well hath it beene ſaid of old, *The Magiſtrate is a keeper of the Law*, that is, of the firſt and ſecond Table, as concerning diſcipline and good order.

The third dutie of the civill Magiſtrate is to adde unto the law naturall, ſome other lawes, defining the circumſtances of the naturall law, and to keep and maintaine the ſame by puniſhing the tranſgreſſours: but at no hand to ſuffer or defend lawes contrary to the law of God or nature, as it is written, *Iſa.* 10. *Woe be to them that make wicked lawes.* For kingdomes are the ordinance of God, wherein the wiſedome and juſtice of God, that is, juſt lawes ought to rule, even as the wiſe King, and one that feared God, *Jehoſaphat* ſaid, 2 *Chron.* 19. *Ye exerciſe not the judgement of men, but of God, who is with you in judgement. Let the feare of God be with you, and doe all things diligently.* For although many in kingdomes doe deſpiſe the glory of God, yet notwithſtanding this ought to be their eſpeciall care, to heare and imbrace the true doctrine of the Sonne of God, and to cheriſh the Churches, as the ſecond *Pſalme* ſpeaketh, *And now ye Kings underſtand, and be learned ye that iudge the earth.* And *Pſal.* 23. *Ye Princes open your gates*, that is, open your kingdomes to the Goſpel, and give entertainement to the Sonne of God. And *Iſa.* 49. *and Kings and Queenes ſhall be thy nurces*, that is, let common wealths be nurces of the Church, let them give entertainement to the Church, and to godly ſtudies. Let Kings and Princes themſelves be members of the Church, and rightly underſtand the doctrine thereof, and give no help unto thoſe that eſtabliſh falſe doctrine, and exerciſe unjuſt crueltie, and remember this ſaying, *I will honour them that honour me.* And *Daniel* in the fourth Chapter, exhorteth the King of Babylon, to acknowledge the wrath of God, and to ſhew mercy to the baniſhed Church, when he ſaith, *Redeeme thy ſinnes with righteouſneſſe and with mercy towards the poore, and there ſhall be a healing of thy tranſgreſſions.* And ſince they are among the principall members of the Church, let them provide that judgement be rightly exercifed in the Church, as

Conſtantine,

Constantine, *Theodosius*, *Arcadius*, *Martian*, *Charles* the great, and many godly Kings have provided, that judgement in the Church should be sincerely executed. But of the difference of both states, namely of the Ministerie of the Gospel, and the civill Magistracie, there are many writings in our Church, which declare, that we teach no phantasticall nor seditious opinions, but doe shew the necessary doctrine delivered in the Gospel touching both degrees, profitable to godlinesse, and common peace.

Thankes be to God.

THis is the summe of that doctrine, which by the blessing of God with one consent we teach in our Churches, which to be the sincere meaning of the doctrine delivered from God in the writings of the Prophets and Apostles, and in the Creeds, we nothing doubt, and it may be understood out of the ancient and purer writers, to bee agreeable to the ancient and purer Churches. Now the matter it selfe declareth, that we have not sought to dispute about new fangled, curious and subtle questions, neither doe strive about authoritie or riches, but onely to unfold and bring to light from the great darknesse of traditions and opinions, that doctrine which is necessary to the true invocation of God, to true worship, to the right knowledge of the Sonne of God, and to the salvation of soules, and doe in most simple and plaine manner propound the same unto the Churches. For all wise men must needs confesse that there was much obscuritie and many errours in the doctrine of the Monkes, and many snares of conscience in the Popes traditions: and whether doctrine is true, plaine, evident, profitable for consciences, and for manners, comparison doth declare. For we avoid not the judgements of the godly, yea rather we desire that the whole true Church of God, that is, all the faithfull and learned, whersoever they are, may understand what we say, who we doubt not will be witnesses that this doctrine is the consent of the true Catholike Church of God. Also we offer our selves at any time, to a more full declaration in every point; and we think that this rehearsall of our doctrine now made is agreeable to the confession exhibited at *Ausburge*, *Anno*, 1530.

For as much therefore as the doctrine, which we here recite,

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is true, and neceſſary for the Church, we intreat that our Churches may not be condemned, as if they either imbraced errours, or fooliſhly or ſeditiouſly ſtirred up ſtrife without any weightie cauſe. The truth, and weight of the matters may deliver us from this unjuſt accuſation. Next after a godly manner, we admoniſh the Councel it ſelfe. They ſee that old abuſes and many great errours are as yet ſticking in the Church, becauſe in all ages even from the beginning of mankinde the devill continueth ſcattering his ſeed of errour, and ſince that time through the ignorance of men, by ſuperſtition they are either confirmed, or doe ſhoote forth againe. And now for that the vanitie of many ſuperſtitions is knowne, the times require a reformation, and unleſſe the Governours provide that the truth may be brought to light, great diviſion in opinions is like to follow: eſpecially becauſe in this laſt age of the world great confuſion is to be feared. Therefore let the Councel ſee to it, that they condemne not a manifeſt truth. And if a godly ſort they will deliberate how they may provide for the Churches, and if a more ample declaration ſhall be demanded of us, men learned, of underſtanding, loving the truth and fearing God muſt be choſen, to conſult together of theſe ſo weighty matters. Neither let them onely ſtrive with us in number of vices, ſeeing it is manifeſt by many prejudices, of what opinion the Biſhop of Rome, & others that are, are addicted unto him, who now by the ſpace of many yeeres have not onely ſet forth againſt us Edicts written with blood, but alſo have ſlain many of our ſide: and there be many that neither underſtand, nor looke after any truth of doctrine, but being already corrupted with prophane perſwaſions, doe thinke this to be an eſpeciall part of politique men, to defend the preſent ſtate and to maintaine their owne authoritie. And for this purpoſe they ſeeke fit Miniſters, by ſophiſticall juggling to jeſt out the truth. Wherefore now we teſtifie that we will not reject the truth, although it be condemned by the judgements of ſuch men. And we openly profeſſe, that we conſent not to the Councel of *Trent*, which heretofore hath ſent abroad Decrees partly falſe, partly captious and ſophiſticall: but doe earneſtly requeſt that both we may be heard in the ſame matter, and that the errors before confirmed by the Decrees of the Tridentine Councel may be reformed. And we reverently beſeech the moſt worthy Emperour *Carolus Auguſtus* that he give not leave to the Adverſaries to oppreſſe the truth

truth by their preſumption, and to ſtrengthen their crueltie which they exerciſe againſt innocents, and to ſtirre up greater diſſention by their unjuſt Decrees. And now we commend the Church and our ſelves to the Sonne of God our Lord Ieſus Chriſt, who we know, by the voyce of the Goſpel gathereth together to himſelfe an everlaſting Church: and we pray him that he would governe us, and not ſuffer the light of his Goſpel to be extinguiſhed, nor the aſſemblies of them that rightly call upon him to be diſperſed.

An Addition.

AND we requeſt all that teach in the Churches neere adjoyning or elſewhere, that receive the Confeſſion exhibited at Auſpurge, 1530. that when they reade theſe things, if in any point they finde any want, they would lovingly admoniſh us thereof: for that it was not our purpoſe to bring up any other kinde of doctrine, but plainly to receite the ſumme of the Confeſſion of Auſpurge, and the common conſent of theſe Churches: and we deſire that we may be favourably, and not quarrelouſly judged of. We purpoſe not to ſtirre up new contentions: but eſpecially we pray to the Sonne of God our Lord Ieſus Chriſt, that was crucified for us, and roſe againe, that prayed in his agonie, that we might be one in God, that he would make us alſo in the moſt Churches one in himſelfe. We whoſe names are ſubſcribed hereunto, who doe now teach in the Churches and Vniverſities under mentioned, doe proteſt that in this writing, which we deſire to have rightly and not quarrelouſly underſtood, we have recited the common doctrine publiſhed in the Churches and Vniverſities, wherein we teach the Goſpel, and we are perſwaded that this is the true, ſincere, and incorrupt doctrine of our Lord Ieſus Chriſt, agreeing with the Apoſtles and Prophets and with the Creeds, and that it is neceſſarie for the Churches, and we pray our Lord Ieſus Chriſt, who was crucified for us, and roſe againe, that hee would mercifully governe and defend theſe Churches.

Alſo we offer our ſelve to further declaration in every Article. This was written *Anno* 1551. *July* 10. in the Towne of Wirtemberg, where the Paſtours of the Churches neere adjoyning were met together, &c.

Out of the Confession of WITTEMBERGE.

The Conclusion, which is placed in the latter end of the 35. *Chapter.*

WE have rehearsed those things, which seeme good both to be approved, and also to be refuted, or amended in the Ecclesiasticall doctrine, and in the whole administration of the Church. And if any thing be spoken either more briefly, or more obscurely, then so great a matter would require, our Preachers doe promise that they wil expound them more largely, and more cleerely. That which remaineth, we beseech all the godly through Iesus Christ the Sonne of God, our onely Saviour, that (which thing we hope they will doe of their owne accord) every one according to his office and calling, would take unto himselfe a true and earnest endeavour to reforme the Church. It cannot be denied, but that hitherto for these many yeeres not onely the discipline of the Church hath decayed, and the manners thereof have beene corrupted with great and horrible vices, and they have very much degenerated from the honestie of our Elders, but that also the doctrine of the Church hath beene depraved in suffering and bearing with corruptions: which if hereafter they be either dissembled, or confirmed, every man that is but meanly wise may consider, how great evils are like to follow in the Church of God. Those execrations and cursings are well known, whereunto the law of God doth addict the transgressours of his word. And *Iosias* the King of Iuda, was endued with an heroicall minde, when he repaired the Church, and although the wrath of God was by his godly repentance and obedience mittigated (after that the book of the law was found out, and well knowne) that those punishments, which the Church of God at that time had deserved, through the neglect of his word and their impiety, might be deferred till another time, yet notwithstanding such was the severitie of God against the contemners of his word, and the impenitent, that the King although he were very godly, could not altogether take it away from them, and appease it. Now we think that in these times the wrath of God is no lesse, yea much more grievously kindled, and set on fire against the assembly of his Church, (by reason of so many hainous wicked deeds and offences,

fences, which even in that people which glorieth in the Name of God, are more evident, then that they can be denied, and more cleere, then that they may be excuſed) then in times paſt, when as yet the Sonne of God was not made knowne to the world by his Goſpel: And the judgement of God ſhall be ſo much the more ſevere, by how much his benefits are the greater, which he ſeemeth to have beſtowed, both in the former, and alſo at theſe preſent times upon unthankfull men.

But many other things have need of amendment in the Church and miniſtery thereof, and eſpecially the doctrine of Repentance, Iuſtification, and the uſe of the Sacraments, and ſingle life of the Miniſters of the Church, doe require a godly amendment. If theſe things by the mercy of God, and by the diligence and care of all good men ſhall be reſtored, according to the writings of the Prophets and the Apoſtles, and according to the true Catholique conſent of the ancient and purer Church, we ſhall not onely give unto God the Father of our Lord Ieſus Chriſt a moſt acceptable worſhip, but alſo the whole Chriſtian world ſhall be ſtirred up to declare their thankfulneſſe and obedience in all dutifull manner that they may. We truly doe not know of any errour in our Preachers, either in doctrine, or in the other adminiſtration of the Church: yet we doe not doubt, but that they are indued with ſo great modeſtie and godlineſſe, that if they be admoniſhed by the teſtimony of the heavenly doctrine and by the true conſent of the Catholique Church, they will in no caſe be wanting to the edifying of the Church. And as much as lyeth in us, and in our government, we will do our endeavour, that the mercy of God helping us, none of thoſe duties may be pretermitted of us, whereby we hope that the true quietneſſe of the Church, and ſalvation in Ieſus Chriſt the Sonne of God, may be preſerved.

Out of the Confeſſion of SUEVELAND.

Of Secular Magiſtrates.

CHAP. 23.

IN the former points we have declared, that our Preachers doe place that obedience which is given unto Magiſtrates, among good workes of the firſt degree, and that they teach, that every man ought ſo much the more diligently to apply himſelfe to-

to the publique lawes, by how much he is a more sincere Christian, and richer in faith. In the next place they teach, that to execute the office of a Magistrate, it is the most sacred function, which can happen unto man from God, whereupon also it is come to passe, that they which are endued with publike authoritie, are in the Scriptures called *Gods*. For when as they doe justly and orderly behave themselves in their function, it goeth well with the people both in doctrine, and in life: because that God doth use so to moderate our affaires, that for the greater part, the safetie and destruction of the subjects doth depend upon them which are the Governours. Wherefore none doe more worthily execute Magistracie, then they which of all others are the most Christian, and Bishops and other Ecclesiasticall men were promoted by most godly Emperours and Kings to an externall government in civill affaires. Wherein though they were religious and wise, yet in this one point they offended, because they were not able to discharge both those functions sufficiently, and it was necessary, that either they should be wanting to the Churches in ruling them by the word, or to the commonwealth, in governing it by authoritie.

The Conclusion.

THese be the chiefe points, most mightie and religious Emperour, wherein our Preachers have somewhat swerved from the common doctrine of Preachers, being forced thereunto by the only authoritie of the Scriptures, which is worthily to be preferred before all other traditions. These things, being so declared, as the shortnes of time would give us leave, we thought it good to offer them to your sacred majestie, and that to this end, that we might both give account of our faith to thee, whom next unto God we doe chiefly honour and reverence, and might also shew how necessary it is, speedily and earnestly to consult of a way and meane, whereby a thing of so great importance, may be knowne, diligently weighed, and discussed, as the honour which we doe chiefely owe to God (in whose chiefe matter it behooveth us to be conversant with feare and trembling) doth require. Secondly, it is a thing worthy of your sacred Majestie, (which is so much commended for the name of religion and clemencie). To conclude, the very meane to attaine to that

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certain and ſound peace, which your ſacred Majeſtie goeth about, doth require it: which peace, ſeeing that we doe varie about Faith and Religion, can no other waies be obtained, then when as before all other things the mindes be plainly inſtructed concerning the truth.

But peradventure it might ſeeme needleſſe, that we in theſe matters ſhould uſe ſo many words, ſeeing that the moſt famous Prince Elector of Saxony and others have very largely and ſoundly declared unto your ſacred Majeſtie thoſe things, which at this day are in controverſie in our holy Religion. But becauſe that your ſacred Majeſtie hath deſired that all they, who have any intereſt in this buſineſſe, ſhould declare unto you their judgement concerning Religion, we alſo thought it our dutie, to confeſſe thoſe things unto your ſacred Majeſtie, which are taught among us. Howbeit this matter is ſo large, and comprehendeth ſo many things, that even thoſe things which we have declared on both ſides, are as yet fewer, and more briefly declared, then that we may hope, preſently to have ſome certaintie determined in the controverſies, and that ſuch, as may be approved, not of all, but at the leaſt of a good part of Chriſtian people: So few is the number of thoſe that doe ſubſcribe to the truth. Therefore ſeeing that this matter is ſo weightie, ſo divers, and manifold, and cannot fruitfully be decided, except it be well knowne and ſifted of many, we beſeech your ſacred Majeſtie, and moſt humbly requeſt you by God and our Saviour, whoſe glory without doubt you doe chiefly ſeek, that you would procure, as ſpeedily as may be, that a generall, free, and a Chriſtian Councel in deed may be ſummoned, which hitherto hath ſeemed ſo neceſſary a thing both to your ſacred Majeſty, and alſo to other Princes of the ſacred Empire, for the ſetting of Eccleſiaſticall affaires at a ſtay, that almoſt in all aſſemblies throughout the Empire, which have been gathered together ſince the beginning of this variance about Religion, both your ſacred Majeſties commiſſioners and other Princes of the Empire, have openly witneſſed, that there was no other way in theſe matters, to bring that to paſſe which might be wholeſome. Whereupon in the laſt aſſembly held at Spire, your ſacred Majeſtie gave occaſion to hope, that the Biſhop of Rome would not withſtand it, but that ſuch a Councel might with ſpeed be ſummoned.

But if ſo be that in time we may not have opportunitie for a generall

a generall Councell, yet at the leaſt your ſacred Majeſtie may appoint a Provinciall aſſemblie, as they call it, of the learned men of every degree and ſtate, whereunto all, for whom it is expedient to be preſent, may freely & ſafely reſort, every man may be heard, and all things may be weighed, and judged, by ſuch men, whom it is certain, as being indued with the feare of God, to make the chiefeſt account of the glory of God. For it is not unknown, how gravely, and diligently in times paſt both Emperors and Biſhops behaved themſelves in the deciding the controverſies of Faith, which notwithſtanding were oftentimes of much leſſe moment, then thoſe which doe preſently trouble Germanie, ſo that they thought it not an unworthy thing for them to examine the ſelfe ſame things the ſecond, & the third time. Now he that ſhall conſider, how things ſtand at this preſent, he cannot doubt, but that at this day there is greater need, then ever was heretofore, of greater faithfulneſſe, gravitie, meekneſſe, and dexteritie, to this end, that the Religion of Chriſt may be reſtored into her place. For if ſo be that we have the truth, as we doe undoubtedly beleeve, how much time and labour, I pray you, is requiſite that they may know the truth, without whoſe conſent or patience at the leaſt, ſound peace cannot be obtained? But if we doe erre (from the which we doe not doubt but we be farre) againe the matter will not require ſlothfull diligence nor a ſhort time, that ſo many thouſand men may be called into the way againe. This diligence and time it ſhall not be ſo unſeemely for your Majeſtie to beſtow, as it is meet that you ſhould expreſſe his minde toward us, in whoſe ſtead you doe governe over us, to wit, the minde of Ieſus Chriſt the Saviour of us all, who, ſeeing that he came with this minde, to ſeeke, and to ſave that which was periſhed, ſo that he vouchſafed alſo to die, that he might redeeme them which were loſt, there is no cauſe, why your ſacred Majeſtie ſhould thinke much, although you ſhould undoubtedly beleeve, that we are fallen from the truth, to leave the nintie nine ſheepe in the wilderneſſe, and to ſeeke for the hundreth, and to bring it back into the ſheepfold of Chriſt, that is, to preferre this buſineſſe before all other things, that the meaning of Chriſt in every of theſe things, which at this preſent are in controverſie, may out of the Scriptures be plainely and certainely laid open unto us, though we be but a few in number and of the meaner ſort, and we for our parts will ſhew our ſelves willing to be taught, ſoely

let all obstinacie be removed) so that it may be lawfull to heare the voyce of our Shepheard Iesus Christ: and let all things stay and rest upon the Scriptures (which teach whatsoever is good) whereunto we shall be called. For if it should so fall out, that the care of teaching us being rejected, there should compendious formes of Edicts be sought (which we do nothing feare whilest the matter is in the hand of your sacred Majestie) it cannot be said, into what straights innumerable thousands of men should be brought, to wit, of those, whom, as being perswaded that God is chiefly to be heard, and then that those things which follow as opinions must stay upon the undoubted oracles of God, these sayings of our Saviour doe alwaies appale: *Feare not them which kill the bodie. He that shall loose his soule, shall finde it. He that shall not hate father and mother, &c. yea even his owne soule, he cannot be my Disciple. He that shall be ashamed of me, before this froward and adulterous nation, of him will I be ashamed before my Father and his Angels.* And such like.

Many men being moved with these thundering speeches, have resolved with themselves to suffer all extremity: and many for feare of death doe rather seek delayes, but yet waiting for a fit opportunitie, if they should be dealt withall in this matter by authoritie, before they be dealt withall by doctrine, and by force, before their errour should be made known unto them. For of what force a sound perswasion of Religion is, and how it maketh men to make no account not onely of their goods, but also of their lives, it hath been seen more then sufficiently in very many, even within this 10. yeeres (that we may say nothing of the former ages) who have willingly suffered not onely banishments and proscriptions, but also torments, and death it selfe, rather then they would suffer themselves to be withdrawne from that judgement which they had conceived, and which they beleeved to be true. If now a dayes when as there is contention of those lighter matters, there be but a few to be found, whom a man may bring to unfeigned concord; except they may be perswaded of the law, or the equitie of conditions, how, when as the controversie is of Religion, shall we look for true peace and, an undoubted tranquility in these matters, to wit, such a one as your sacred Majestie goeth about to establish, except that on both sides it be agreed upon, what things they be that God doth approve, and what things be agreeable to the Scriptures? For as Religion by right,

right, and by the custome of all nations, is preferred before all other things, so there never was any more vehement or sharpe fight among men, then that which is undertaken for Religion. But we, seeing that your sacred Majestie hath used such an unspeakable clemency toward your enemies, and those such, as have pretermitted no kinde of hostilitie, that we may let passe other things, have not without cause received great hope, that you will so moderate all things even in this matter also, that you will much more seeke for the praise of goodnesse and courtesie in us, who are most desirous of your safetie and honour, as we have in deed testified, and do from the bottome of our hearts desire yet farther to testifie. For we have dealt so moderately in all points, that we have made it evident enough to all good men, that it was never in our minde to hurt any man, or deceitfull to increase our commodities by the discommodities of other men. Indeed we have sustained dangers for this cause, & spent exceeding much, but we have not gained no not so much as a little thereby, this one thing excepted, that we being better instructed, touching the goodnes of God shewed unto us through Christ, we have begun (by the grace of God) to hope better of those things which are to come: and of that we do by right make so great account, that we do not think that we either have done, or suffered any thing as yet worthy thereof, seeing that it is an inestimable thing, and to be preferred above all things, which are in heaven or in earth. We have been so far from emparing the riches of Ecclesiasticall men, that when the husbandmen were in an uproar, we, to our great costs and dangers, defended them to their uses. The Gospel of our Lord Iesus Christ, as surely as we would that he should love us, is the onely thing that enforceth us, and hath caused us to doe all these things, which we seeme to have altered.

Therefore let it please your sacred Majestie rather to follow the examples of these most mighty and indeed happy Emperors, *Constantine*, *Iouinian*, *Theodosius*, and such like; who both by doctrine daily taught in all meeknesse by most holy and vigilant Bishops, and also by Councels lawfully assembled, and by a wise discussing of all things, did deal with them that erred, and assayed all means to bring them again into the way, before that they would determine any thing more sharply against them; then to follow these, who it is certain had such counsellers, as were most unlike to those ancient and holy Fathers indeed, and received an

event nothing answerable to the godlinesse of those Fathers. In consideration hereof let not your sacred majestie be withdrawn with this, that the chiefest matters, which are now in controversie, were decided long since, and chiefly in the Councel held at Constance, especially seeing you may see, that of those innumerable, no lesse holy then necessary decrees of the former Councels, there is not so much as the least point observed of our Ecclesiasticall men, and that they have so degenerated in all things, that no man which is but endued with common sense, doth not cry out, that there is need of a Councel, to restore Religion, & the holinesse of the Ecclesiastical order. But if that doth like them so wel which was decreed at Constance, how cometh it to passe, that by no meanes at all that decree ever since took place, that Christian Councels should be assembled every tenth yeer? the which thing was at that time decreed. For by this mean much godlinesse and faith might either be recovered, or preserved.

But what is he that will not confesse, that so often as the disease waxeth fresh, so often the remedie is to be used, and they which have the truth indeed doe never think it much, both that good men should teach it, and also defend it against the evill sort, where any fruit therof may be hoped for? Now when as so many thousand are so miserably intangled in the opinions of our Religion, who can deny that there is hope of most plentifull fruit, and such as hath justly inforced all those that are governed by the spirit of Christ, that omitting all other things what soever, contemning all kind of labour and cost, they may give themselves wholly to this one thing, that the doctrine of Christ, which is the mother of all righteousnes & salvation, may be worthily weighed or considered, purged from all errors, & offered in it natural colour to all those that love godlines and the true worship of God, to the end that a peace, & such as may be firme for ever, & a true setting of all holy things at a stay, may be restored & confirmed to the sheep of Christ, for whom he hath shed his blood, which are now too much troubled and wavering. The which peace can by no other meane, as we have said, be restored and confirmed unto them, as being certain that in other things they are in some sort to yeeld or to give place, but in the matter of godlines, they are so to stick, and bend themselves to the word of God, that if they had a thousand lives, they should offer them to be tormented, rather then to yeeld one jot, or in the least point, which they are perswaded to be the

word.

word of God. Now if one onely ſoule be of more value then the whole world, what ought we to doe for the ſalvation of many thouſands? Certainly ſeeing we are allured by ſo great a hope, both by this, that they which are accuſed to your ſacred Majeſtie of errour, doe deſire nothing elſe but that they may be taught, and have wholly addicted themſelves to the holy Scriptures, which are fully ſufficient to confute every errour: and alſo thereby, that Chriſt our Saviour hath made ſo large a promiſe, *that where even two or three be gathered together in his name, there he will be in the middeſt of them, and grant unto them any thing whereupon they ſhall agree.*

Theſe things, moſt godly Emperour, we doe here rehearſe for no other cauſe, then to ſhew our ſelves obedient to your ſacred Majeſtie, which would have us alſo to declare what is our judgement, concerning the reforming of Religion. For otherwiſe we have good hope that your ſacred Majeſtie hath of late very well conſidered, and doth ſufficiently perceive, what neceſſitie doth enforce us thereunto, what fruit doth allure us, and to conclude, how worthy a thing this is for your ſacred Majeſty, which is ſo much praiſed for Religion and clemencie, that all the beſt learned and moſt godly men being called together, they may finde out of the divine Scriptures, what is to be thought of every point of doctrine, which are at this time in controverſie, and then that it be expounded by the fit Miniſters of Chriſt, with all meekneſſe and faithfulneſſe, to them which are thought to be detained in errours. Notwithſtanding herewithall it is to be feared, that there will not be men wanting, who will doe their endeavour to withdraw your ſacred Majeſtie from this: unto theſe men it ſeemed good to us in this ſort to make anſwer as it were before your Majeſtie. Let it pleaſe your ſacred Majeſtie, according to your moſt excellent clemencie, for which you are renowned, to take and interpret in good part, both this ſame, and all other things, (which we have here expounded and confeſſed, for no other reſpect, then to defend the glory of Chriſt Ieſus our God, as our dutie requireth, and, as it is meet we ſhould, to obey your ſacred Majeſtie) and to account us among thoſe, who truely doe from our hearts deſire to ſhew our ſelves no leſſe obedient and addicted to your Majeſtie in all humble ſubjection, then were our Elders, being ready in this point, ſo farre as is lawfull, to ſpend both our goods and our lives. The King of glory Ieſus Chriſt

grant unto your sacred Majestie, both in this and in all other matters, to doe all things to his glory, and preserve it long, and advance it happily both in health, and in flourishing estate, to the safetie of all Christendome. *Amen.*

VERIE BRIEFE OBSERVATIONS VPON ALL THE FORMER HARMONY.

Wherein the doubtfull sayings of every Confession are made plaine, the darke speeches opened, and besides such as in outward shew seeme to be contrarie one to the other, are with modestie reconciled: And to be briefe, such things wherein there is yet any controversie (which indeed are very few) are favourably marked and noted, that they also may at length through Gods assistance come to be agreed upon, by a common consent of all the Churches.

1 Cor. 14. 32. *The spirits of the Prophets are subiect to the Prophets.*

Phil. 3. 15. *Let us therefore so many as be perfect be thus minded: and if ye be otherwise minded, God shall reveale even the same unto you. Nevertheless, in that whereunto we are come, let us proceed by one rule, that we may minde one thing.*

VERIE

VERY BRIEFE OBSERVATIONS VPON THE FORMER HARMONIE ACCORDING TO THE ORDER of the Sections.

In The First Section.

Vpon the Confession of Bohemia.

According to the ancient custome. This ancient custome we doe thus farre allow, that libertie be be left to every Church to use, or not to use those Postils, as they call them: yet so as we advise them to beware, lest this culling out of some parts of the Scripture, bring in a neglect of the other parts. Obser. 1. pag. 8

Vpon the Confession of Saxonie.

Joyning our Prayers with all Saints in heaven. We learne in many places of the holy Scripture, that the Angels, according to the nature of their ministery which they are sent to performe, doe further the salvation of the godly: and it is evident by that saying, *Love doth not fall away*, and by the 6. Chap. vers. 10. of the *Apoc.* that the spirits of the Saints taken up unto Christ, do with their holy desires, in some sort help forward the grace and goodnesse of God, touching the full deliverance of the Church. And thus we acknowledge, that as well this, and other places of the same Confession, as also that place in the 23. Chap. of the Confession of *Wirtemberge*, which followeth after the 2. Section, pag. 45. are to be interpreted. And we acknowledge no other intercession or intreating either of the blessed Angels, or of the Obser. 1. pag. 13.

ſpirits of holy men, that are now departed from us.

Vpon the Confeſſion of Wirtemberge.

Obſer. 1. pag. 13. OF *whoſe authoritie there was never doubt made.* What bookes theſe be, may be ſeen out the French and Belgian Confeſſions, where they are all reckoned up one by one. And though that in the Catalogue of the bookes of the New Teſtament there are ſome to be found of which there hath beene ſome doubt made ſometimes by the ancient Doctors of the Church, yet at length by the common conſent of the whole Catholique Church even they alſo were received and acknowledged for Canonicall. And therefore there is no cauſe, why they ſhould now be refuſed, for the ſcruples that ſome make about them.

IN THE SECOND SECTION.

Vpon the latter Confeſsion of Helvetia.

Obſer. 1. pag. 19. FOr *as touching their nature and eſſence they are ſo ioyned together.* Leſt any man ſhould ſlander us, as though we did make the Perſons all exiſting together, but not all of the ſame eſſence, or elſe did make a God of divers natures joyned together in one, you muſt underſtand this ioyning together, ſoas that all the perſons (though diſtinct one from the other in properties) be yet but one and the ſame whole Godhead: or ſo, that all and every of the Perſons have the whole and abſolute Godhead.

Vpon the ſame.

Obſer. 2. pag. 10. VVE *reiect not the godſonely of the Gentiles, but alſo the Images of Chriſtians.* By Chriſtians underſtand ſuch as call themſelves Chriſtians in deed, but yet do retain the uſe of images for the ſervice of religion, againſt the expreſſe commandement of God.

Vpon the former Confeſsion of Helvetia.

Obſer. 1. pag. 4. REiecting *herein all meanes of life and ſalvation ſave Chriſt alone.* Vnderſtand it thus, that here are excluded and condemned all thoſe meanes that uſe to be matched with, or made inferiour unto Chriſt, by ſuch as be ſuperſtitious: and not inſtrumentall means, ordained by the word of God, whoſe help God doth ſo uſe, that the whol force of the outward miniſtery is to be aſcribed to God alone, as is plainly ſet down afterward in the 12. Sect. in the declaration of this ſelfe ſame Confeſſion, where it intreateth of the miniſteries and ſacrifices.

Vpon

Vpon the Confession of Bohemia.

IS aboue all to be honoured with high worship. To wit, with religious worship, and such as properly respecteth the conscience, which is all whole due to God alone, as it is in plain tearmes afterwards set down, lest any man should think, that that false and impious distinction of *Latria, dulia*, and *hyperdulia* (if so be that it be referred to religious worship) should here be confirmed. For otherwise as for civill honour, which is due to the higher powers, and to some other for honestie and orders sake, we are so farre from rejecting it, that we teach, that seeing it is commanded of God, it cannot be neglected of us, without some wound of conscience. Obser. 1. pag. 26.

Vpon the same.

SHe was made a deare companion of Christ by the holy Ghost through faith. Vnderstand this of that peculiar grace and mercy which was bestowed upon *Mary* alone, whereby she was made the Mother of God that bare him, and was also indued with an excellent faith: and not as though any duties of the onely Mediatour Christ, either of redemption or intercession, were to be attributed to her, as afterwards in plaine words is expressely declared. Obser. 2. pag. 28.

Vpon the same.

MAy beholde their images. The meaning of this is, that we are bound to honour in the Lord both the Saints that are alive, and also the memory of them that are dead. But to their Images we are not to give any shew of worship whether religious or civill, for as much as that cannot be attempted without abominable superstition. Obser. 3. pag. 28.

Vpon the Confession of Ausburge.

OFfer up their prayers by the Sonne of God, as in the end of the prayers it is accustomed to be said, Through Iesus Christ our Lord, &c. These words doe not excuse the Popish prayers unto Saints, which they conclude with this tearme of words, for that he speaketh here, of godly prayers unto God, and not of idolatrous and superstitious prayers to Saints. Obser. 1 pag. 37.

Vpon the Confession of Saxonie.

THere is no doubt but such as are in blisse pray for the Church, &c. Looke the first observation upon this Confession above in the 1. Section. Obser. 1. pag. 43.

Vpon

Vpon the ſame.

Obſer. 2. pag. 44. VV*Aſting Gods gifts in vain.* Concerning waſting and loſing of the Spirit and of the gifts of the ſame, look the firſt Obſervation upon this Confeſſion in the 4. Sect. following.

IN THE FOVRTH SECTION.

Vpon the Confeſſion of Bohemia.

Obſer. 1 pag. 66. T*Hey teach alſo that we muſt acknowledge our weakeneſſe.* The termes of imbecillitie and difficultie, which this Confeſſion uſeth in many places, muſt be referred either to the regenerate (in whom the ſpirit ſtruggling with the fleſh, can not without a wonderfull conflict get the upper hand) or elſe unto that ſtrife betweene reaſon and the affections, whereof the Philoſophers ſpeake, in which not the ſpirit with the fleſh (for the ſpirit is through grace in the regenerate onely) but the reliques of judgement and conſcience, (that is, of the Image of God) which for the moſt part are faulty, do ſtrive with the will wholly corrupted: according to the ſaying of the Poet, *I ſee the better, and like it well, but follow the worſe, &c.* Which thing is largely and plainly ſet forth in the latter Confeſſion of *Helvetia.*

Vpon the ſame.

Obſer. 2. pag. 67. I*T could not riſe againe or recover that fall.* This is thus to be taken, not as though the firſt grace doth finde us onely weake and feeble before regeneration, whereas we are rather ſtark dead in our ſins, and therefore we muſt be quickned by the firſt grace, and after we be once quickned by the firſt, be helped by the ſecond following, and confirmed and ſtrengthned by the ſame continuing with us to the end of our race.

Vpon the Confeſſion of Belgia.

Obſer. 1. pag. 70. T*Herefore whatſoever things are taught as touching mans free will, &c.* This generall word *Whatſoever* we take to appertaine to thoſe things onely, which either the Pelagians, or Papiſts, or any other have taught, touching this point, contrary to the authoritie of the Scripture.

Vpon the Confeſſion of Auſpurge.

Obſer. 1. pag. 72. THat which in this Confeſſion is ſaid touching the *libertie of mans nature to performe a civill iuſtice,* and cited out of the 3. book *hypognoſticon* (which is fathered upon *Auguſtine*) we are taught it out of another place of the ſame Father, namely

in

in his Booke *de gratia ad Valentinum. Cap.* 20. (whose words are these.) *The holy Scripture if it be well looked into doth shew, that not onely the good wils of men (which God maketh good of evill, and having made them good, doth guide them unto good actions and to eternall life) but also those which are for the preservation of the creature in this life, are so in Gods power, that he maketh them bend, when he will, and whether he will, either to bestow benefits upon some, or to inflict punishments upon others, according as he doth appoint in his most secret, and yet without doubt most iust iudgement.*

Vpon the same.

THis spirituall iustice is wrought in us, when we are helped by the holy Ghost. And a little after, *In these sure We had need to be guided and helped of the holy Spirit, according to that saying of Paul, The Spirit helpeth our infirmities, &c.* Vnderstand this not of any naturall facultie, which unto any good thing indeed, is none at all, but of the will regenerated, which is very weake, except it be aided by another grace, even unto the end. And so also must it be understood which is said a little after, that *The law of God can not be fulfilled by mans nature*, to wit, though it be changed and renued, according as we have declared in the former Observations upon the Confession of *Bohemia*, which we advise you to looke over. Obser. 2. pag. 72. and 73.

Vpon the same.

MAns nature can by it selfe performe, *&c.* By it selfe, that is, by it owne proper and inward motion, yet so, as the working and goodnesse of God, who upholdeth the societie of men, is not excluded, which doth not indeed renue a man, but preserveth that reason which is left in him (though it be corrupt) against the unbridled affections, and dispersteth the darknesse of the minde, lest it overspread the light that remaineth, and represseth the disorder of the affections, lest they burst forth into act. Obser. 3. pag. 73.

Vpon the Confession of Saxonie.

THat which is both here and elsewhere in this Confession, and now and then in the Confession of *Auspurge*, repeated, *touching the shaking off and losing the holy Spirit*, we take it thus, that it is chiefly meant of the gifts wch are bestowed, even upon those also, which pertain nothing to the Church (as in *Socrates, Aristides, Cicero*, and some others there shined certain sparks of excellent. Obser. 1. pag. 77.

excellent vertues.) Secondly of thoſe gifts alſo, which are beſtowed upon theſe that are ſo in the Church, that yet they are not of the Church, nor truly regenerated by the ſpirit of adoption, as may be ſeene in the examples of *Saul*, *Judas*, and ſuch others. For as concerning the ſpirit of ſanctification, which is onely in thoſe that are truely regenerated, it is never taken wholly from them; but onely the force and working thereof for a time interrupted, whileſt luſts doe beare ſway in the heart, even as drunkenneſſe doth not take away the minde it ſelfe, but onely the uſe of the minde for a time.

Vpon the ſame.

Obſer. 2. pag. 78. NOr are ſinnes againſt the Conſcience. We take the meaning to be this. That the elect are ſaid to ſinne not againſt their whole conſcience, or ſo as ſinne reigneth in them, but that albeit they often yeeld and fall downe, yet they ruſh not into ſinnes with a full purpoſe and deliberation, and that as yet the ſpirit (though for a time it yeeldeth to the fleſh) doth wraſtle and ſtrive in them, till at length by power from above it getteth the upper hand againe.

IN THE SIXTH SECTION.

Vpon the latter Confeſſion of Helvetia.

Obſer 1. pag. 88. THis Ieſus Chriſt our Lord is the onely and eternall Saviour of mankinde, yea of the whole World. This which is ſaid diſtinctly of ſaving the whole world, we take to be meant of the reſtoring of the world at the laſt: wherein notwithſtanding men muſt not hearken to vaine ſpeculations, which are beſides the word of God.

Vpon the former Confeſſion of Helvetia.

Obſer. 1. pag. 91. SImply reiecting all mean. Looke the 1. Obſervation upon this Confeſſion in the 2. Section, where theſe very ſame words are ſet downe.

Vpon the Confeſſion of Bohemia.

Obſer. 1. pag. 94. COncerning Chriſt his preſence, &c. Concerning the preſence of Chriſt in his Church ever ſince his aſcenſion, and ſo to continue untill his ſecond coming, we teach this in plaine and evident words: (And we doe not thinke that the brethren are of any other minde in this point) Namely that the Perſon of Chriſt may not be divided, but that both the ſubſtance of the natures

and

and their essentiall proprieties, ought evermore of necessitie to be kept and retained. And therefore that Christ according to his deitie is truly and essentially with us in the earth, as he is also in heaven, not only as filling a place, (in which manner he is every where) but also by his peculiar saving vertue; in respect whereof he is said not only to be, but also to dwell in the Saints alone, and in none else. But according to the humane nature being above the heavens, he is neither visibly nor invisibly now in the earth, but only by his effectuall working and most mightie power, when as the Godhead by means of the Communication of his humanitie with us spiritually by faith, worketh that in the beleevers, which he worketh to their salvation.

Vpon the Confession of Belgia.

BVt two natures ioyned together in one person: that is, united hypostatically, or personally. Observ. 1. pag. 99.

Vpon the Confession of Saxonie.

We doe not see as yet, &c. To wit, plainly and perfectly. Observ. 1. pag. 103.

Vpon the Confession of Wirtemberge.

TO procure the eternall salvation of mankinde, that is, to bring to passe. Observ. 1. pag. 104.

IN THE SEVENTH SECTION.

Vpon the latter Confession of Helvetia.

THe whole will of God, &c. Vnderstand, as concerning those things which men are bound to performe to God, and also to their neighbours. Observ. 1. page 106. Observ. 2. page 106.

Any flesh, that is, any man, although he be regenerate. Observ. 3.

The law of God, to wit, the morall law, comprehended in the ten Commandements. page 106. Observ. 4. page 106.

In the law, to wit in the morall law. Observ. 5. page 106.

The Scripture of the law, to wit, the ceremoniall law.

IN THE EIGHTH SECTION.

Vpon the Confession of Bohemia.

MOreover the penitent are taught: Vnderstand those penitent, whose sinnes are examined in the Ecclesiasticall judgement: who are injoyned to give a testimonie of their repentance, till the sentence of absolution be pronounced: yet so, that every Church Observ. 1. page 122.

may

may keep her libertie, both in this kinde of examination, and alſo in the teſtimonie of repentance, and in the adminiſtration of private abſolution.

Vpon the ſame.

Obſer. 2. pag. 123. *An externall teſtimonie of their repentance.* Looke the obſervation that doth immediatly goe before this.

Vpon the Confeſſion of Auſpurge.

Obſer. 1. pag. 127. *They may finde:* yea and it may in deed be given to thoſe, which doe truly repent.

Vpon the ſame.

Obſer. 2. pag. 127. *And that the Church:* That is, the Presbyterie, or the Colledge which doth repreſent the Church, as *Matth.* 18. 17. Therefore this cannot fitly be underſtood, either of all kinde of ſinners, or elſe of private abſolution, but onely of thoſe, which were firſt bound by the Presbyterie. For certainly the whole aſſembly of the Church cannot be ſaid to abſolve the penitent, which is a part of the holy Miniſtery, (as ſhall hereafter be made evident in the 11. Section) but to gather together thoſe who doe ſatisfie it, ſo much as in it lyeth, to wit, by the conſent and approbation of it.

Vpon the ſame.

Obſer. 3. pag. 127. *That the calamities of this life may be aſſwaged by good works:* yet not ſo, as though any good works did deſerve this mitigation, but it is of the meere mercie and grace of God.

Vpon the ſame.

Obſer. 4. pag. 127. *They condemne the Anabaptiſts, who deny that they who be once iuſtified, can againe loſe the Spirit of God, &c.* We alſo doe condemne the Anabaptiſts, although we doe deny, that they which are once juſtified doe altogether loſe the holy Ghoſt, but yet not ſo, as they doe denie it. For they confound the holy Ghoſt, not onely with the ſpirit of the fleſh, but alſo with thoſe Satanicall furies, wherewith they be toſſed. Againe, neither doe they know, neither will they know, what faith is, and who are indeed juſtified. But we doe teach, that the holy Ghoſt is to be diſcerned by the word of God, that is, by the Prophetticall and Apoſtolicall writings, from the Spirit of darkneſſe, although he do transforme himſelfe into an Angel of light: And we diſtinguiſh the gifts of the holy Ghoſt which are without repentance (to wit, the Spirit of adoption, and an aſſured perſwaſion, which is proper to the Elect and to thoſe that are truly juſtified) from the temporall gifts, of which ſort is that counterfeit or reſemblance of faith,

to wit, a temporall faith. Neither doe we denie, that the motions, even of those gifts which are without repentance, are discontinued, and sometimes almost extinguished, yet so, that the very true root being once planted in those, that be truely justified, doth persevere in them without repentance even to the end.

Vpon the same.

That private absolution is to be retained in the Church, &c. but also to every one in particular, &c. How farre and upon what condition, private absolution is to be retained in the Church, we have declared a little before in the first observation upon the Confession of Bohemia. But here it is in deed a miracle, to have that applied to the use of the keyes, which Christ spake of private admonition betweene private persons, to wit, *Thou hast gained thy brother.* Obser. 5. pag. 130.

Vpon the same.

Those ancient customes were in time worne out of use. Be it that those painfull punishments and satisfactions, which cannot, especially at these times, be brought into use againe, but that they will doe more hurt then good, be worne out of use, yet notwithstanding this doth nothing hinder but that every Church, as it knoweth what is expedient, may appoint a certaine kinde of Censure or Ecclesiasticall discipline, which it may use, where need so requireth, that the Church may be satisfied, as we have noted before in the first observation upon the Confession of Bohemia, and hereafter in the 10. Section, and in the third observation upon the Confession of Bohemia. Obser. 6. pag. 132.

Vpon the same.

We give men warning of this also, &c. How temporall punishments may be said, sometime to be deferred, and sometime to be mitigated by good works we have declared a little before, to wit, in the third observation upon this confession. Moreover, the word *merit*, both in the words which follow (*Repentance deserved that God should alter his purpose, touching the destruction of Ninive:*) and also in other places, whersoever either this or other Confessions doe use it, it is without doubt thus to be taken, for that which we say, to obtaine, and to get, as it is often times used among the ancient Latine divines. And whereas God here is said *to have changed his minde*, we doe not doubt, but that our brethren doe understand it, as spoken after the manner of men, as when he is said *to repent him of some thing*: or elle it is to be referred to the outward preaching of *Ionas*. For as concerning Obser. 7. pag. 132.

God.

God himſelfe, it was onely a threatning, and not a ſentence decreed.

Vpon the confeſsion of Saxonie.

Obſerv. 1. page 134. WE *affirme that the Ceremonie of private abſolution is to be, retained in the Church.* How farre we thinke that this private confeſſion and abſolution is to be retained in the Church, we have declared a little before, to wit, in the firſt obſervation upon the Confeſſion of Bohemia.

Vpon the ſame.

Obſerv. 2. pag. 134. *In true Confeſsion there muſt be theſe changes, a mortification and a quickning, Rom. 6. &c.* This is moſt truly ſaid, but in a divers ſenſe. For neither is contrition, or a ſenſe of ſinne, which is a fruit of ſinne common to all, ſignified by the name of mortification (inſomuch as it is a gift of the holy Ghoſt, proper to the Elect) but an aboliſhing of the old man or of the fleſh, or of that naturall corruption, which taking it beginning of that contrition or ſorrow, which is according to God, (whereof that place *Pſal.* 5. 19. and *Eſa.* 66. 2. is underſtood) is by little and little perfited in the elect, and is the beginning of true converſion, whereunto on the other ſide *quickning* is anſwerable, that is, a certaine reſtoring, as it were from death unto life, of the minde, which was before in a manner dead in that corruption: and being perſwaded of the free remiſſion of ſinnes in Chriſt, by faith, it beginneth to hate ſinne, wherewith it was delighted: to love God, whom it hated, and to conclude, to will well, and to do uprightly.

Vpon the ſame.

Obſerv. 3. page 136. *To ſhake of God, and againe to looſe, &c.* Looke thoſe things which are noted in the firſt obſervation, of the 4. Section upon this Confeſſion.

Vpon the ſame.

Obſerv. 4. page 137. *This whole cuſtome was appointed for examples ſake, and is politicall, &c.* We doe thinke that this cuſtome of publique ſatisfaction before the Church, is in ſuch ſort politicall, that notwithſtanding it may be referred to the Eccleſiaſticall order, and may altogether be diſtinguiſhed from thoſe puniſhments which are meerely civill, and from thoſe which are to be inflicted by the civill Magiſtrate. For although ſuch a publique kinde of acknowledging and deteſting of ſinnes, being made in the Church, is in no caſe to be thought, to be of any value before God for the ranſome of our ſinnes (much leſſe that it ſhould be a Sacrament) yet we doe not

doubt,

doubt, but that this abasing is both acceptable to God, and commodious for the edifying of the Church, and that in such places, wherein it may be fruitfully used.

Vpon the same.

Hath no commandement to inioyne such punishments, &c. But it hath a commandement lawfully to binde and to loose, and to try by diligent search, which is true repentance. Concerning which thing looke what we have spoken a little before in the 2. observation upon the confession of Auspurge, and is hereafter taught more at large in the 11. Section, where we doe expressely intreat of the power of the Keyes. Obser. 5 pag. 137.

Vpon the same.

Are chiefly mitigated for the Sonne of God, &c. Where the question is of the Church of God, we say, that all blessings, without any exception, are bestowed upon it, and the members thereof, not chiefly, but onely for the Sonne of God his sake. And these words, *Even for the very conversions sake our punishments are mitigated, because that in the Saints the legall promises being added to their works are not without their effect, but have their rewards, &c.* ought, as they seeme, to be thus taken, by adding to them this interpretation, *They are not without their effect*, but that must be of meere grace, and in respect of Christ alone, in whom God doth vouchsafe even to reward both the Saints themselves, and also good works, having no regard to the blemishes of their works: as we have said before in the 3. and 7. observations upon the confession of Auspurge. Obser 6. pag. 138.

Vpon the same.

It doth onely pronounce this sentence, &c. To wit, according to the Ecclesiasticall judgements and censures, whereof we made mention before, and not by any civill authoritie, as Officials, as they be tearmed in Papacie, use to doe. Obser. 7. pag. 138.

Vpon the Confession of Wirtemberge.

ALthough we thinke, that it is not necessary to salvation, to reckon up sins, &c. yet we endeavour, that a generall confession of sins may be retained in our Churches, &c. Seeing that these things pertaine not to the Doctrine of faith, but unto the use of Ecclesiasticall discipline (of the libertie whereof in particular Churches we have oftentimes spoken, else-where) we doe not thinke it good, that this law should be brought into our Churches, being made, and received in other places, beside the word of God, Obser. 1. pag. 141.

and the cuſtome of the ancient pure Church, which did never require private confeſſion of every one of thoſe which did profeſſe the Chriſtian Religion, but onely of them, of whoſe ſins knowledge was taken in the aſſembly.

IN THE NINTH SECTION,

Vpon the Confeſsion of Bohemia.

Obſer. 1. pag. 155. BVt *ſuch works as are taught of men, what ſhew ſoever they have even of goodneſſe, are in no caſe to be ſo highly eſteemed, as thoſe which are commanded of God.* Vnderſtand this of thoſe works which yet are not will-worſhip, and deviſes of mans brain. For ſuch are wholly to be rejected, as is alſo ſaid of ſuch, a little after, that are not of faith, but contrary to faith.

Vpon the ſame.

Obſer. 2 pag. 157. *By taking heed that they fall not into mortall ſinne.* Looke the 2. obſervation upon the Saxonie Confeſſion in the 4. Section.

Vpon the ſame.

Obſer 3. pag. 157. *Firſt for this cauſe*, that is, for divers cauſes, whereof this is one, *Leſt that the grace of faith which we have already, &c.*

Vpon the Confeſſion of Auſpurge.

Obſer. 1. pag. 163. THe *Goſpell bewrayeth our ſinne.* Theſe words ſeeme thus to be underſtood, that the Goſpell ſhould bewray all kinde of ſinne, yet not properly and by it ſelfe. For the proper difference betweene the law and the Goſpell, is to be held faſt, to wit, that the Goſpell doth properly, reprove the ſinne of infidelitie, and by an accident all other ſins alſo: but the law doth properly reprove all ſins whatſoever are committed againſt it.

Vpon the ſame.

Obſer. 2 pag. 169. *And deſerveth reward.* Touching the word of meriting or deſerving, which this Confeſſion uſeth oft in this Section. Looke before in the 8. Sect. the 7. obſervation upon this ſame Confeſſion, and looke the 1. obſervation upon the Confeſſion of Wirtemberge in this Section. And againe after in the 16. Section, the 1. obſervation on this Confeſſion.

Vpon the ſame.

Obſer. 3. pag. 167. *Living in mortall ſinne.* Looke before in the 4. Sect. the 2. obſervation, upon the Confeſſion of Saxonie.

Obſer. 4. pag. 167. *Nor the righteouſneſſe of works.* Looke before in the 4. Section, the 1. obſervation upon the Confeſſion of Saxonie.

Vpon

Vpon the same.

And like as the preaching of repentance in generall, so the promise of grace. Generall that is offered to all sorts of men indefinitely, as well to one as to another, without difference of countrey, sexe, place, time, or age. But we cannot conceive how repentance and the promise of grace can be said to be preached universally to every nation, much lesse, to all men particularly, for as much as experience doth plainly prove that to be untrue. Obser. 5. pag. 169.

Vpon the same.

Here needeth no disputation of predestination. Even as we doe abhorre curious disputations, that is, such as passe the bounds of Gods word, touching predestination (of which sort we take these words to be meant) as most dangerous matters for grievous fals: so we affirme, that whatsoever the holy Ghost doth teach touching this point in the holy Scriptures, is warily and wisely to be propounded and beleeved in the Church, as well as other parts of Christian Religion: which thing the Doctors of the Church, both old and new did, and among the rest *Master Luther* himselfe in his booke, *de servo arbitrio*, and else-where. Obser 6. pag. 169.

Vpon the same.

That they be necessary. We take them to be necessary, because they doe necessarily follow the true faith, whereby we are justified, not that they concurre unto the working of our justification in Christ, as either principall or secundarie causes, for that faith it selfe, as it is an inherent qualitie doth not justifie, but onely in as much as it doth apprehend and lay hold on Christ our righteousnesse. Observ. 7. page 173.

Vpon the same.

Albeit that men by their owne strength, be able to doe outward honest deeds, &c. Looke in the 4. Sect. the 3. observation upon this Confession. Observ. 8. page 175.

Vpon the same.

Moreover nature by it selfe is weake. Without Christ and without regeneration, the nature of man can doe nothing but sin. For God by his grace doth create the habilitie of thinking, willing, and doing well, not helping the old man in that he wanteth, but by little and little abolishing it. According to that saying, *When we were dead in sins, &c. Ephes. 2.* But touching the weaknesse of our nature, looke that which was said, in the 1. observation upon the Confession of Bohemia. Section 4. Observ. 9. page 175.

Vpon the Confeſsion of Saxonie.

Obſer. 1. pag. 181. *Becauſe that God left this libertie in man after this fall.* Here alſo looke in the 4. Sect. the 1. obſerv. upon the Confeſſion of Bohemia, and the 3. upon the Confeſſion of Auſpurge.

Vpon the ſame.

Obſer. 2. pag. 190. *Therefore although men by the naturall ſtrength.* Looke here againe the 1. obſervation upon the Confeſſion of Bohemia in the 4. Section, and alſo the 9. obſervation upon the Confeſſion of Auſpurge in this ſame Section.

Vpon the Confeſsion of Wirtemberge.

Obſer. 1. pag. 198. VVE *teach that good works are neceſſarily to be done, and doe deſerve, &c.* That is, obtaine, and that (as it is well added by and by after) by the free mercy and goodneſſe of God. Touching which point looke the 7. obſerv. upon the Confeſſion of Auſpurge in the 8. Sect. the 2. obſerv. upon the ſame Confeſſion in this Sect. Alſo touching the neceſſitie of good works, looke the 7. obſerv. upon the ſame Confeſſion in this ſelfe ſame Section.

IN THE TENTH SECTION.

Vpon the latter Confeſsion of Helvetia.

Obſer. 1. pag. 206. A*Nd no marvell if it erre.* How and in what reſpect the viſible Church conſidered univerſally is ſaid to erre, it is afterward declared more fully in this ſame Confeſſion.

Vpon the Confeſsion of Bohemia.

Obſer. 1. pag. 213. T*He Heathenish life.* This ſaying the brethren in Bohemia did themſelves expound thus unto us in their letters, to wit, that they ſpeake here of the notes of the viſible Church, which are all joyntly to be conſidered, that looke where both the errours of Idolaters and heretikes and impietie of life doe openly overflow, there it cannot ſafely be affirmed, that the viſible Church of Chriſt is to be ſeene, or is at all. And yet notwithſtanding there is no doubt to be made but ſome ſecret true members of Chriſt, and ſuch as it may be are onely knowne to God, be there hid, and therefore that there is a Church even in Poperie, as it were overwhelmed and drowned, whence God will fetch out his elect and gather them to the viſible Churches that are reſtored and reformed, whereas Popery never was, nor is the true Church.

Vpon the same.

But he that loseth: In what sense we thinke that a true faith may be lost, we have declared before in the fourth Section, in the first observation of the Confession of Saxonie, and elsewhere. Observ. 2. page 214.

Vpon the same.

By Ecclesiastical punishment, which is commonly called, &c. We take this to be so meant, as that notwithstanding every Church hath her libertie left unto her what way to exercise such discipline, as is before said in the first observation upon this same confession, in the 8. Section. As for this particular cursing, to wit, of this or that man, if the word be taken for a perpetuall and an unrepealable casting out from the Church of God, we leave it to God alone; and therefore we would not lightly admit it in our Churches. For the Church useth onely such a cursing as determineth nothing finally, following Saint *Paul*, 1 *Cor.* 16.22. Observ. 3. page 215.

Vpon the same.

Goe and chastise him, that is, reprove him, and admonish him of his dutie. Observ. 4. page 215.

Vpon the confession of Saxonie.

The sentence of excommunication, &c. Looke before in the 3. Observation upon the Confession of *Bohemia* in this same Section. Observ. 1. page 226.

Vpon the Confession of Wirtemberge.

Hath authoritie to beare witnesse of the holy Scripture. This authoritie and right you must understand in this respect, that the true Church of God discerning the Canonicall bookes of the Scripture from all others teacheth and defendeth that nothing is to be added to or taken from the Canon of the old Hebrew, or to the new Scripture of the Christians. Observ. 1. pag. 228.

Vpon the same.

Authoritie to iudge of all doctrines and to interpret Scripture. To this we yeeld, with these cautions. First, that in the judging of controversies, not any judges whatsoever doe take unto themselves the name of the Church: but that as the matter and importance of the cause doth require, judges lawfully chosen, whether more or fewer, whether in an ordinary assembly of a particular Church, or in a more generall meeting, ordinary or extraordinary, provinciall or generall, be appointed to judge of the matter. Secondly, that there be free obedience, and free giving of voyces. Observ. 2. pag. 228.

Thirdly, that all controverſies be determined out of the word of God alone, yet ſo as the fathers judgements be not condemned, but laid to the onely rule of Gods word (according as they themſelves would have us to doe.) Now the Church is ſaid to judge of doctrine, not that it is above the truth of the doctrine, or that the doctrine is therefore true, becauſe the Church hath ſo judged, but in as much as the Church being taught and confirmed out of the word by the holy Ghoſt, doth acknowledge and hold faſt the true doctrine and teach men to hold it faſt, and condemneth, and rejecteth, and teacheth to reject all other ſtrange doctrines.

IN THE ELEVENTH SECTION.

Vpon the latter Confeſſion of Helvetia.

Obſerv. 1. pag. 235. *And ſuch are found among us, &c.* To wit, interpreters of the Scriptures, that were indued with a ſpeciall gift of the ſpirit thereunto. For as touching the viſions of Prophets, and thoſe extraordinary motions, and inſpirations of the holy ſpirit, this gift, as alſo the gift of tongues and of healings, being fitted for the confirmation of the Church, when it was beginning, is now long ſince ceaſed, after that the whole Counſell of God touching our ſalvation, was plainly revealed, howbeit God yet can, when he will, raiſe it up againe.

Vpon the ſame.

Obſerv. 2. pag. 235. *And were alſo Preachers of the Goſpell.* Such as the Apoſtles did joyne unto themſelves as helpers, and ſent them now to this place, now to that: and theſe alſo are no more in uſe, ſince the Churches were ſetled in good order: Of which ſort, divers are mentioned in the Acts, and in the Epiſtles of the Apoſtles.

Vpon the ſame.

Obſerv. 3. page 235. *Biſhops were the overſeers and watchmen of the Church which did diſtribute, &c.* Taking this name for thoſe, which in a more ſtrict ſignification are called Deacons, and are diſtinguiſhed from them, which attend upon the preaching of the word.

Vpon the ſame.

Obſerv. 4. page 235. *Provide things neceſſary for it.* To wit, ſpirituall things, by teaching, reproving, correcting, inſtructing both all in generall, and man by man particularly, yet tied to their ſpeciall flocks and charges.

Vpon the same.

Now the power given to all the Ministers. To wit of the word, that is, the Pastours, and Doctors, whose divers functions are afterward more fully set forth. Observ. 4. page 233.

Vpon the former Confession of Helvetia.

By the voice of God. As namely, if at any time, the lawfull ordinary vocation being quite abolished (as it hath fallen out under the Papacie) God by his spirit hath extraordinarily raised up certaine men. Which thing when it appeareth by their fruits, then the liking and approbation of the Church reformed being added thereunto, they are confirmed in their calling. For otherwise while the lawfull order of calling standeth in the Church, no man may enter into the ministerie, but by that doore. Observ. 1. pag. 242.

Vpon the same.

By the laying on of hands of the Priest. By Priest, take that they meane him that is appointed out of the Colledge and companie of the Pastours, for to set him, that is lawfully chosen, as it were into the possession of his ministerie in the sight and presence of the whole Church. Now as touching the very rite of this ordination, every Church hath it own libertie, so that both alike, superstition and occasion of superstition, be avoided. Observ. 2. page 242.

Vpon the Confession of Bohemia.

By laying on of hands. Looke before the 2. observation upon the former Confession of Helvetia, and looke after in the 14. Chapter of this same Confession, and the 1. observation upon this Confession in the 13. Section. Observ. 1. page 246.

Vpon the same.

Hereof speaketh the Author of the Epistle to the Hebrews. Yet not properly, for he disputeth of the Leviticall Priesthood, wch was abrogated by Christ, and not of the ministerie under Christ. Observ. 2. page 246.

Vpon the same.

Are a long time, &c. Let the reader thus take these words, not as though this same order were prescribed unto all and singular Churches, or were observed of all: seeing we neither have any commandement touching that matter, neither can it every where be performed: But that this is very carefully to be looked unto, that none but he that is furnished with learning, and an approved integritie and uprightnesse be advanced to any Ecclesiasticall functions. Observ. 1. page 247.

Vpon the ſame.

Obſerv. 4. page 249.

And Sodomiticall life. That is, of an unclean life given to riot, and exceſſe, as *Enoch*. chap. 16. verſ. 49. chargeth the inhabitants of Sodome.

Vpon the ſame.

Obſerv. 5. page 249.

Eſpecially thoſe, &c. Once againe this is to be taken, as that we muſt know that this law of *working with their owne hands*, is is not preſcribed to the Churches.

Vpon the ſame.

Obſerv. 6. page 251.

Such as are to lay on hands. Touching this rite, looke before in the 2. Obſer. upon the former Confeſſion of *Helvetia*.

Vpon the ſame,

Obſerv. 7. pag. 252.

To each ſeverall Eccleſiaſticall ſocieties. That is, to Presbyteries or Conſiſtories, which ſtand of Paſtours and Elders: and unto whom properly the diſpenſing and ordering of the keies, and Eccleſiaſticall Cenſures doe belong. As afterward is taught in the fifth Obſervation upon the Confeſſion of *Auſpurge*.

Vpon the ſame.

Obſerv. 8. page 252.

That every Chriſtian ſo often as he needeth theſe keyes, &c. ought to require them. This is to be interpreted by thoſe things, which we ſpake of private abſolution in the eighth Section, in the 1. Obſervation upon this Confeſſion, and the firſt upon the Confeſſion of *Saxonie*.

Vpon the ſame.

Obſerv. 9. page 252.

That the Prieſts ought not. Whom they meane by the name of Prieſts it hath beene already ſhewed before in the 2. Obſervation upon the former Confeſſion of *Helvetia*, and ſhall ſtraight after be repeated in the 3. Obſervation upon the *Engliſh* Confeſſion, in which ſignification it is henceforward to be taken in all the Confeſſions.

Vpon the Engliſh *Confeſſion.*

Obſerv. 1. pag. 255.

And is Lucifer. It is grown to a cuſtome to call Satan Lucifer, the prince of Devils, upon a place of *Eſay* miſunderſtood of ſome of the ancient Fathers.

Vpon the ſame.

Obſerv. 2. page 256.

By open excommunication. There is alſo a certaine kinde of excommunication which is not publique or open, and is uſed onely for a triall of repentance. Againe, this is ſo to be taken, that (as we have oft before admoniſhed) all and ſingular Churches may keep their holy libertie both in ordaining and putting in practiſe

this

this manner of diſcipline. So that there be good heed taken that the flock be not infected with a contagion of obſtinacie, and that the ſacred myſteries be not caſt to dogs and ſwine.

Vpon the ſame.

Vnto the unbeleeving a ſavour of death. This muſt be underſtood, to be the accidentall, and not the proper end of the Miniſterie of the Goſpel, ariſing not of the Goſpel it ſelfe, but of the contempt of the Goſpel. But this application of the ſimilitude of the keies (for the opening of all mens conſciences) which this Confeſſion doth often uſe, ſeemeth to be ſomewhat far from the meaning of Chriſt. Obſer. 3. pag. 256.

Vpon the ſame.

That the Prieſt in deed. Touching the name of Prieſts, looke the 2. Obſervation upon the former confeſſion of *Helvetia*. Againe it muſt be underſtood that (when the queſtion is of Eccleſiaſticall Cenſures) the lawfull intelligence of the Seigniorie muſt goe before the Prieſts judging. That which is ſaid, touching power or authoritie, muſt be underſtood of civill power, which Eccleſiaſticall functions have not at all: or elſe, of the authoritie of making lawes to mens conſciences, which reſteth wholly in Chriſt the onely law-giver, according to whoſe preſcript and appointment, his Miniſters ought to judge and determine in the Churches. Obſer. 4. pag. 256.

Vpon the ſame.

Yea and the Biſhop of Rome: and a little after, *except he goe to worke.* By Biſhop underſtand not him, that now ſitting Pope at Rome is called of other and tearmeth himſelfe univerſall Biſhop, but ſuch a Paſtor, as being lawfully called in the Church of Rome (if there were any true Church to be found) did with his fellow laborers diſcharge a Chriſtian miniſterie. Obſer. 5. pag. 257.

Vpon the Confeſſion of Auſpurge.

NO more then doth the skill of muſicke, namely becauſe it hath a divers ſcope, not that there is no more affinitie or agreement between the Eccleſiaſticall miniſtery and the civill government, then between a Muſician and a Magiſtrate, when as they do both tend directly unto the ſelfe ſame onely, though by meanes diſtinct and diverſe one from the other: and alſo both the Miniſters in matters civill be ſubject to the magiſtrate, and the magiſtrate in matters belonging to conſcience is ſubject to the Eccleſiaſticall Obſer. 1. pag. 259.

cleſiaſticall miniſterie, and one doth leane and ſtay it ſelfe upon the other, and one aide and ſuccour the other.

Vpon the ſame.

Obſer. 2. pag. 259. *The Magiſtrate is to defend, not the minde, but the bodies.* This alſo is to be underſtood, as that notwithſtanding this, the Magiſtrate is the keeper and defender of both tables of this law.

Vpon the ſame.

Obſer 3. pag. 260. *If ſo be the Biſhops have, &c.* This doe we alſo acknowledge to be moſt true: but we ſay, that it was neither lawfull for the Princes to derive this power unto Biſhops, nor for the Biſhops to take it when it was offered, becauſe the Lord hath ſo diſtinguiſhed theſe two, as he hath alſo ſevered them the one from the other. And the Apoſtle doth expreſly forbid Miniſters to intangle themſelves in the things of this life: yea and the Apoſtles themſelves did caſt off even the care of the almes from themſelves unto the Deacons, that they might attend upon the word and prayers.

Vpon the ſame.

Obſer 4. pag. 260. *To debarre the wicked, &c.* To wit, by the judgement and verdict of the Presbyterie lawfully gathered together, and not by the will and determination of any one man, as was noted before in the third Obſervation upon the Engliſh Confeſſion.

Vpon the ſame.

Obſer. 5. pag. 260. *The Churches muſt performe unto them,* To wit, to the Miniſters of the word, and to the Elders, and not to ſuch alone as now by the law of man carry the name of Biſhops, as proper and peculiar to themſelves alone, which is common to all Paſtors equally, as *Hierome* can teſtifie.

Vpon the ſame.

Obſervat. 6. pag 260. *If ſo be they have any other power, &c. they have it by mans law.* It ſeemeth the band of marriage ſhould be excepted, the knowledge whereof, by Gods law, belongeth to the Paſtors, and namely in this reſpect, that it cannot be judged firme and ſure, or voyd and fruſtrate, but by the word of God, according to that: *That which God hath coupled, let no man put aſunder:* touching which point looke the 1. Obſervation upon the former Confeſſion of *Helvetia*, and the 2. upon the Confeſſion of *Wirtemberge*, in the 18. Section.

Vpon the ſame.

Obſervat. 7. pag 262. *Chriſt.* Though Chriſt would alſo be the Miniſter of the circumciſion,

cumcision, yet we would not have him ranged in the same order with others, whether they be Prophets or Apostles.

Vpon the Confession of Wirtemberge.

IF *we speake of the Mediatour of praying.* Look the 2. Observation upon the Confession of *Saxonie*, in the 1. Section. Obser 1. pag. 265.

Vpon the same.

That except a Priest be ordained. To wit, when question is of such Elders or Priests, as did attend upon the preaching of the word. For there was also another sort of Elders whom the Apostle calleth governours, 1 *Cor.* 12. Obser. 2 pag. 266.

IN THE TWELFTH SECTION.

Vpon the latter Confession of Helvetia.

THe thing *signified is regeneration.* That is, the blood of Christ, by vertue whereof we are regenerated and washed from our sinnes. For to speake properly, the thing signified by water, is the blood, and by sprinkling the washing from sinnes and regeneration is signified. Observat. 1. pag. 273.

Vpon the former Confession of Helvetia.

THe thing *it selfe is regeneration.* Look the Observation that went next before upon the latter Confession of *Helvetia.* Obser. 1. pag. 275.

But the thing is the communication of the body, &c. that is, the body and blood of Christ, communicated to us spiritually by faith, to the remission of sinnes, and to eternall life. Obser. 2 pag. 275.

Vpon the declaration of the said former Confession of Helvetia.

Visible shew, that is, shew by setting forth visible signes. Observat. 1. pag 276

Vpon the same.

The Minister doth convert. To wit, as the instrumentall outward cause, which the holy Spirit useth, to worke those things inwardly, which are preached to us outwardly. Observat. 2. pag. 279.

Vpon the Confession of Basil.

TO *testifie our faith.* Hereunto adde also the other ends and effect, which are more fully set forth in other Confessions. Observat. 1. pag 278

Vpon the Confession of Bohemia.

EIther *entirely.* Entire, that is, lawfull libertie such as doth agree with Christ his institution. Observat. 1. pag. 279

Vpon the same.

They doe alwaies exercise their vertue. This must warily be understood. For properly the Sacraments doe witnesse, seale, or confirme Observat. 2. pag. 280

confirme no other thing, but grace and ſalvation. The condemnation of ſuch as uſe them unworthily doth not flow from any vertue or power of the Sacraments, which doth availe onely to ſalvation, but onely from the fault of the unworthy themſelves, (whereby it cometh to paſſe, and that by an accident) that whileſt they receive the ſignes alone, and that unworthily, they deprive themſelves of the Sacraments: and yet for all that they ceaſe not on Gods behalfe to be perfect Sacraments, whether they be given to the worthy, or to the unworthy: touching which point, look after in the 14. Section, the 1. and 2. Obſervations upon the Confeſſion of *Auſpurge*.

IN THE THIRTEENTH SECTION.

Vpon the latter Confeſsion of Helvetia.

Obſer. 1. pag. 287. *THat is the moſt perfect forme of Baptiſme, &c.* Vnderſtand by forme, the externall ceremonie, whether it be of dipping, or of ſprinkling.

Vpon the ſame.

Obſer 2. pag. 288. *We thinke them nothing neceſſarie, &c.* Yea we have utterly rejected ſome of them, as meere ſuperſtitious, ſome as being manifeſtly brought by the negligence of Biſhops, from the Baptiſme of thoſe which be of age, unto the baptiſme of infants, and ſome, to be ſhort, as altogether unprofitable, as it is clearely expounded in the Confeſſion of *Wirtemberge*.

Vpon the Confeſsion of Bohemia.

Obſer. 1. pag. 291. *BY the laying on of hands, &c.* This whole ceremonie is profitably kept in the Churches of *Bohemia*, not as a point of doctrine, but as a part of Eccleſiaſticall Diſcipline, without any prejudice to the libertie of other Churches: ſeeing that it is no where commanded in the writings of the Apoſtles, neither doth this Confeſſion therefore approve Papiſticall confirmation, which they do falſly call a Sacrament. But that which is added, that they which are thus baptized are received into the covenant of Baptiſme, it is well expounded a little after, to wit, ſo farre forth as that grace which they received in Baptiſme, is by this meane made manifeſt to the Church, and to them that are baptized.

Vpon the Confeſsion of Auſpurge.

Obſer 1. pag. 294. *THat it is neceſſary to ſalvation, &c.* Vnderſtand this by thoſe things, which afterward were declared in the agreement made

made at *Wirtemberge* 1536. the 29. of *May*, where theſe words be read: *Maſter Luther and his fellowes doe agree upon this, that by the power of Chriſt, even thoſe which are not Baptized, may be ſaved: But it is neceſſary that theſe ſhould not contemne Baptiſme. And hence it is that they will have infants to be batized of neceſſitie, &c.*

Vpon the ſame.

And hold that infants are ſaved, &c. Looke the former Obſervation. We alſo condemne the Catabaptiſts, who doe either forbid the baptiſme of Infants, or elſe teach, that it is by no means neceſſary. Obſer. 2. pag. 194.

Vpon the Confeſſion of Saxonie.

AND that the holy Ghoſt is given in Baptiſmo, &c. That is, that it is in deed offered indifferently to all, but is received onely by faith, and not given, to wit, through faith for the works ſake: And that it is ſo received, as that neither faith, nor the efficacie of faith, are neceſſarily to be referred to that very moment, wherin any one is baptized. Moreover in the very forme of the adminiſtration of baptiſme, we uſe in our Churches to declare, that baptiſme is not onely a pledge of our Renuing, but alſo, and that chiefly of the remiſſion of ſinnes. Obſer. 1. pag. 296.

Vpon the ſame.

That Baptiſme is neceſſarie, &c. Look the 1. Obſervation upon the Confeſſion of *Auſpurge*. Obſer. 2 pag. 296.

Vpon the ſame.

And to thoſe onely, &c. And a little after, *Becauſe that then they be grafted into the Church.* How we underſtand this grafting Look before in the former Confeſſion of *Helvetia*, Art. 21. Obſer. 3. pag. 196.

IN THE FOVRTEENTH SECTION.

Vpon the latter Confeſſion of Helvetia.

NOt as they be corporally eaten. The Adverb (*So farre as*) underſtand to be uſed caſually, for becauſe, as if he had ſaid, not that they be eaten corporally, &c. But in this place and other places elſe where afterward ſo underſtand theſe Adverbs corporally, and ſpiritually, that by them not the thing ſignified, which is received, but the manner of receiving it is declared, namely, to be not corporall, but ſpirituall, that is, not of the externall mouth, but of the faithfull minde. Obſer. 1. pag. 304.

Vpon

Vpon the former Confeſsion of Helvetia.

Obſer. 1. pag. 307. *Theſe things be holy, and to be reverenced, &c.* By holy underſtand thoſe things, which are appointed to a moſt holy uſe, not thoſe wherein conſiſteth any inherent holineſſe. In like manner by reverent, underſtand thoſe things which are to be receiued with outward comelineſſe, and in that order, which might teſtifie an internall reverence: namely, when our mindes are lifted up unto God, not that any worſhip ought to be yeelded to the ſignes themſelves, or that thoſe rites, which are either in their owne nature ſuperſtitious, or elſe may eaſily be turned into ſuperſtition, ought to be uſed in the holy ſervice of the Lord.

Vpon the Confeſsion of Bohemia.

Obſer. 1. pag. 313. *That which of themſelves they doe ſignifie, &c.* That is, to ſay, of the true bread and wine, and alſo of the very body, that was given for us, and of the very bloud, that was ſhed for us. As for that attribution wherein the bread is ſaid to bee the body, and wine to be the blood, even in this Confeſsion it is evidently ſet downe, that it ought to be interpreted by a ſacramentall metonymie.

Vpon the ſame.

Obſer. 2. pag. 313. *And the truth thereof.* By the word truth in this place underſtand, not the fruit of the Sacraments, which is received of the faithfull onely, neither yet the very body and blood of Chriſt (ſeeing that they alſo can not be received but by faith, to ſalvation) but the bread and the wine, the which (whether worthy, or unworthy communicants doe approch) are never, in reſpect of God, offered to be received, without the thing ſignified, becauſe the truth of God dependeth not upon the worthineſſe, or unworthines of the communicants. Yet hereby it cannot be concluded, that both of them are received of every one, becauſe both of them are alwaies offered by God to all indifferently. Concerning which matter, look before in the 12. Section and 2. Obſervation upon the Confeſsion of the *Waldenſes*, or *Bohemians*, and alſo very fully hereafter in the 1. Obſervation upon the Confeſsion of *Auſpurge*.

Vpon the ſame.

Obſer. 3 pag. 315. *Moreover abſolution from ſinnes, is lawfully adminiſtred, &c.* Looke the 8. Section upon the Confeſsion of *Bohemia*, *Auſpurge*, and *Saxonie*.

Vpon

Vpon the same.

Most commonly falling downe on their knees, &c. In this rite also suppose that every Church ought to have her libertie not that we doe utterly in it selfe condemne this manner (so that the caution be added, whereof we spake of late in the 4. Observation) but because that for the rooting of the superstitious worshipping of the bread out of mens mindes, it were more expedient that that ceremonie in most places were abolished in the receiving of the signes themselves: whereof look before in the 1. Observ. upon the former Confession of *Helvetia*. Obser. 4. pag. 315.

Vpon the French *Confession.*

The substance of his body and blood, &c. The French Churches have witnessed in generall Synods, that they after the example of the ancient Fathers doe use the word substance: not as if the very substance of Christ were conveyed into the bread, or derived into us any manner of way, either corporall, or unspeakable, or that it were applied to our corporall substance (seeing that it verily is now in heaven, and no where else, unto the last day, and we in earth and no where else) but to meet, with the slander of those men, which think that we instead of the very body and blood of Christ do place onely his merits, or his spirituall force and operation, whereas notwithstanding we doe teach, that we (though spiritually and mystically, yet notwithstanding truly) do participate Christ himselfe, not that either we should cleave essentially unto him, or he unto us, but that his life is derived into us. Look also concerning this matter in the 1. Observation upon the Confession of *Ausburge*, in this Section. Obser. 1. pag. 316.

Vpon the Confession of Belgia.

All the operations of the holy Ghost are hidden, &c. That is to say, both when the proper force of the holy Spirit, which is incomprehensible, is regarded, & seeing that his effects do exceed our senses. Both which do come to passe in these mysteries. Obser. 1. pag. 321.

Vpon the same.

That which is eaten, &c. Namely by faith, as it is often iterated in this Confession, that is to say, that which is received spiritually, by the minde, by beleeving, as the signe is eaten and drunken corporally. For the words eating and drinking can no otherwise be spoken of the minde and of faith (which are the onely instruments of receiving the very body and blood of Christ) then metaphorically or metonymically. Obser. 2. pag. 321.

Vpon

Vpon the ſame.

Obſer. 3. pag. 321.

By the eating of his fleſh, and drinking of his blood, &c. That is (as hath beene ſaid in the former Obſervation) by a ſpirituall participation, the which ſometimes by reaſon of the ſacramentall receiving, and (ſometimes by reaſon of that ſpirituall life, which Chriſt ingendereth in us) is metaphorically ſignified, by the names of eating or drinking.

Vpon the ſame.

Obſer. 4. pag. 321.

Although the ſacraments be ioyned to the thing, &c. Of the ſacramentall union we have ſpoken before, in the ſecond Obſervation upon the Confeſſion of *Bohemia*.

Vpon the Confeſsion of Auſpurge.

Obſer. 1. pag. 322.

THat the body and blood of Chriſt are there in deed, and are diſtributed, &c. We alſo doe allow of this, namely that the word of God is not deceitfull, and therefore as often as the holy ſignes are rightly given, that is, according to Chriſt his inſtitution, that then alſo the thing ſignified by the ſigne (which is the very body of Chriſt crucified for us, and the very blood of Chriſt ſhed for us) is alſo given to be received. But we affirme that the thing ſignified is no otherwiſe coupled with the ſigne, then ſacramentally. The truth of which ſacramentall conjunction, doth not conſiſt in this, that whereſoever the ſigne is, there the thing repreſented by the ſigne, ſhould alſo be preſent, but in this, that that which God promiſeth by the ſigne, he alſo doth offer to be received. Therefore we hold that the body of Chriſt is not really preſent in, with, or under the bread, otherwiſe then after this ſacramentall manner, both becauſe it is a true body, being circumſcribed in his locall ſituation, and alſo hath truly aſcended from the earth, above the heavens, that be ſubject to our ſight, and ſhall there remaine (from whence he exerciſeth a government over all theſe beneath, even as he is man) untill he come truly from thence to judge both quick and dead. Moreover we doe alſo avouch that as the ſignes are offered to the body, ſo the things ſignified are offered to the minde: and therefore that the ſignes are received of every one with the hand and mouth, that come unto the ſupper: the which unto ſome, namely, to the worthy receivers, doe turne unto ſalvation, but unto others, that is, the unworthy communicants by reaſon of the prophanation of the ſignes, and contempt of the thing ſignified, they doe turne to condemnation. As for the things ſignified, thoſe we affirme to be truely

truly, and effectually apprehended, onely of those that be indued with a right minde and a true faith, and that alwaies unto salvation, whereunto the distance of place is no hinderance, by reason of the unspeakable operation of the holy Ghost. And yet not so as that the substances should be mingled betwixt themselves, or cleave together in any place (for Christs flesh abideth in heaven, and ours upon the earth) but that (these things being mystically united, which in true distance of situation are separated) we might draw from the flesh of Christ all gifts necessary for our salvation, and especially that lively juyce whereby we are nourished to eternall life. Therefore whatsoever they pretend which are of the contrary judgement, the controversie is not either of the signe, or of the things signified, or of the truth of the Sacraments, or of the receiving of them, or of the effects; but of the onely definition of the sacramentall conjunction, and also of the manner of receiving the things signified. Both which we contend to be so interpreted by some out of the word of God, that if their opinion be once granted, both the truth of Christs body, his assention into heaven, and his second coming is consequently overthrown. Looke the exposition of this Article expressed in the divers editions of the *Ausburge* Confession, though not after the same manner, and in the same words, and for the full declaration thereof looke in the Admonition lately set forth by our brethren the *Neustadians* in the 5. Chapter, out of the which our agreement in this point of doctrine rightly declared doth appeare.

Upon the same. Art. 1. *Of the abuses.*

For the Masse is retained still amongst us, &c. The Princes, and Divines in the assembly at *Newburdge* testified in the yeer 1561. as is manifest by the decrees of that assembly, that they by the word *Masse*, do understand the administration of the Supper, and do from the bottome of their hearts detest the Romish Masse. And although we do abhorre all contentions about words, and do acknowledge that the word *Masse* is not newly sprung up in the Latine Church: yet seeing that the Originall of this teame (namely because almes were sent from the faithfull in their usuall meetings at their love feasts) is long since abolished, and seeing that this word hath these many yeeres broken out into great abomination, and so great, that none so grosse or execrable was ever heard of, we do not without cause together with the thing abolish the name it selfe out of our Churches. As for the holy liturgie Obser. 2 pag. 322.

there, we think that it is moſt rightly celebrated, where it is moſt ſimply and moſt neerly unto the firſt inſtitution obſerved. And ſeeing it is manifeſt that the ceremonies in the Romane Liturgie are partly in themſelves unprofitable, partly tending rather to an ambitious ſhew & pompe, then to edification, partly ridiculous, and partly either in themſelves ſuperſtitious, or elſe ready to be turned into ſuperſtition. Therefore the moſt of them, or in a manner all, we have in every place utterly ſwept away. Yet ſo as that the Church hath her liberty left in things indifferent, as it is meet, and ſhall be declared in the 17. Sect. As for the ſpeaking or ſinging of any thing in the publique Liturgie, in ſuch a tongue, as is unknown to the common people, unleſſe there be an interpreter, the Apoſtle doth plainly forbid it, 1 *Cor.* 14.

Vpon the ſame.

Obſer. 3. pag. 326. *A Ceremonie in the new covenant, without faith doth merit nothing, &c.* No, nor yet in the Old teſtament: yea neither any ceremonie, nor faith it ſelfe doth merit any thing, but whereas the externall work being performed with faith, according to Gods commandement, is acceptable unto him, all that we teach out of Gods word to be of grace and not of debt. Whereof looke the 8. Section, and the 7. Obſervation, the 9. Sect. and the 2. Obſer. unto the ſame Confeſſion of *Auſpurge.*

Vpon the ſame.

Obſer. 4. pag. 327. *The Paſtours of the Churches do conſecrate, &c.* By the name of conſecration we underſtand no other thing, then the uſe of Chriſts ordination by whoſe bleſſing and power the elements are ſanctified unto us, whereof dependeth the whole force and dignitie of the Sacraments.

Vpon the ſame.

Obſer. 5. pag. 327. *Every holy day, and other daies alſo, if any be deſirous to uſe the Sacrament, &c.* Of holy dayes is ſpoken afterwards in the 16. Section. But in our Churches certaine dayes by publique warning are appointed, wherein if any refuſe to receive the Supper, they anſwer for it in the Conſiſtorie.

Vpon the ſame, about the end of the ſecond Article of abuſes.

Obſer. 6. pag. 34. *And becauſe that the parting, &c.* This verily is one cauſe why the carrying about of the Sacrament is condemned: yet neither the onely cauſe, nor the chiefeſt.

Vpon.

Vpon the Confeſsion of Saxonie.

And that he is in thee, &c. This we admit, touching the ſpirituall officacie, not concerning the very eſſence of the fleſh: the which is now in heaven and no where elſe, as hath been before ſhewed in the 1. Obſer. upon the Confeſſion of *Auſpurge*. Obſerv. 1. page 336.

Vpon the ſame.

Neither are any admitted to the communion, &c. This we allow, as being underſtood of Catechizing or inſtruction. As for private abſolution, how far we think it to be required, it hath been ſhewed of us heretofore, namely in the 8. Sect. and 1. Obſervat. both upon this, and alſo upon the Confeſſion of *Bohemia*. Obſer. 2 pag. 336.

Vpon the ſame.

That Chriſt is truly and ſubſtantially preſent, &c. Looke the 1. and 2. Obſervat. upon the Confeſſion of *Auſpurge*. Obſer 3. pag. page 336.

Vpon the ſame.

That Chriſt witneſſeth, that he is in them, and doth make them his members, &c. Both theſe alſo we doe imbrace, as is contained in the word of God, namely ſo, that this whole dwelling be by his power and efficacie, and that the fleſh of Chriſt be communicated unto us, yet after a ſpirituall and myſticall manner, as hath been declared of us before, both in the Confeſſion of *Bohemia*, and of *Auſpurge*. Obſer 4 pag. 337.

Vpon the ſame.

And leſſons appointed, &c. How farre we doe allow this diſtribution, of the holy Scripture, look the 1. Obſervat. upon the Confeſſion of *Bohemia*, the 1. Section. Obſer. 5. pag. 337.

Vpon the Confeſsion of Wirtemberge.

That the true body of Chriſt, &c. Look before in the 1. Obſervation upon the Confeſſion of *Auſpurge*. Obſer. 1. pag. 342.

Vpon the ſame.

Of the body of Chriſt being onely abſent, &c. We doe beleeve out of the word of God, and by the perpetuall and evident agreement of the whole ancient and true Church, that the body of Chriſt hath alwaies been, is and ſhall be circumſcribed and locall: Wherefore, *as when he lived upon the earth, he was no where elſe, ſo now alſo being above in heaven, he is there, and no where elſe in his ſubſtance*, as *Vigilius* plainly affirmeth againſt *Eutiches*. Yet for all that we doe not affirme, that the very body of Chriſt is onely or ſimply abſent, or that the bread and wine are only ſimple & naked ſignes, or bare Pictures, or nothing elſe, but certaine tokens of Obſer. 2 pag. 342.

Chriſtian profeſſion. For in this ſenſe is there one onely action of the holy Supper, that yet notwithſtanding it ſhould be partly corporall, and celebrated upon the earth (in which reſpect we doubt not to ſay that Chriſts body is as farre diſtant from us, as heaven is from the earth) partly heavenly, the minde and faith lifting up the heart unto God: in the which reſpect we acknowledge, that the body of the Lord is preſent in the Supper to our minde and faith. But that they be bare and naked ſignes, how can we poſſibly affirme which ſo often and ſo evidently have beaten upon this, that the things ſignified are no leſſe certainly given unto the minde, then the ſignes themſelves unto the body.

Vpon the ſame.

Obſer. 3. pag. 343. *Or elſe change them into the body and blood, &c.* We ſee not how God may be ſaid to be able to doe that which is manifeſtly repugnant to his own will, concerning the everlaſting truth of Chriſts body, as it hath been opened unto us in the word of God.

Vpon the ſame.

Obſer. 4. pag. 342. *But for the truth of the ſacraments, &c.* The truth of the Sacrament we affirme wholly to conſiſt in this, that there be not any vaine ſignification of the ſignes: but that that which is ſignified unto them by the body, is indeed given unto the mind to be received by faith. As hath more fully been ſpoken heretofore in the firſt Obſervation upon the Confeſſion of *Auſpurge.*

Vpon the ſame.

Obſer. 5. pag. 343. *But that whole Chriſt, &c.* But we ſay by the inſtitution of God, that the body, by the delivering of the bread, is given unto us as true meate: and that his blood by the powring of the wine is given unto us as diſtinctly as true drinke, yet both of them to be received with the minde and with faith, and not with the mouth. Notwithſtanding that by this diſpenſation (which in reſpect of the thing ſignified is diſtinctly made, and in regard of the ſignes themſelves ſeverally diſtributed) that nothing is divided in the humanitie of Chriſt.

Vpon the ſame.

Obſer. 6. pag. 344. *Therefore to the right action of the Euchariſt, &c.* This we doe ſo grant to be true, that notwithſtanding we doe alſo know that the Supper of the Lord is not private unto two, but that it appertaineth to the whole Church, or at the leaſt to ſome one part of the ſame.

IN

IN THE FIFTEENTH SECTION.

Vpon the former Confeſsion of Helvetia.

TO the people every day, &c. To wit, where may be done commodiouſly: but in other places as oft as may be. Obſerv. 1. pag. 356.

IN THE SIXTEENTH SECTION.

Vpon the Confeſsion of Bohemia.

OF this ſort be certaine daies appointed for faſts and holy daies, &c. And a little after, *to the remembrance of holy men, as of the Virgin Mary, &c.* Alſo a little after, in the 17. Chap. *Holy daies conſecrated to the Virgin, &c.* Alſo, *That the Saints are truly worſhipped, &c.* As certaine Churches do ſo far ſubmit themſelves to the infirmitie of them, with whom they be converſant, as to obſerve theſe things, though they do diſagree very much, yea though they be altogether contrary in the manner thereof: ſo moſt Churches not being compelled by any ſuch neceſſitie, have without the offence of other Churches, utterly aboliſhed even theſe things alſo, not onely as unprofitable, but as hurtfull. Obſerv. 1. page 372.

Vpon the ſame.

Do make godly and Chriſtian ſongs of her, &c. Alſo a little after, *and ſing profitable ſongs, and ſuch as are free from ſuperſtition, &c.* Herein alſo let the Churches uſe their libertie, to edifying: and let that be very carefully avoyded in this ſong, which hath happened in extolling the praiſes chiefly of the Virgin *Mary*: leſt that whileſt God ſeemeth to be praiſed in his Saints, the Saints being transformed into Idols, the worſhip which is due to God alone, be againe transferred unto them. Howbeit they truely ſeeme to be the wiſer, who do not ſuffer any thing to be either taught or ſung in the Church of God, beſide the word of God, interpreted in a tongue peculiar to the people, and in ſinging doe keep this mean, that the greateſt part of the time may be ſpent, rather in hearing, then in ſinging, of the word of God: and that which is ſung may ſo be ſung, that the mindes may rather be inſtructed, then the eares delighted with any broken muſicke. Obſerv. 1. pag. 372.

Vpon the Confeſsion of Antpurge.

AND meritorious workes. Although we are perſwaded, that ſuch meritorious works be not meant in this place, as by their Obſerv. 1. page 381.

their own worthineſſe do deſerve any thing, but that they be acceptable to God, and are crowned, not according to debt, but according to grace, yet we cannot approve this improper ſpeech, by what interpretation ſoever it be qualified, as we have already in certaine places noted before, Section 8. Obſevration 7. upon this Confeſſion. Alſo Sect. 9. Obſer. 2. upon the ſame; and Obſeruation 1. upon the Confeſſion of *Wirtemberge*.

Vpon the ſame.

Obſer. 2. pag. 384. *The order of leſſons in the Maſſe, &c.* Alſo we have declared before Sect. 14. Obſer. 2. upon the ſame Confeſſion of *Auſpurge*, why we do worthily deteſt even the very name of the Maſſe, and as touching holidayes, or faſts, we ſpake thereof in the Confeſſ. of the *Waldenſes*, or *Bohemia*, going next before this.

Vpon the Confeſſion of Wirtemberge.

Obſerv. 1. pag. 392. *And to comfort them as well by the preaching of the Goſpel, as by the diſpenſing of the Lords Supper, &c.* We doe alſo underſtand this without any prejudice to the libertie of other Churches, wherein the Supper uſeth not to be adminiſtred but in the publique aſſembly, leſt that ſalvation might ſeeme to be tied to the Sacraments, or the fruit of the Supper of the Lord be bound to that time onely wherein it is received.

Vpon the ſame.

Obſer. 2. pag. 392. *We thinke it is a moſt profitable thing, &c.* In this point alſo the Churches doe uſe their libertie to edifying, howbeit we thinke it the ſafer way, once to lay aſide funerall orations, and with honeſt ſimplicitie to bury thoſe that are departed godlily, ſeeing that it is a very hard thing to keep a mean therein: and we ought very carefully to take heed, that not ſo much as the leaſt entrance be opened to the revoking of the opinion of prayers to be made for the dead, then the which nothing can happen more pernitious in the Church of God, as the lamentable experience of ſo many ages hath taught.

IN THE SEVENTEENTH SECTION.

Vpon the French *Confeſſion.*

Obſerv. 1. pag. 406. *VVE thinke it to be neceſſarie.* In all the *French* and *Belgian* Synodes, it was decreed, that it is neceſſary for this people, plainly to reprove thoſe that be unruly or impenitent, and not to leave them to the diſcretion of their own conſcience,

conſcience, but whereas the lawfull intelligence of the Presbyterie goeth before, ſo long to exclude them from the Supper of the Lord, till they doe teſtifie their amendment. By which cuſtome notwithſtanding they meane not to prejudicate thoſe brethren, who think that they can avoid the prophanation of the Supper of the Lord, although they do not ſo farre extend the authoritie of the Eccleſiaſticall Cenſure.

Vpon the former Confeſſion of Belgia.

And hereunto excommunication is chiefly neceſſary, &c. Looke the Obſervation which goeth next before this, upon the *French* Confeſſion. Obſer. 1. pag. 407.

Vpon the Confeſſion of Auſpurge.

The Biſhops might eaſily, &c. Three kindes of Biſhops may be reckoned up. One which is in deed the Apoſtles Biſhop, and is a Biſhop in order, not in degree, and is common to all Paſtours, that is, to the Miniſters of the word. An other is not onely in order, but alſo in degree, whereby the whole Clergie of ſome Dioces is ſubject to ſome one man, and is even by the teſtimony of *Ierome* himſelfe, an old invention of mans appointment, and not of Gods ordinance, limited and hedged in by very many ancient Canons. But as for the third kinde, which roveth farre and wide, not onely beyond the word of God, but alſo beyond the moſt juſt Canons, and is indeed Satannicall and Tyrannicall, and as yet flouriſhing in the Romane falſe named Church, we do deteſt it, as a moſt certain peſtilence of the Chriſtian Church. Obſer. 1. pag. 410.

Vpon the ſame.

It were for the chiefe Biſhops gentleneſſe. We ſuppoſe that this is not meant of the Popes gentleneſſe, whom all the purer Churches doe at once deteſt as that Antichriſt, but of that kinde of Biſhops, which in the Obſervation next before this we called the ſecond ſort. Which though it be ſo, yet it ſeemeth to be againſt the old Canons, that that ſhould here be hanged upon the Biſhops gentleneſſe which after lawfull intelligence, they are rather bound to do both by Gods lawes, and by mans, or elſe they are to be removed from their Biſhopprick. Obſervat. 2. pag. 411.

Vpon the ſame.

To have rule taken from Biſhops. It is without all controverſie, that Chriſt did not onely diſtinguiſh, but alſo both by word and his owne example ſever the civill rule and juriſdiction from the Obſerv. 3. page 411.

Eccleſiaſticall. Beſides, that it alſo a plaine caſe, that the goods purpoſed and appointed to the uſes of the Churches were in old time given not to the Biſhops own perſons, but to the Church it ſelfe. Now how far it is expedient that the Biſhops ſhould carry the ſhew and appearance of any civill rule and juriſdiction, it is the dutie of godly Magiſtrates to conſider.

Vpon the ſame.

Obſerv. 4. page 414. *The Apoſtles decree touching things offered to Idols, &c.* To wit, touching that ſort of things offered to Idols, which is eaten at the table of devils, or by the eating whereof men ſinne againſt their weake brethren. Like as the decree of the Apoſtles is expounded of *Paul*, 1 *Cor.* 9. and 10.

Vpon the Confeſſion of Saxony.

Obſerv. 1. pag. 416. *NOt lawfull for Kings nor Biſhops to make lawes or rites, that can not ſtand with the word, &c.* And therefore no myſticall rites (that is, which carry ſome myſterie or hid ſignification in them) though not otherwiſe impious, as namely ſuch as ſhould be parts of Gods doctrine or kindes of Sacraments: but onely ſuch lawes as pertaine to order and decencie (as is ſaid in the end of this Article) and that not upon their private will and adviſe, but by the judgement of a lawfull aſſembly.

IN THE EIGHTEENTH SECTION.

Vpon the former Confeſſion of Helvetia.

Obſerv. 1. page 424. *BVt upon iuſt cauſe, &c.* To wit, taken from the word of God. For we do not think, that it is lawfull for men, at their pleaſure to make lawes concerning divorcements in matriages permitted, and already contracted, according to the word of God, as they may doe in contracts, which are meerely civill: for the Lord hath ſaid, *That which God hath ioyned together, let no man ſeperate.* But the matter being diligently weighed by them, of whom it is profitable for the Church that counſell ſhould be asked, concerning ſuch matters as be not meerly civill, the civill Magiſtrate may preſcribe in his juriſdiction what affinities, and upon what conditions, it may ſtand with the profit of the common peace, to have permitted, or forbidden.

Vpon

Vpon the Confeſſion of Bohemia.

Either to chuſe it to himſelfe, or to refuſe it, to wit, if he be throughly privie to himſelf of his own ſtrength, and ſo that he do not binde himſelf by a vow, as it is expounded a little after. Obſer. 1. pag. 425.

Vpon the ſame.

And women Miniſters, that is, of thoſe, who have willingly ſubmitted themſelves to take care for the hoſpitals, and for the poor, and thoſe that be ſick: whom notwithſtanding the Apoſtle doth forbid to be received before they be threeſcore yeers old, 1 *Tim.* 5. 9. And generally he forbiddeth women all other Eccleſiaſticall miniſtery, in the ſecond Chapter of the ſame Epiſtle. Obſer. 2. pag. 426.

Vpon the ſame.

They doe preſerve the pureneſſe as well of the ſpirit, as of the body, &c. to wit, reſiſting the burning. For otherwiſe the pureneſſe both of the body and of the ſpirit is preſerved in wedlocke of married parties that uſe it holily. Obſervat. 3. pag. 426.

Vpon the ſame.

To take counſell of the elders, and governours of the Church, &c. underſtand this of him who ſhould be taken into the Eccleſiaſticall Miniſtery being a ſingle man, as for the moſt part it is uſed in the Churches of Bohemia, yet without any vow or conſtraint, and with no prejudice to other Churches, which doe not obſerve this difference. For this neceſſitie of going to, and asking counſell of the Presbyterie, it is not laid upon others. Concerning which thing we will not thinke it much to ſet down in this place what the brethren themſelves of Bohemia did heretofore and wer to a certaine godly and learned man admoniſhing them of theſe things, that no man may be offended with thoſe things which he read both in this place, and elſe-where in their Confeſſion, touching the ſingle life of Miniſters. *The meaning, ſay they, of ſingle life is evidently declared in the beginning of that article, that it is not ordained of God by any commandement. Neither doe we place any dignitie of the miniſtery in ſingle life. We do without doubt beleeve, according to the words of Chriſt, that that gift is given to ſome, and to whom it is not given, for them it is free to marry. We have by the mercie of God both married and unmarried Miniſters, and we endeavour to keepe a meane in this matter. The Monkiſh cuſtome, and other abſurd things we have by the grace of God removed farre out of our Churches.* Thus did they write that they might the better expound themſelves. Obſer. 4. pag. 428.

Vpon

Vpon the confeſſion of Saxonie.

Obſerv. 1. page 445. *Alſo we keepe the rules of the Canon law, touching other neerer degrees, &c.* Our Churches alſo do herein attribute ſome thing to the degree of Coſin Germanes, to avoyd the offence of thoſe that be weake: ſeeing that even certaine prophane Law-makers have forbidden this degree: and Chriſtian charitie doth command us to depart even from our right in thoſe things which of themſelves be lawfull, for their ſakes that be weake. But we admoniſh the people diligently that they do not thinke, that this degree is forbidden in it ſelfe, that is, by the law of God, either expreſſed, or underſtood, which is the law of nature. As for other inferiour degrees of affinitie, and whatſoever that law, being not Canonicall, but Tyrannicall, hath decreed, as though it were ſpirituall, concerning corporall affinitie, without the word of God, which is agreeable to the civill laws, we do aboliſh and deteſt it, as proceeding from the onely inſpiration of the lying ſpirit.

Vpon the ſame.

Obſer. 3. pag. 446. *Do agree with the Canon law, &c.* We would have it declared unto us what manner of law this Canon law is: ſeeing that there be many things, both in certaine ancient, and eſpecially in the Canons of the Popes, flat repugnant to the word of God, and to equitie.

Vpon the ſame.

Obſerv. 3. 446. *As mortall ſins and ſuch as expell the holy Ghoſt, &c.* why we do think that this alſo hath need to be more diligently expounded, we have ſhewed not once before. Looke the 4. Sect. obſerv. 1. and 2. upon this ſame Confeſſ. Alſo Sect. 8. obſerv. 4. upon the Confeſſion of Auſpurge.

Vpon the ſame.

Obſer 4. pag. 448. *Where as the words of Chriſt did ſpeake, &c.* If ſo be that we ſhould admit that Goſpell according to the Egyptians, wherein thoſe words be attributed to Chriſt.

Vpon the Confeſſion of Wirtemberge.

Obſerv. 1. 451. *And that it is a myſterie, &c.* to wit, a ſpirituall marriage between Chriſt and his Church, and not this carnall or corporall, and humane marriage: which is not appointed to repreſent that other, which is ſpirituall.

Vpon the ſame.

Obſer. 2. pag. 451. *The politique laws which are the ordinances of God, &c.* we alſo do approve the politique laws touching theſe things, ſo that the

the consciences be not snared, and that which in this contract is meerely divine, be administred according to the true word of God, being distinguished from civill controversies, which fall out in marriage. Looke before observation 1. upon the former Confession of Helvetia.

IN THE NINETEENTH SECTION.

Vpon the latter Confession of Helvetia.

With good laws made according to the word of God, that is, with such as doe not forbid that, which God doth command in the morall law, and by the voice of nature it selfe, nor command that which he forbiddeth. For otherwise by the name of the word of God, the Iudaicall civill law might also be understood, to the which notwithstanding we are not bound in so much as it is civill, but onely so farre forth as it is grounded upon a generall and perpetuall rule of justice. Obser. 1. pag. 458.

Vpon the former Confession of Helvetia.

According to iust and divine Lawes, &c. That is agreeable to equitie and righteousnesse, and to conclude, to the law of nature, whereof God himselfe is the Author. Obser. 1. pag 460.

Vpon the same.

And the oath which we made to him, &c. That is an oath, whereby subjects are bound to their Magistrates. Obser. 1. pag. 460.

Vpon the Confession of Basil.

IN the number whereof we also desire to be, &c. These things are spoken in the person of the Magistrates themselves and not of the Pastours of the Church at Basil, in so much as this Confession was published in the name of the Magistrates themselves. Obser. 1. pag. 461.

Vpon the Confession of Bohemia.

THe people is taught, that they ought to obey no man more then God. This is so farre to be extended, as that we must understand, that we ought not to obey any in these things which pertaine to the conscience and to salvation, but God alone, seeing that the Apostle doth not except so much as the Angels themselves, *Gal.* 1. Obser. 1. pag. 464.

The end of the Harmonie, and of the Observations.

A GENERALL CONFESSION OF THE TRVE CHRISTIAN FAITH

and Religion, according to Gods Word and Acts of our Parliaments, subſcribed by the Kings Majeſtie and his Houſhold, with ſundry others.

To the glory of God, and good exam-ple of all men. At *Edinborough* the 28. day of *Ianuary*. The yeere of our Lord 1581. And in the 14. yeere of His Majeſties Raigne.

WE *all, and every one of us underwritten proteſt, that after long and due examination of our owne conſciences, in matters of true and falſe Religion, are now throughly reſolved in the truth by the Word and ſpirit of God. And therefore we beleeve with our hearts, confeſſe with our mouthes, ſubſcribe with our hands, and conſtantly affirme before God and the whole world, that this onely is the*

the true Chriſtian faith and religion, pleaſing God, and bringing ſalvation to man, which is now by the mercie of God revealed to the world by the preaching of the bleſſed Evangell, and is received, beleeved, and defended by many and ſundry notable Churches and Realms, but chiefly by the Church of Scotland, the Kings Majeſtie, and three Eſtates of this Realm, as Gods eternall truth, and onely ground of our ſalvation, as more particularly is expreſſed in the Confeſsion of our Faith, eſtabliſhed and publikely confirmed by ſundry Acts of Parliaments, and now of a long time hath been openly profeſſed by the Kings Majeſtie, and whole body of this Realm, both in burgh and land. To the which confeſsion and forme of Religion, we willingly agree in our conſciences in all points, as unto Gods undoubted truth and verity, grounded onely upon his written word. And therefore we abhorre and deteſt all contrary religion and doctrin, but chiefly all kinde of Papiſtry in generall, and particular heads, even as they are now damned and confuted by the word of God and Church of Scotland, but eſpecially we deteſt and refuſe the uſurped authoritie of that Romane Antichriſt upon the Scriptures of God, upon the Church, the civill Magiſtrate and conſcience of men: all his tyrannous Laws, made upon indifferent things, againſt our Chriſtian liberty: his erronious doctrin againſt the ſufficiencie of the written word, the perfection of the law, the office of Chriſt, and his bleſſed Evangell: his corrupted doctrin concerning originall ſin, our naturall inabilitie and rebellion to Gods law: our juſtification by faith onely: our imperfect ſanctification and obedience to the law: the nature, number, and uſe of the holy Sacraments, his five baſtard ſacraments, with all his rites, ceremonies, and falſe doctrin added to the adminiſtration of the true Sacraments, without the word of God: his cruell judgement againſt infants departing without the Sacrament, his abſolute neceſſitie of Baptiſme, his blaſphemous opinion of tranſubſtantiation or reall preſence of Chriſts body in the elements,

ments, and receiving of the ſame by the wicked, or bodies of men: his diſpenſations with ſolemn oathes, perjuries, and degrees of marriage forbidden in the word, his crueltie againſt the innocent divorced, his deviliſh Maſſe, his blaſphemous Prieſthood, his prophane ſacrifice for the ſins of the dead and the quick: his Canonization of men, calling upon Angels, or Saints departed, worſhipping of Images, reliques, and croſſes, dedicating of Churches, Altars, Daies, Vows to creatures: his Purgatory, prayers for the dead, praying or ſpeaking in a ſtrange language, with his proceſſions and blaſphemous Letany, and multitude of Advocates, or Mediatours: his manifold orders, Auricular confeſſion, his diſperſed & uncertain repentance, his generall and doubtſome faith, his ſatisfactions of men for their ſins, his juſtification by works, Opus Operatum, works of ſupererogation, merits, pardons, peregrinations and ſtations, his holy water, baptizing of Bels, Conjuring of ſpirits, Croſsing, Saning, Anointing, Conjuring, Hallowing of Gods good creatures, with the ſuperſtitious opinion joyned therewith, his worldly Monarchy, and wicked Hierarchy, his three ſolemned vows, with all his ſhavelings of ſundry ſorts: his erronious bloody decrees made at Trent, with all the ſubſcribers and approvers of that cruell and bloody band conjured againſt the Church of God. And finally, we deteſt all his vain allegories, rites, ſignes, and traditions brought in the Church without, or againſt the word of God and doctrin of this true reformed Church: to the which we joyne our ſelves willingly, in doctrin, faith, religion, diſcipline, and uſe of the holy Sacraments, as lively members of the ſame in Chriſt our head, promiſing and ſwearing by the great name of the Lord our God, that we ſhall continue in the obedience of the doctrine and diſcipline of this Church, and ſhall defend the ſame according to our vocation and power, all the daies of our lives, under the pains contained in the law, and danger both of body and ſoule, in the day of Gods fearefull judgement. And

seeing that many are stirred up by Satan, and that Romane Antichrist, to promise, sweare, subscribe, and for a time use the holy Sacraments in the Church deceitfully against their own conscience, minding hereby, first under the externall cloake of Religion, to corrupt and subvert secretly Gods true Religion within the Church, and afterward when time may serve, to become open enemies and persecuters of the same, under vain hope of the Popes dispensation devised against the word of God, to his greater confusion, and their double condemnation in the day of the Lord Iesus; We therefore willing to take away all suspition of hypocrisie, and of such double dealing with God and his Church, protest and call the searcher of all hearts for witnesse, that our mindes and hearts do fully agree with this our confession, promise, oath, and subscription. So that we are not moved for any worldly respect, but are perswaded onely in our conscience, through the knowledge and love of Gods true Religion, printed in our hearts by the holy Spirit, as we shall answer to him in the day, when the secrets of all hearts shall be disclosed. And because we perceive, that the quietnesse and stabilitie of our Religion and Church doth depend upon the safetie and good behaviour of the Kings Majestie, as upon a comfortable Instrument of Gods mercie, granted to this Countrey, for the maintaining of his Church, and ministration of Iustice amongst us, we protest and promise with our hearts, under the same oath, hand writ, and pains, that we shall defend his person and authoritie with our goods, bodies, and lives, in the defence of Christs Evangell, Libertie of our countrey, ministration of justice, and punishment of iniquitie, against all enemies within this Realme or without, as we desire our God to be a strong and mercifull defender to us in the day of our death, and comming of our Lord Iesus Christ. To whom with the Father and the holy Spirit, be all honour and glory eternally, Amen.

THE

THE ESTATES OF *SCOTLAND* WITH THE INHABITANTS OF the ſame, profeſsing Chriſt Jeſus and his holy Goſpell.

To their naturall countrey-men, and to all other Realmes and Nations, profeſsing the ſame Chriſt Jeſus with them, wiſh grace, mercy, and peace, from God, the Father of our Lord Ieſus Chriſt, with the ſpirit of righteous judgement of ſalvation.

LOng have we thirſted (deare brethren) to have notified unto the world the ſumme of that doctrine which we profeſſe, and for the which we have ſuſtained infamie and danger. But ſuch hath been the rage of Sathan againſt us, and againſt Chriſt Ieſus his eternall veritie lately borne amongſt us: that to this day no time hath been granted unto us to cleare our conſciences, as moſt gladly we would have done. For how we have been toſſed at times heretofore, the moſt part of Europe, as we ſuppoſe, doth underſtand. But ſeeing that of the infinite goodneſſe of our God

(who never suffereth his afflicted utterly to be confounded) above expectation we have obtained some rest and libertie, we would not but set forth this briefe and plaine confession of such doctrine as is proponed unto us, and as we beleeve and professe: partly for satisfaction of our brethren, whose hearts we doubt not have been (and yet are) wounded by the despitefull railing of such as yet have not learned to speake well: and partly for stopping of the mouthes of the impudent blasphemers, who boldly damne that which they have neither heard nor yet understood. Not that we judge that the cankred malice of such is able to be cured by this our simple confession. No, we know the sweet savour of the Gospell, is, and shall be death to the sonnes of perdition, but we have chief respect to our weake and infirme brethren, to whom we would communicate the bottome of our hearts, lest that they be troubled or carried away by diversitie of rumours, which Satan spreads abroad against us, to the defacing of this our most godly enterprise: protesting that if any man shall note in this our confession, any article or sentence repugning to Gods holy word, and doe admonish us of the same in writing, we by Gods grace doe promise unto him satisfaction from the mouth of God, that is, from his holy Scriptures, or else reformation of that, which he shall prove to be amisse.

For God we take to record in our consciences, that from our hearts we abhorre all sects of heresie, and all teachers of erroneous doctrine, and that with all humilitie we imbrace the puritie of Christs Gospell, which is the onely food of our souls, and therefore so precious unto us, that we are determined to suffer the extremitie of worldly danger, rather then that we will suffer our selves to be defrauded of the same: for hereof we are most certainly perswaded, that whosoever denieth Christ Iesus, or is ashamed of him in the presence of men, shall be denied before the Father, and before his holy angels. And therefore by the assistance of the Almightie, the same our Lord Iesus, we firmly purpose to abide to the end, in the confession of this our faith, as by articles followeth.

Of God.

WE confesse and acknowledge one onely God, to whom onely we must cleave, whom onely we must serve, whom onely we must worship, and in whom onely we must put our trust:

truſt: who is eternall, infinite, unmeaſurable, incomprehenſible, omnipotent, inviſible, one in ſubſtance, and yet diſtinct in three perſons, the Father, the Son, and the holy Ghoſt. By whom we confeſſe and beleeve all things in heaven and earth, as well viſible, as inviſible, to have been created, to be retained in their being, and to be ruled and guided by his inſcrutable providence, to ſuch end, as his eternall wiſdome, goodneſſe, and juſtice, hath appointed them, to the manifeſtation of his glory. Matth. 28. Gen. 1. Prov. 16.

Of the creation of Man.

VVE confeſſe and knowledge this our God to have created man, to wit, our firſt father *Adam*, to his own image and ſimilitude, to whom he gave wiſdome, Lordſhip, juſtice, free-will, and cleare knowledge of himſelfe, ſo that in the whole nature of man there could be noted no imperfection. From which honour and perfection, man and woman did both fall: the woman being deceived by the ſerpent, and man obeying the voice of the woman, both conſpiring againſt the Soveraigne Majeſtie of God, who in expreſſe words had before threatned death, if they preſumed to eate of the forbidden tree. Gen. 1. 2. Gen. 3.

Of Originall ſinne.

BY which tranſgreſſion, commonly called Originall ſinne, was the Image of God utterly defaced in man, and he and his poſteritie of nature became enemies to God, ſlaves to Satan, and ſervants to ſin. Inſomuch that death everlaſting hath had, and ſhall have power and dominion over all that have not been, are not, or ſhall not be regenerate from above, which regeneration is wrought by the power of the holy Ghoſt, working in the hearts of the Elect of God, an aſſured faith in the promiſe of God, revealed to us in his word, by which faith, we apprehend Chriſt Ieſus, with the graces and benefits promiſed in him. Eph. 2. Rom. 5. Iohn 3. Rom. 5. 6.

Of the revelation of the promiſe.

FOr this we conſtantly beleeve, that God after the fearefull and and horrible defection of man from his obedience, did ſeeke *Adam* againe, call upon him, rebuke his ſinne, convict him of the ſame, and in the end, made unto him a moſt joyfull promiſe, to wit, that the ſeed of the woman ſhould breake down the ſerpents head, that is, he ſhould deſtroy the works of the Devill: Gen. 3. Gen. 3. 15. Iſa. 7.

which promise as it was repeated, and made more cleare from time to time: so was it imbraced with joy, and most constantly receiued of all those faithfull from *Adam* to *Noe*, from *Noe* to *Abraham*, from *Abraham* to *David*, and so forth to the incarnation of Christ Iesus, all (we meane the faithfull Fathers under the law) did see the joyfull dayes of Christ Iesus, and did rejoyce.

The continuance, increase, and preservation of the Church.

Haec. 16.
Gen. 12. 13
Exod. 1. 2.
Exod. 20.

WE most constantly beleeve that God preserved, instructed, multiplyed, honoured, decored, and from death called to life his Church in all ages, from *Adam* till the comming of Christ in the flesh. For *Abraham* he called from his Fathers countrey, him he instructed, his seed he multiplied, the same he marvellously preserved, and more marvellously deliuered from the bondage and tyrannie of *Pharaoh*, to them he gave his lawes, constitutions, and ceremonies, them he possessed in the land of Canaan, to them after Iudges and after *Saul*, he gave *David* to be King, to whom he made promise, that of the fruit of his loynes should one sit for ever upon his regall seat. To this same people from time to time he sent Prophets to reduce them to the right way of their God: from the which oftentimes they declined by Idolatry. And albeit that for the stubborn contempt of iustice, he was compelled to give them into the hands of their enemies, as before was threatned by the mouth of *Moses*, in so much that the holy Citie was destroyed, the temple burnt with fire, and the whole land left desolate the space of 70 yeeres, yet of mercie did he reduce them againe to Ierusalem, where the Citie and Temple were reedified, and they against all temptations and assaults of Satan, did abide till the Messias came according to the promise.

Iosu. 1. 25.
3. Reg. 17.
4. Reg. 24. 25.
Deut. 28.
Ier. 39.
Esdr. 1.
Agge 1. 2.
Zach. 3.

Of the incarnation of Christ Iesus.

Galat. 4.
Luk. 1. 2.

WHen the fulnesse of time came, God sent his sonne his eternall wisdome, the substance of his own glory, into this world, who tooke the nature of manhood of the substance of a woman, to wit, of a Virgin, and that by operation of the holy Ghost.

And so was borne the just seed of *David*, the angel of the great counsell

counsell of God, the very Messias promised, whom we acknowledge and confesse Emmanuel, very God, and very man, two perfect natures united and joyned in one person.

By which our confession, we condemne that damnable and pestilent heresies of *Arrius*, *Marcion*, *Eutiches*, *Nestorius*, and such others, as either did denie the eternitie of his Godhead, either the veritie of his humane nature, either confound them, either yet divide them.

Why it behoveth the Mediatour to be very God and very man.

WE acknowledge and confesse, that this most wondrous conjunction betwixt the Godhead and the manhood in Christ Iesus, did proceed from the eternall and immutable decree of God, whence also, our salvation springeth, and dependeth.

Election.

FOr that same eternall God and Father, who of meere grace elected us in Christ Iesus his Sonne, before the foundation of the world was laid, appointed him to be our head, our brother, Ephes. 1.
our Pastour and great Bishop of our soules. But because that the Heb. 2.
enmitie betwixt the justice of God and our sinnes was such, that
no flesh by it selfe could, or might have attained unto God: it Iohn 20.
behoved that the Sonne of God should descend unto us, and take himselfe a body of our body, flesh of our flesh, and bone of our bones, and so become the perfect Mediatour betwixt God and man, giving power to so many as beleeve in him, to be the sonnes of God, as himselfe doth witnesse, I passe up to my Father, and Iohn 1.
unto your God. By which most holy fraternitie, whatsoever we Iohn 20.
have lost in *Adam*, is restored to us againe. And for this cause are we not afraid to call God our Father, not so much because hee hath created us (which we have common with the reprobate) as for that that he hath given to us his onely Sonne to be our brother, and given unto us grace to acknowledge and embrace him for our Mediatour, as before is said. It behoved farther, the Messias Isa 53.
and Redeemer to be very God, and very man, because he was to beare the punishment due for our transgressions, and to present himselfe in the presence of his Fathers judgement, as in our person, to suffer for our transgression, and inobedience, by death to overcome him that was authour of death. But because the onely

Godhead could not suffer death, neither yet could the only manhood overcome the same, he joyned both together in one person, that the imbecillitie of the one should suffer, and be subject to death (which we had deserved) and the infinite and invincible power of the other, to wit, of the Godhead, should triumph and purchase to us life, libertie, and perpetuall victory, and so we confesse and most undoubtedly beleeve.

Christs Death, Passion, and Buriall.

Heb. 10. Isa. 53. Deut. 21. Gal. 3. Heb. 10.1.

THat our Lord Iesus offered himselfe a voluntary sacrifice unto his Father for us, that he suffered contradiction of sinners, that he was wounded and plagued for our transgressions, that he being the cleane innocent Lambe of God, was damned in the presence of an earthly Iudge, that we should be absolved before the tribunall seat of our God, that he suffered, not onely the cruell death of the Crosse (which was accursed by the sentence of God) but also that he suffered for a season the wrath of his Father, which sinners had deserved. But yet we avow that he remained the onely welbeloved and blessed Sonne of the Father, even in the midst of his anguish and torment, which he suffered in body and soule, to make the full satisfaction for the sins of the people. After the which we confesse and avow, that there remaineth no other sacrifice for sinne, which if any affirme, we nothing doubt to avow, that they are blasphemous against Christs death, and the everlasting purgation and satisfaction purchased to us by the same.

Resurrection.

Acts 2. 3. Rom. 6. Matth. 28. Luke. 24. Ioh. 20. 21.

VVE undoubtedly beleeve, that insomuch as it was impossible that the dolours of death should retaine in bondage the Author of life, that our Lord Iesus crucified, dead and buried, who descended into hell, did rise againe for our justification, and destroying of him, who was the author of death, brought life againe to us that were subject to death and to the bondage of same: we know that his resurrection was confirmed by the testimonie of his very enemies, by the resurrection of the dead, whose sepulchers did open and they did arise, and appeared to many, within the Citie of Ierusalem. It was also confirmed by the testimonie of his Angels, and by the senses and judgements of his Apostles and others, who had conversation and did eate and drink with him after his resurrection.

Ascension.

Aſcenſion.

VVE nothing doubt, but the ſelfe ſame body, which was borne of the virgin, was crucified, dead, and buried, that it did riſe againe, and aſcend into the heavens, for the accompliſhment of all things, where in our names, and for our comfort, he hath received all power in heaven and earth, where he ſitteth at the right hand of the Father, crowned in his kingdome, Advocate, and onely Mediatour for us. Which glory, honour, and prerogative, he alone amongſt the brethren ſhall poſſeſſe, till that all his enemies be made his footſtoole. Acts 1. Matth. 28. 1 Iohn 2. 1 Tim. 2. Pſal. 110.

As that we undoubtedly beleeve there ſhall be a finall judgement: to the execution whereof, we certainly beleeve that the ſame our Lord Ieſus ſhall viſibly returne, even as he was ſeene to aſcend. And then we firmly beleeve, that the time of refreſhing and reſtitution of all things ſhall come, in ſo much that thoſe, that from the beginning have ſuffered violence, injury, and wrong, for righteouſneſſe ſake, ſhall inherite that bleſſed immortalitie, promiſed from the beginning: but contrariwiſe, the ſtubborne, inobedient, cruell oppreſſors, filthy perſons, Idolaters, and all ſorts of unfaithfull, ſhall be caſt into the dungeon of utter darkneſſe, where their worme ſhall not die, neither yet the fire ſhall be extinguiſhed. The remembrance of which day, and of the judgement to be executed in the ſame, is not onely to us a bridle, whereby our carnall luſts are refrained, but alſo ſuch ineſtimable comfort, that neither may the threatning of worldly Princes, neither yet the feare of temporall death and preſent danger, move us to renounce and forſake the bleſſed ſocietie, which we the members have, with our head and onely Mediatour Chriſt Ieſus. Whom we confeſſe and avow to be the Meſſias promiſed, the onely head of his Church, our juſt Law-giver, our onely high Prieſt, Advocate, and Mediatour. In which honours and office, if man or Angel preſume to intrude themſelves, we utterly deteſt and abhorre them, as blaſphemous to our Soveraign and ſupreame governour Chriſt Ieſus. Apoc. 20. Eſa. 66. Eſa. 1. Col. 1. Heb. 9. 10.

Faith in the holy Ghoſt.

THis faith and the aſſurance of the ſame, proceedeth not from fleſh and blood, that is to ſay, from no naturall [illegible] within us, but in the inſpiration of the holy Ghoſt [illegible] Matth. 16. Iohn 14. 15. 16.

confeſſe, God, equall with the Father and with the Sonne, who ſanctifieth us, and bringeth us into all veritie by his own operation, without whom we ſhould remain for ever enemies to God, and ignorant of his Sonne Chriſt Ieſus. For of nature we are ſo dead, ſo blinde, and ſo perverſe, that neither can we feele when we are pricked, ſee the light when it ſhineth, nor aſſent to the will of God when it is revealed, unleſſe the ſpirit of the Lord quicken that which is dead, remove the darknes from our minds, and bow our ſtubborne hearts, to the obedience of his bleſſed wil. And ſo as we confeſſe that God the Father created us, when we were not: as his Sonne our Lord Ieſus redeemed us, when we were enemies to him: ſo alſo do we confeſſe, that the holy Ghoſt doth ſanctifie and regenerate us, without all reſpect of any merit proceeding from us: be it before, or be it after our regeneration. To ſpeake this one thing yet in more plain words, as we willingly ſpoile our ſelves of all honour, and glory of our owne creation, and redemption, ſo doe we alſo of our regeneration, and ſanctification: for of our ſelves we are not ſufficient to thinke one good thought, but he who hath begunne the worke in us, is onely he that continueth in us the ſame, to the praiſe and glory of his undeſerved grace.

Rom. 5.

2. Cor. 3.

The cauſe of good Workes.

SO that the cauſe of good workes we confeſſe to be not our free will, but the ſpirit of our Lord Ieſus, who dwelling in our hearts by true faith, bringeth forth ſuch good workes, as God hath prepared for us to walke in. For this we moſt boldly affirme, that it is blaſphemie, to ſay, that Chriſt abideth in the hearts of ſuch, as in whom there is no ſpirit of ſanctification. And therefore we feare not to affirme, that murderers, oppreſſors, cruell perſecutors, adulterers, whoremongers, filthy perſons, Idolaters, drunkards, theeves, and all workers of iniquitie, have neither true faith, neither any portion of the ſpirit of the Lord Ieſus, ſo long as obſtinately they continue in their wickednes. For how ſoone that ever the ſpirit of the Lord Ieſus (which Gods elect children receive by true faith) taketh poſſeſſion in the heart of every man, ſo ſoone doth he regenerate and renue the ſame man, ſo that he beginneth to hate that which before he loved, and beginneth to love that, which before he hated. And from thence cometh that continuall battell which is betwixt the fleſh and the ſpirit in

Iohn 13.
Ephes. 2.

Gods

Gods children: so that the flesh and naturall man, according to the owne corruption, lusteth for things pleasing, and delectable unto it selfe, grudgeth in adversitie, is lifted up in prosperitie, and at every moment is prone and ready to offend the Majesty of God. But the Spirit of God which giveth witnessing to our spirit, that we are the sonnes of God, maketh us to resist filthy pleasures, and to grone in Gods presence for deliverance from this bondage of corruption. And finally, so triumpheth over sinne, that it reigneth not in our mortall bodies. This battell have not the carnall men, being destitute of Gods Spirit, but doe follow and obey sinne with greedinesse, and without repentance, even as the Devill and their corrupt lusts doe pricke them. But the sonnes of God, as before is said, doe fight against sinne, doe sob and mourn, when they perceive themselves tempted in iniquitie: and if they fall they rise againe with unfained repentance, and these things they doe, not by their owne power, but by the power of the Lord Iesus, without whom they were able to doe nothing. Gal. 5. Rom 3. Iohn 15.

What Workes are reputed good before God.

VVE confesse and acknowledge, that God hath given to man his holy law, in which not onely are forbidden all such workes as displease and offend his godly Majestie, but also are commanded, all such as please him, and as he hath promised to reward. And these workes be of two sorts. The one are done to the honour of God, the other to the profit of our neighbours: and both have the revealed will of God, for their assurance. To have one God, to worship and honour him, to call upon him in all our troubles, to reverence his holy name, to heare his word, to beleeve the same, to communicate with his holy Sacraments, are the workes of the first Table. To honour father, mother, Princes, Rulers, and superiour powers, to love them, to support them, yea to obey their charges, (not repugning the commandement of God) to save the lives of innocents, to represse tyranny, to defend the oppressed, to keep our bodies cleane and holy, to live in sobernesse and temperance, to deale justly with all men, both in word and deed: and finally to represse all appetite of our neighbours hurt, are the good workes of the second Table, which are most pleasing and acceptable to God, as those workes that are commanded by himselfe. The contrarie whereof, is sinne most odious, Exod. 20. Deut. 5. Ephes. 6. Ezech. 22. Ierem. Esa. 10. 1 Thess. 4. Luke 2.

odious, which alwaies displeaseth him and provoketh him to anger. As not to call upon him alone, when we have need, not to heare his word with reverence, to contemne and despise it, to have, or to worship Idols, to maintaine and defend idolatrie, lightly to esteeme the reverent name of God, to prophane, abuse, or contemne the Sacraments of Christ Iesus, to disobey or resist any that God hath placed in authoritie, (whileſt they passe not over the bounds of their Office) to murder, or to consent thereto, to beare hatred, or to suffer innocent blood to be shed, if we may withstand it: and finally, the transgression of any other commandement in the first or second Table, we confesse or affirme to be sinne, by the which Gods hate and displeasure is kindled against the proud and unthankfull world. So that good works we affirme to be those onely, that are done in faith, and at Gods commandement, who in his law hath expressed what the things be that please him. And evill works we affirme not onely those, that expressly are done against Gods commandement, but those also that in matters of religion, and in worshipping of God have no other assurance, but the invention and opinion of man: which God from the beginning hath ever rejected, as by the Prophet *Esay*, and by our Master Christ Iesus, we are taught in these words: In vaine doe they worship me, teaching the doctrines and precepts of men.

Rom. 11. Ezech. 22.

Esa. 26. Mat. 15.

The perfection of the Law, and imperfection of man.

THe Law of God we confesse, and acknowledge most just, most equall, most holy, and most perfect, commanding those things, which being wrought in perfection, were able to give light, and able to bring man to eternall felicitie. But our nature is so corrupt, so weak, and so unperfit, that we are never able to fulfill the works of the Law in perfection. Yea, if we say we have no sinne, even after we are regenerated, we deceive our selves, and the veritie of God is not in us. And therefore it behoveth us to apprehend Christ Iesus with his justice and satisfaction, who is the end and accomplishment of the law, by whom we are set at this libertie, that the curse and malediction of God fall not upon us, albeit we fulfill not the same in all points. For God the Father beholding us, in the body of his Sonne Christ Iesus, accepteth our imperfect obedience, as it were perfect, and covereth our works, which

Rom. 7. Psal. 19. Deut. 5. Rom. 10. 1 John 1. Rom. 10. Gal. 3. Deut. 26. Ephes. 1. Rom. 4.

which are defiled with many ſpots, with the juſtice of his Sonne: we do not mean, that we are ſo ſet at libertie, that we owe no obedience to the law (for that before we have plainly confeſſed) but this we affirme, that no man in earth (Chriſt Ieſus onely excepted) hath given, giveth, or ſhal give in work that obedience to the law, which the law requireth. But when we have done all things, we muſt fall down and unfeinedly confeſſe, that we are unprofitable ſervants. And therefore whoſoever boaſt themſelves of the merits of their own works, or put their truſt in the works of ſupererogation, boaſt themſelves of that which is naught, and put their truſt in damnable Idolatrie. Luke 10.

Of the Church.

AS we beleeve in one God, Father, Son, and the holy Ghoſt, ſo doe we moſt conſtantly beleeve that from the beginning there hath been, and now is, and to the end of the world ſhall be, one Church, that is to ſay, a companie and multitude of men choſen of God, who rightly worſhip and imbrace him by true faith in Chriſt Ieſus, who is the onely head of the ſame Church, which alſo is the body and ſpouſe of Chriſt Ieſus, which Church is Catholike, that is univerſall, becauſe it containeth the Elect of all ages, of all realmes, nations, and tongues, be they of the Iewes, or be they of the Gentiles, who have communion and ſociety with God the Father, and with his Son Chriſt Ieſus, through the ſanctification of his holy ſpirit, & therefore it is called the communion, not of profane perſons, but of Saints: who as Citizens of the heavenly Ieruſalem, have the fruition of the moſt ineſtimable benefits, to wit, of one God, one Lord Ieſus, one faith, and of one Baptiſme, out of the which Church, there is neither life nor eternall felicity. And therefore we utterly abhor the blaſphemie of thoſe that affirme, that men which live according to equitie and juſtice, ſhall be ſaved, what religion ſoever they have profeſſed. For as without Chriſt Ieſus there is neither life nor ſalvation, ſo ſhall there none be participant thereof, but ſuch as the Father hath given unto his Sonne Chriſt Ieſus, and thoſe in time, to come unto him, avow his doctrine, and beleeve in him (we apprehend the children with the faithfull parents.) This Church is inviſible, known only to God, who alone knoweth whom he hath choſen, and comprehendeth as well (as is ſaid) the Elect that be departed, commonly called the Church triumphant, as thoſe Matth 3.8. Ephes. 1. Col. 1. Ephes. 5. Apoc. 7. Ephes. 2. Io. 5.6.

that

that ye live and fight against sinne and Satan, and shall live hereafter.

The immortalitie of the soules.

Apoc. 14. Apoc. 7. THe Elect departed are in peace and rest from their labours: not that they sleepe and come to a certaine oblivion, as some phantastikes doe affirme: but that they are delivered from all feare and torment, and all temptation, to which we, and all Gods Elect are subject in this life, and therefore doe beare the name of the Church militant, as contrariwise, the reprobate and unfaithfull departed, have anguish, torment, and paine, that cannot be expressed. So that neither are the one, nor the other in such sleep, that they feele not their torment, as the parable of Christ Iesus in the 16. of *Luke*, his words to the thiefe, and these words of the soules crying under the Altar (*O Lord thou art righteous and iust, how long shalt thou not avenge our blood upon these that dwell in the earth*) doe testifie.

Luke 16.

Apoc. 6.

Of the notes by which the true Church is discerned from the false, and who shall be iudge of the doctrine.

Gen. 4. 21. 17. BEcause that Satan from the beginning hath laboured to deck his pestilent Synagogue with the title of the Church of God, and hath inflamed the hearts of cruell murderers, to persecute, trouble and molest the true Church and members thereof, as *Caine* did *Abel*, *Ismael Isaac*, *Esau Iacob*, and the whole priesthood of the Iewes, Christ Iesus himselfe and his Apostles after him: It is a thing most requisite, that the true Church be discerned from the filthy Synagogues, by cleere and perfect notes, lest we being deceived, receive and imbrace to our condemnation, the one for the other. The notes, signes, and assured tokens, whereby the immaculate spouse of Christ Iesus, is knowne from the horrible harlot, the Church malignant, we affirme are neither antiquitie, title usurped, lineall descent, place appointed, nor multitude of men, approving an errour: for *Cain* in age and title was preferred to *Abel* and *Seth*, Ierusalem had prerogative above all places of the earth, where also were the Priests lineally descended from *Aaron*, and greater number followed the Scribes,

Mat. 23. Iohn 11. Acts 3.

Pharisies,

Phariſies and Prieſts, then unfainedly beleeved and approved Chriſt Ieſus and his doctrine: and yet, as we ſuppoſe, no man of ſound judgement will grant, that any of the forenamed were the Church of God. The notes therefore of the true Church of God, we beleeve, confeſſe, and avow to be, firſt, the true preaching of the word of God, in the which God hath revealed himſelfe unto us, as the writings of the Prophets and Apoſtles doe declare. Ioh 1.20.
Secondly, the right adminiſtration of the Sacraments of Chriſt Ieſus, which muſt be annexed unto the word and promiſe of Rom 4.
God, to ſeale and confirme the ſame in our hearts. Laſtly, Eccleſiaſticall diſcipline uprightly miniſtred, as Gods word preſcribeth, whereby vice is repreſſed, and vertue nouriſhed. Whereſoever then theſe former notes are ſeene, and of any time continue (be the number never ſo few, above two or three) there without all doubt is the true Church of Chriſt, who, according to his promiſe, is in the middeſt of them. Not in the univerſall, of which we have before ſpoken, but particular, ſuch as was in *Corinthus, Gallacia, Epheſus*, and other places, in which the Miniſterie was planted by *Paul*, and were of himſelfe named the Churches of God: and ſuch Churches we the inhabitants of the Realme of *Scotland*, profeſſours of Chriſt Ieſus, profeſſe our ſelves, to have in our Cities, townes, and places reformed. For the doctrine taught in our Churches is contained in the written word of God, to wit, in the Books of the Old and New Teſtaments, in thoſe Books we mean, which of the ancient have been reputed Canonicall. In the which we affirme that all things neceſſarie to be beleeved for the ſalvation of mankinde are ſufficiently expreſſed. The interpretation whereof, we confeſſe, neither appertaineth to private nor publique perſon, neither yet to any Church, for any preheminence, or prerogative perſonall or locall, which one hath above another, but appertaineth to the Spirit of God, by the which alſo the Scripture was written. When controverſie then happeneth for the right underſtanding of any place or ſentence of ſcripture, or for the reformation of any abuſe within the Church of God, we ought not ſo much to looke what men before us have ſaid or done, as unto that, which the holy Ghoſt uniformely ſpeaketh within the body of the Scriptures, and unto that which Chriſt Ieſus himſelfe did, and commanded to be done. For this is one thing univerſally granted, that the Spirit of God, wch is the ſpirit of unitie, is in nothing contrary to himſelfe. 1 Cor. 5. Acts 16. 18. 1 Cor. 2. Acts 20.

If then the interpretation, determination, or sentence of any Doctor, Church, or Councel, repugne to the plaine word of God, written in any other place of the Scripture, it is a thing most certaine that there is not the true understanding and meaning of the holy Ghost: although that Councels, Realmes, and Nations have approved and received the same. For we dare not receive or admit any interpretation, which repugneth to any principall point of our faith, or to any other plaine text of Scripture, or yet unto the rule of charitie.

The authoritie of the Scriptures.

AS we beleeve and confesse the Scriptures of God sufficiently to instruct, and make the man of God perfect: so doe we affirme and avow the authoritie of the same, to be of God, and neither doe depend on men nor Angels. We affirme therefore, that such as alledge the Scripture to have no other authoritie, but that which he hath received from the Church, are blasphemous against God, and injurious to the true Church, which alwaies heareth and obeyeth the voyce of her own spouse and Pastour, but taketh not upon her to be maistresse over the same.

1 Tim. 3.

John 10.

Of the generall Councels, of their power, authoritie, and causes of their convention.

AS we do not rashly damne that, which godly men assembled together in generall Councel lawfully gathered have proponed unto us: so without just examination we doe not receive whatsoever is obtruded unto men under the name of a generall Councel: for plain it is, as they were men, so have some of them manifestly erred, and that in matters of great weight and importance. So farre then as the Councel proveth the determination and commandement that it giveth, by the plain word of God, so soone doe we reverence and embrace the same. But if men under the name of a Councel pretend to forge unto us new Articles of our faith, or to make constitutions repugning to the word of God, then utterly we must refuse the same, as the doctrine of Devils, which draweth our soules from the voice of our onely God, to follow the doctrine and constitutions of men. The cause then why that generall Councels came together, was nei-

1 Tim. 4.

ther to make any perpetual law, which God before had not made, neither yet to forge new Articles of our beliefe, neither to give the word of God authoritie: much leſſe, to make that to be his word, or yet the true interpretation of the ſame, which was not before his holy wil expreſſed in his word. But the cauſe of Councels (we mean of ſuch as merit the name of Councels) was partly for confutation of hereſies, for giving publike confeſſion of their faith to the poſteritie following, which both they did, by the authoritie of Gods written word, and not by any opinion of prerogative, that they could not erre, by reaſon of their generall aſſembly. And this we judge to have been the chiefe cauſe of generall Councels. The other was for good pollicie and order to be conſtitute, obſerved in the Church, wherein (as in the houſe of God) it becometh all things to be done decently, and in order. Not that we think that one pollicie and one order in ceremonies can be appointed for all ages, times, and places: for as ceremonies, ſuch as men have deviſed, are but temporall, ſo may and ought they to be changed, when they rather ſuffer ſuperſtition, then that they edifie the Church uſing the ſame.

Of the Sacraments.

AS the fathers under the law beſides the veritie of the ſacrifices, had two chief Sacraments, to wit, Circumciſion, & the Paſſeover, the deſpiſers and contemners whereof, were not reputed for Gods people: ſo we acknowledge and confeſſe, that we now in the time of the Goſpel have two chiefe Sacraments only, inſtituted by the Lord Ieſus, and commanded to be uſed of all thoſe, that wil be reputed members of his body, to wit, Baptiſme, and the Supper or Table of the Lord Ieſus, called the communion of his bodie and his blood. And theſe Sacraments as well of the Old, as of the New Teſtament, now inſtituted of God, not onely to make a viſible difference betwixt his people and thoſe that were without his league, but alſo to exerciſe the faith of his children, and by participation of the ſame Sacraments to ſeale in their hearts the aſſurance of his promiſe, and of that moſt bleſſed conjunction, union, and ſocietie, which the Elect have with their head Chriſt Ieſus. And thus we utterly damne the vanitie of thoſe, that affirme Sacraments to be nothing elſe but the naked and bare ſignes. No, we aſſuredly beleeve, that by baptiſme we are ingrafted into Chriſt Ieſus, to be made partakers

of

of his juſtice, by which our ſins are covered, and remitted. And alſo that in the Supper rightly uſed, Chriſt Ieſus is ſo joyned with us, that he becometh the very nouriſhment and food of our ſoules. Not that we imagine any tranſubſtantiation of the bread in Chriſts naturall body, and of wine in his naturall blood, as the Papiſts have perniciouſly taught, and damnably beleeved: but this union and conjunction, which we have with the body and blood of Chriſt Ieſus in the right uſe of the Sacrament, is wrought by the operation of the holy Ghoſt, who by true faith carrieth us above all things that are viſible, carnall, and earthly and maketh us to feed upon the body and blood of Chriſt Ieſus, which was once broken and ſhed for us, which now is in heaven, and appeareth in the preſence of his Father for us: and notwithſtanding the farre diſtance of place, which is betwixt his body now glorified in heaven, and us now mortall in this earth, yet we muſt aſſuredly beleeve, that the bread which we breake is the communion of Chriſts body, and the cup which we bleſſe, is the communion of his blood, ſo that we confeſſe and undoubtedly beleeve, that the faithfull in the right uſe of the Lords Table, doe ſo eate the body and drink the blood of the Lord Ieſus, that he remaineth in them, and they in him. Yea they are ſo made fleſh of his fleſh, and bone of his bones, that as the eternall Godhead giveth to the fleſh of Chriſt Ieſus (which of the owne condition and nature was mortall and corruptible) life and immortalitie, ſo doth Chriſt Ieſus his fleſh and blood eaten and drunken by us, give unto vs the ſame prerogatives. Which albeit we confeſſe are neither given unto us at this time onely, neither yet by the proper power and vertue of the Sacrament onely, yet we affirme, that the faithfull, in the right uſe of the Lords Table, have ſuch conjunction with Chriſt Ieſus, as the naturall man cannot apprehend: yea, and further we affirme, that albeit the faithfull oppreſſed by negligence, and manly infirmitie, doe not profit ſo much as they would, in the very inſtant action of the Supper, yet ſhall it after bring fruit forth, as lively ſeed ſowne in good ground. For the holy ſpirit, which can never be divided from the right inſtitution of the Lord Ieſus, will not fruſtrate the faithfull of the fruit of that myſticall action: but all this we ſay cometh of true faith which apprehendeth Chriſt Ieſus, who onely maketh his Sacraments effectuall unto us. And therefore whoſoever ſlandereth us, as that we affirme or beleeve Sacraments to be onely naked and bare ſignes,

doth

doth injury unto us, and ſpeaketh againſt the manifeſt truth. But this liberally and frankly we confeſſe, that we make diſtinction betwixt Chriſt Ieſus, in his eternall ſubſtance, and betwixt the elements, in the ſacramentall ſignes. So that we wil neither worſhip the ſignes in place of that which is ſignified by them, neither yet doe we deſpiſe, and interpret them as unprofitable, and vaine, but do uſe them with all reverence, examining our ſelves diligently before that ſo we doe. Becauſe we are aſſured by the mouth of the Apoſtle, that ſuch as eate of that bread, and drink of that cup unworthily, are guilty of the body and of the blood of Chriſt Ieſus.

Of the right adminiſtration of the Sacraments.

THat Sacraments be rightly miniſtred, we judge two things requiſite: the one, that they be miniſtred by lawfull miniſters, whom we affirme to be onely they, that are appointed to the preaching of the word, into whoſe mouthes, God hath put ſome Sermon of exhortation, they being men lawfully choſen thereto by ſome Church. The other that they be miniſtred in ſuch elements, and in ſuch ſort, as God hath appointed: elſe we affirme that they ceaſe to be right Sacraments of Chriſt Ieſus. And therefore it is that we flie the ſocietie with the papiſticall Church, in participation of their Sacraments, firſt, becauſe their Miniſters are no Miniſters of Chriſt Ieſus (yea, this is more horrible, they ſuffer women, whom the holy Ghoſt will not ſuffer to teach in the Congregation, to baptize:) and ſecondly, becauſe they have ſo adulterated both the one Sacrament and the other, with their owne inventions, that no part of Chriſts action abideth in the originall puritie. For oyle, ſalt, ſpattle, and ſuch like in baptiſme, are but mens inventions: adoration, veneration, bearing through ſtreets and townes, and keeping of bread in boxes or boiſts, are prophanation of Chriſts Sacraments, and no uſe of the ſame. For Chriſt Ieſus ſaid, *Take eat, &c. Do you this in remembrance of me.* By which words & charge, he ſanctified bread and wine to be the Sacrment of his holy body and blood, to the end that the one ſhould be eaten, and that all ſhould drink of the other, and not that they ſhould be kept, to be worſhipped and honoured as God, as the Papiſts have done heretofore: who alſo have committed ſacriledge, ſtealing from the people the one part of the Sacrament, to wit, the bleſſed cup. Moreover that the Sacraments be rightly uſed, it is required, that the end and cauſe for which Sacraments were inſtituted, be underſtanded, and obſerved, as well of the Miniſter, as by the receivers. For if the opinion be changed in the receiver,

ceiver, the right use ceaseth, which is most evident, by the reiection of the sacrifices: as also if the teacher plainly teach false doctrine, which were odious and abominable before God (albeit they were his owne ordinance) because the wicked men use them to another end, then God hath ordained. The same we affirme of the Sacraments in the Papisticall Church, in which we affirme the whole action of the Lord Iesus to be adulterated, as well in the external forme, as in the end and opinion. What Christ Iesus did, and commanded to be done, is evident, by the Evangelists and by Saint *Paul*: what the Priest doth at his Altar, we need not to rehearse. The end and cause of Christs institution, and why the selfe same should be used, is expressed in these words: *Doe ye this in remembrance of me. As oft as ye shall eate this bread, and drinke of this cup, ye shall shew forth*, that is, extoll, preach, magnifie, and praise *the Lords death till he come*. But to what end and in what opinion the Priests say their Masse, let the words of the their own Doctors and writings witnesse: to wit, that they, as Mediatours betwixt Christ and his Church, doe offer unto God the Father, a sacrifice propitiatory for the sinnes of the quick and the dead: which doctrine is blasphemous to Christ Iesus, and making derogation to the sufficiencie of his onely sacrifice, once offered for purgation of all those that shall be sanctified, we utterly abhorre, detest, and renounce.

To whom Sacraments appertaine.

WE confesse and acknowledge, that Baptisme appertaineth as well to the infants of the faithfull, as unto them that be of age and discretion. And so we damne the errour of the Anabaptists, who deny Baptisme to appertaine to children, before they have faith and understanding. But the Supper of the Lord, we confesse to appertain to such onely, as be of the household of faith, and can trie and examine themselves, as well in their faith, as in their duty towards their neighbours. Such as eate and drink at that holy Table without faith, or being at dissention with their brethren, do eate unworthily: and therefore it is, that in our Church, our Ministers take publique and particular examination of the knowledge and conversation of such, as are be admitted to the Table of the Lord Iesus.

Of the civill Magistrates.

WE confesse and acknowledge Empires, kingdomes, dominions, and cities, to be distincted or ordained by God: the powers and authoritie in the same, be it of Emperours in their Empires, of Kings in their Realmes, Dukes and Princes in their dominions, and of other Magistrates in their cities, to be Gods holy ordinance, ordained

ordained for manifeſtation of his own glory, and for the ſingular profit and commoditie of mankinde: ſo that whoſoever goeth about to take away, or to confound the whole ſtate of civill pollicies, now long eſtabliſhed, we affirme the ſame men, not onely to be enemies to mankinde, but alſo wickedly to fight againſt Gods expreſſed will. We farther confeſſe and acknowledge, that ſuch perſons as are placed in authoritie, are to be beloved, honoured, feared, and holden in moſt reverent eſtimation: becauſe they are the Lievetenants of God, in whoſe ſeats God himſelfe doth ſit and Iudge, yea, even the Iudges and Princes themſelves, to whom by God is given the ſword, to the praiſe and defence of good men, and to revenge and puniſh all malefactours. Moreover, to Kings, Princes, Rulers, and Magiſtrates, we affirme that chiefly and moſt principally, the conſervation and purgation of the Religion appertaineth, ſo that not onely they are appointed for civill pollicie, but alſo for maintenance of the true Religion, and for ſuppreſſing of idolatry and ſuperſtition whatſoever. As in *David*, *Ioſaphat*, *Ezechias*, *Ioſias*, and others highly commended for their zeale in that caſe, may be eſpied. And therefore we confeſſe and avow, that ſuch as reſiſt the ſupreame power, doing that thing which appertaineth to his charge, do reſiſt Gods ordinance, and therefore cannot be guiltleſſe. And farther we affirme, that whoſoever deny unto them their aide, counſell, and comfort, whileſt the Princes and Rulers vigilantly travell in execution of their office, that the ſame men deny their helpe, ſupport, and counſell, to God, who by the preſence of his Lieutenant doth crave it of them.

The gifts freely given to the Church.

ALbeit that the word of God truly preached, and the Sacraments rightly miniſtred, and diſcipline executed according to the word of God, be the certaine and infallible ſignes of the true Church, yet we meane not that every particular perſon joyned with ſuch company, is an elect member of Chriſt Ieſus. For we acknowledge and confeſſe that darnell, cockell, and chaffe may be ſown, grow: and in great aboundance lye in the middeſt of the wheat, that is, the reprobate may be joyned in the ſocietie of the elect, and may externally uſe with them the beneſits of the Word and Sacraments. But ſuch being but temporall profeſſors in mouth, and not in heart, doe fall backe and continue not to the end. And therefore they have no fruit of Chriſts death, reſurrection, nor aſcenſion: but ſuch as with heart unfainedly beleeve, and with mouth boldly confeſſe the Lord Ieſus, as

before we have said, shall most assuredly receive these gifts: First, in this life, the remission of sins, and that by onely faith in Christs blood. In so much that albeit sin remaine and continually abide in these our mortall bodies, yet it is not imputed unto us, but is remitted and covered with Christs justice. Secondly, in the generall judgement, there shall be given to every man and woman, resurrection of the flesh. For the sea shall give her dead: the earth those that therein be inclosed, yea the eternall God shall stretch out his hand on the dust, and the dead shall arise uncorruptible, and that in the substance of the same flesh that every man now beareth, to receive according to their works, glory, or punishment: For such as now delight in vanitie, crueltie, filthinesse, superstition, or idolatry, shall be adjudged to the fire unquenchable: in which they shall be tormented for ever, as well in their own bodies, as in their souls, which now they give to serve the devill in all abhomination. But such as continue in well doing to the end, boldly professing the Lord Iesus, we constantly beleeve that they shall receive glory, honour, and immortalitie to raigne for ever in life everlasting, with Christ Iesus, to whose glorified body all his elect shall be made like, when he shall appeare againe in judgement, and shall render up the kingdome to God his Father, who then shall be and ever shall remaine all in all things. God blessed for ever: to whom with the Sonne, and with the holy Ghost, be all honour and glory, now and ever. So be it.

The Kings Majesties charge to all Commissioners and Ministers within his Realm.

SEeing that We and Our household have subscribed and given this publique Confession of our Faith, to the good example of Our Subjects: We command and charge all Commissioners and Ministers, to crave the same confession of their Parishioners, and proceed against the refusers, according to Our laws and order of the Church, delivering their names and lawfull processe to the Ministers of Our house, with all haste and diligence, under the pain of 40. pound, to be taken from their stipend, that We with the advise of Our Counsell may take order with such proud contemners of God and Our laws. Subscribed with Our hand (At *Holyrudhous* 1581.) the 2. day of [illegible] the fourteene of Our Reign.

[illegible] everlasting, immortall, invisible, unto God only [illegible] and glory for ever and ever, Amen.

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